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THE WAY TO TRVE *HAPPINESSE.*

Deliuered in XXIV. SERMONS *vpon the* BEATITVDES.

By ROBERT HARRIS, B. in Diuinity, *and Pastor of Hanwell.*

ALSO, A TREATISE OF THE NEVV COVENANT;

Set forth Sermon-wise, on EZECHIEL *the* XI.
By the same AVTHOVR.

TITVS 3. VER. 8.

This is a faithfull saying, and these things I will that thou affirme constantly, that they which haue beleeued in God, be carefull to maintaine good workes, these things are good and profitable vnto men.

LONDON,
Printed for *Iohn Bartlet*, and are to be sold at his shop in *Cheape-side* at the Gilded Cup.
1632.

TO THE READER.

THat which miſcarrieth in the firſt, is ſeldom corrected in the ſecond & third concoction. This I finde true in a review of theſe Notes. At the firſt, they were raw and indigeſted, forged in a cold and dull heart, vttered by a weake broken man, who hath his hands full with himſelfe, his owne infirmities and temptations, and deliuered to a people, who neither could nor

would expect more from him, than naked truths and honeſtie. Thus it fared with them whilſt they were mine. From my mouth, they fell into the hand of an able man, but his ſhamefac'd (I may not ſay bluſh-full) modeſty was too hard for his abilities, and by this meane they wanne nothing in this ſecond digeſtion. Now how the Printer (in point of diſtribution, and in a third place) hath done his part, thou wilt eaſily find. Meane while, all that I can ſay about ſo poore a buſineſſe as this: If thou finde any benefit by any thing heere, I am made (for I hold doing good the beſt preferment) If otherwiſe matters ſort not to thy liking; blame not me, who promiſe nothing, and print (I am ſure) as vnwillingly, as thou canſt reade. The Lord (whoſe power tri-

umphs

umphs in mans weakneſſe, goe along with them and vs both, and keepe vs from trifling, whileſt Indocti cœlum rapiunt, *whileſt others run away with grace and glorie, as that good man once,* Amen.

Thine in CHRIST,

Robert Harris.

The Printer to the Reader.

BY reason of the Authours absence and badneſſe of the hand, diuerſe faults haue eſcaped vs in the firſt Sermons, which are partly thus corrected for the preſent, till they ſhall be further reuewed by the Authors ſelfe hereafter.

Faults eſcaped in ſome of the Copies *on the Beatitudes.*

PAge 1 line 7 alter the point thus, for *ſuppoſedly, the firſt* read *ſuppoſedly the firſt*, p. 5 l. 23. for *Biſhops* r. *Biſhop* p. 5 l. 21 *at Auditories*, p. 9 l. 2 for *theſe* r. *the* p. 9 l. 2 for *ſaluations*, r. *ſalutations* p. 9 l. 4 for *tree* r. *knee* p. 10 l. 7 r. *at Church* p. 10 l. 5 for *your* r. *you* p. 11. l. 27 for *Trow* r. *Now* p. 14 l. 28 r. *Comforter*, p. 15 l. 21 for *all* r. *fall* p. 18 l. 7 r. *after ſecondly its that* p. 19 l. 11 r. וישא p. 24 l. 6 put in (;) at *deliuered* p. 25 l. 4 for *ſpeake* r. *ſpeakes* p. 30 l. 31 for *metioned* r. *mentioned* p. 50 l. 14 for *Gods* r. *God* p. 181. 10 after *left* put in *man*.

A TREATISE OF THE Nevv Couenant:

DELIVERED SERMON-VVISE UPON,

EZECHIEL 11. Verſ. 19,20.

By ROBERT HARRIS, *Paſtour* of *Hanwell*, Batchelor of *Diuinity*.

PSAL. 51. 10. *Create in mee a cleane heart, O God, and renew a right Spirit within me.*

TITVS. 3. Verſ. 9. *But ſtay fooliſh queſtions and Genealogies, and contentious, and brawlings about the Law, for they are vnprofitable and vaine.*

LONDON,
Printed by *I. B.* for *Iohn Bartlet*, and are to be ſold *at his ſhop, at the Signe of the gilt Cup, in Goldſmith-*Row in CHEAPSIDE, 1632.

To the Reader.

READER,

How wilt thinke thy time loſt, and thy ſelfe wronged, if thou ſhouldſt not find here what thou ſeekeſt for, I'll therefore deale plainely, and doe as I would be done by: Firſt, if thou be a verbaliſt, and ſtandeſt vpon compoſures, here's nothing for thee: Firſt, my Auditory was partly very learned, and ſo aboue words; partly very plaine, and ſo below them: Secondly, my ſelfe am both vnable, and vnwilling to ſtand on phraſes, that, becauſe I am clogg'd with ignorance, age, buſineſſe; this, becauſe I finde, that of thoſe poore things of mine, the plaineſt haue taken beſt hitherto: Third-

Master Iohn Trapp.

ly, the Scribe who tooke them from my mouth in the Church, hath beene, contrary to my hopes, and his owne worth, superstitiously modest, else had it been easie for him to haue cast a better coate vpon these ragged meditations, and rather enlarged then abridged them. And so much for that, if thy pulse beat that way. Now, secondly, if thou be a Questionist, spare thy paines; I neuer thought the Pulpit a fit place for brawles and disputes, to stirre controuersies there (yet flagrant) *is but to spread them, and therefore, notwithstanding the opportunity which my Text and some mens surmises of mee, as if I were somewhat warping, gaue mee, I declined polemicalls, so farre as I could, and contented my selfe with positiue truths, the best confuters.*

Apostolica Doctrina expositio est falsæ doctrinæ optima refutatio. Cassand. consultat.

Truely, (Reader) I am not priuy to any priuate opinion, were I, that opinion which bred in me, should be buried with me too; two studies my heart abhorres, to wit, studium partium, *and* studium nouarum rerum: *If I can study the truth first, and the peace next, I haue as much learning as I desire, as for credit, my highest ambition is that of his,* viz. *that my name may be Christian, and my surname Catholique: wanton wits may please themselues in more ayerie walkes, sure I am of two things: First, that the most wise and learned of all sorts, cry downe this luxuriancy in young wits, and call them another way: And secondly, that they who know most, say least, and the maine sticklers in most controuersies, are the men, who least vnderstand where the question* inter partes *sticks. Lastly, if (in the third place) thou wondereſt why I would giue way to the publishing of things so ordinary, in an age so learned,*

Pacia.

Vide Amamã *in oration de barbarie in his Antibar.*

let

let this ſuffice, I feared Bellarmines *feare, being plainly told, that, if I would not publiſh them, others would, and I had reaſon to thinke ſo, becauſe I am already ſerued ſo, for, whereas I had conceiued ſomething vp. on* Mathew 5. *two of the younger brethen are taught to ſpeake, before the elder be borne. Hence this anticipation, and (as one calls it) abortion. I haue ſaid, now vſe thy liberty.*

Vide Bellar. *de ſcriptor Eccleſ.* 2. Sermons of godly mourning. Alphon. a Caſtro *aduerſ. hæreſ. Abortiue natus ſum. &c.*

ROBERT HARRIS.

The things handled in this ensuing Treatise deliuered Sermon-wise, are chiefely these:

1 *IN generall, is shewed from the Text, what our poore condition is, when God first lookes vpon vs in fauour.*

2 *How farre forth the Lord hath engaged himselfe by Couenant to vs.*

2 *In particular, the causes of the grace spoken of in the Couenant are handled, as* 1. *the materiall (whereof Onenesse, Newnesse, Softnesse of heart)* 2. *the formall:* 3. *the efficient:* 4. *the finall, &c.*

As for that obiection, how this couenant can be applyable to vs Gentiles, which was deliuered to the Iews; It needes no answer, for in Christ, Iew and Gentile are all one, they make but one spouse, and haue one and the same ioynture or dowry; but for this, let the weake read the Epistles to the Romans, Galatians *and* Hebrewes 8. *&c. and he shall easily finde, that euery beleeuer is of* Abraham, *is Israel, is the Circumcision, as Saint* Paul *speakes,* Phil. 3. 3.

A TREATISE OF THE COVENANT OF GRACE.

EZECH. 11. 19.

And I will giue them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will giue them an heart of flesh.

WE haue already spoken of the Natures, & office of the Lord, Christ. Now we come in such order, as we haue propounded to our selues, to speake of the Couenant it selfe, made with Christ in the behalfe of all his members. This Couenant is deliuered in this present Chapter. One parcell thereof being contained in the words of the Text.

fore God had vndertaken for the outward estate of his people; here he vndertakes for their spirituall estate; where we haue to obserue: 1. The parties betweene whom this couenant is smitten. 2. The articles of agreement, or the matter vndertaken: For the first of these, 1. The party vndertaking is God, who is heere brought in by the Prophet *Ezekiel*, as once entring into couenant that he will giue them all spirituall and sauing grace. 2. The parties with whom he couenants, and these are his Israel, whom he had chosen out of all Nations to be a people to himselfe, as before he tells them. These be the parties that concurre in this Couenant. Secondly, you haue heere the matter vndertaken by God, and that is to bestow sanctification, or sauing grace vpon them. And this grace is set forth in the Text by all the causes of it. First the Efficient, and that is (as is said) God (*I will put a new spirit within you, and I will take, &c.*) Secondly, the materiall cause, or the matter wherin this holinesse promised standeth, and that is deliuered in three particulars: 1. He will giue them (*one heart*) 2. a (*new heart*) 3. a (*soft heart*) a *heart of flesh*, insteed of an heart of stone. Thirdly, the formall cause, or the manner how hee will bestow these blessings; he (*giues*) this heart, he (*puts*) it within them, he takes away from them the stony heart, and *giues them a heart of flesh*. Lastly, we haue here the finall cause, or the end wherefore God will doe all this for them, *viz.* *That they may walke in my Statutes, and keepe my Ordinances and doe them, &c.* Thus you see who vndertakes, and what he vndertakes.

Be-

Before we come to handle the particulars propounded, and as it were to breake into the bowels of the Text: Let vs consider of these two generals. First, how, and in what case the Lord findes his people, when hee comes to make couenant with them. Next, how farre-forth hee vndertakes for them, not onely in outward blessings, out he promiseth them spiritualls too, as to change and mend the heart, that is, all his inside, for the heart is the chiefe part of man, the very fountaine of life, and of all morality whatsoeuer. For the first, wee see how God findes man disposed, when he first comes vpon him with saluation, hee is quite out of order, out of ioynt, a meere confusion. And that is the first thing we would commend to your consideration.

Doctr. Man spiritually considered, is of himselfe most miserable, 1. Proued by Testimony.

That *man is in a very ill case of himselfe for his soule, his spirituall estate is very miserable, the frame of his heart is quite out of frame, till God comes to ioynt it.* For proofe hereof, we haue Gods own testimony, *Gen.6.5.* at such time as he came to feele mans pulse, and to looke into his inside, he saw that *euery imaginatiõ of the thoughts of his hart was only euill continually*. Look vpon man in his inward disposition, in the immediate operations of his spirit, his imaginations, desires, purposes, are all euill and onely euil, and euill euery day, as the Lord there testifies. And thus we see it, in this present Scripture we now goe vpon. When God comes to doe a cure vpon the heart of man, hee finds it first parted into may diuisions, many turnings and windings euery way, &c. All these must be pared off, and

the heart turned the right way, being made one heart, and ſo pitcht vpon God the right obiect: 2. he findes it an old heart, rotten and totterd, and therfore promiſeth to put a new ſpirit into man. 3. he findes him ſicke of the ſtone, hee will *take out the ſtony heart out of their fleſh, and giue them an heart of fleſh.* So that the heart of a man by nature, till it is renued and changed, is a diuided heart, a rotten and corrupted heart, as ſtony as any flint whatſoeuer: Thus is he for his inſide here deſcribed.

a. illuſtrated and amplified by compariſons.

The holy Ghoſt proceedes yet further in other places to ſhaddow it out by many compariſons: As *Ezek.* 16. the whole Chapter throughout, and eſpecially in the beginning, the eſtate of a man in his pure Naturals (as they ſay) is ſet out by the condition of a child new-borne. Now you know what thing a child is, when he is new come into the world, an impure thing, a poore, ſilly, impotent thing, that vnderſtands little, and is able to do nothing to help it ſelfe. Thus it is in the natural birth, and thus it is alſo with euery man in his ſpirituall condition: he is a creature, ſhiftles, helples, maim'd, impure, loathſom, &c. In other places, the holy Ghoſt goes further, and compare natural man not to a child, but to a very beaſt, that like as it was with *Nebuchadnezzar*, ſo it is with euery mothers ſonne by nature, he hath the ſhape indeed of a man, but the heart, of a beaſt: ſo ſaith the Prophet *Ieremy*. *Euery man by his owne vnderſtanding is brutiſh*, And *Iob.* 11. 12, *Vaine man* (ſaith *Zophar* there) *would faine be wiſe, and ſo eſteemed, though man newborne be like a wild aſſes colt.* He is wild, and therefore

fore vnteachable; he is like a colt, and the colt of an asse, and the colt of a wild asse. Euery word hath its weight to set forth the miserable estate of a naturall man; Nay, the holy Ghost, not onely compares man to a beast, but makes him euen a compound of all the malignities of all hurtfull creatures: he partakes something of the lion, and something of the leopard, and something of the aspe, and something of the woolfe, (as we haue shewed you heretofore out of *Esay*.) Nay hee stayes not there, but goes further and compares man, in regard of spirituals, to a dead man, *Ephes. Ye which were in trespasse and sinnes, &c.* Now what is a dead carcasse but an vgly sight, a deformed thing especially if you look within it, there you shal find nothing but gore and blood and filth, and all manner of abomination. Nay further he is compared in holy Scripture, to a sepulcher, painted tombe, which containes not one, but many dead men: within it is nothing but darknes and confusion, and out of it comes nothing but stench and contagion. Thus the holy Ghost shewes by comparison, what man is in his naturall estate for his inside. He doth yet further acquaint vs herewith by that appeares in his outside. How should one iudge of the tree, but by that wich it beares? how of the sap but by the fruits? Now for this, hearken to our Sauiour, *Matth.* 15. 19. *Out of the heart*, saith he, *proceed euill thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies.* These are the things that come from within, from the inside of a man, and breake out in his life and conuersation. Looke 3 by effects

to the body of a man, and that you ſhall ſee ſubiect to blaines and ſores of all ſorts, which what do they elſe but ſpeak what matter is within; the corruption of the ſoule doth, as it were, peepe out through the ſores of the body. Looke againe to the liues of men; and there you ſhall diſcerne blaſphemy in ſome, Atheiſme in others, Adultery in others, &c. All theſe doe plainely euidence, what man is of himſelfe. Laſtly, looke on ſuch Lawes as God hath made againſt ſinnes, there you ſhall ſee lawes againſt murder, lawes againſt adultery, lawes againſt blaſphemy, &c: you ſhall find prohibitions of vnnaturall ſins, of nameles abhorred ſins, and all to acquaint vs with that depth of wickedneſſe that is found in mans heart; for from the ill natures and manners of men ſprang vp all theſe good Lawes. Yea, the Lord makes Lawes againſt thoſe ſinnes, which a heathen law-giuer held it needleſſe, as againſt parricide, becauſe hee thought that none could bee ſo inhumane as to fall into ſo foule a wickedneſſe, yet the Lord forbids it, ſo by his medicine he does vs to know what are our diſpoſitions: he forbids Atheiſme, to tel vs that we haue Atheiſtical natures, murder and adultery, becauſe we haue murderous and adulterous natures, &c. All this ſerues to ſhew what is within. For our further vnderſtanding of the point, wee will enquire into theſe three things. 1. In what ſenſe man is ſaid to bee corrupt. 2. How far forth he is corrupted. 3. Whence it comes, and what is the reaſon of it. For the firſt, we muſt tell you that man cõmeth vnder a three-

4. by the contrary medicines and preſcriptions.

3. further explicated.

fold

fold conſideration or capacity. 1. In regard of his naturall diſpoſition and endowments, as we vſe to conſider him in Philoſophy. 2. as we take him in a politicke ſtate, as a member of the common-wealth. 3. in a ſpirituall ſenſe, as he is taken in Diuinity. In this place we conſider him not as the Philoſophers deſcribe him; for ſo, we yeeld him to be a noble creature, endued with vnderſtanding, with a reaſonable appetite, with affections capable of diuine obiects, with apprehenſions and operations ſuitable to his nature, being able to compare, connect, diſcourſe, deduct, to remember, and performe other noble parts and actions. Thus if you take man *in genere entis*, as they ſay, as he is Gods Creature, the work-manſhip of his hands, there is nothing amiſſe in him, as he comes from God. Neither doe we conſider him here, in a ciuill ſenſe, as, that he is of ſuch a ſtate, ſuch a deſcent, ſuch authority in the common-wealth, endued with ſuch and ſuch morall vertues, &c: for in this reſpect wee giue him his due according to his place and condition, religion makes not a confuſion, but a diſtinction of perſons according to their degrees and orders. Therefore wee diſmiſſe theſe two conſiderations of man for preſent, not medling with him as he is ſet out by naturall or morall Philoſophers, but as he is taken by Diuines, as he referres to God, to Gods Image, to Gods Law, &c; and in this ſenſe, we ſay that man is in a very poore and miſerable condition.

The ſecond *Quære* is, how far forth man thus taken is to be faulted?

For anſwer to this: If you ſpeake of Goodneſſe firſt, he is depriued of all Good, not naturall or morall, but ſpirituall, I meane, there is no ſauing goodnes in him at all: There is no vnderſtanding left in him, no knowledge of heauenly things, no loue or feare of God, which is ſpirituall, he hath made forfeiture of all theſe in his fall by *Adam*. Next, he is depriued, not onely of all actuall goodnes, but 2. of all ability to recouer himſelfe. 3. of all willingneſſe to be reſtored. 4. laſtly, (which is the height of his miſery) bad though he be, yet he would faine ſeem good, he would be accounted wiſe, though he be brutiſh, and as a wild aſſe-colt. Thus for goodnes, he is voyd of all, he is depriued of the Glory of God, as ſaith the Apoſtle. Next, for badnes, he is prone to all wickedneſſe, though neuer ſo abominable. Euery man ('tis true) is not a murtherer, euery man is not a theiſe, euery man is not a drunkard or adulterer, but euery man hath an adulterous nature, a drunken nature, an adulterous, an atheiſticall nature, and may bee drawne at ſome times to an high degree of theſe deteſtable euils, he hath the ſeeds of all ſin in himſelfe, and not ſo only, but he hath alſo a diſpoſition to cheriſh and foment theſe ſins, theſe ſeeds of ſin, according to that of *Eliphaz*, *Iob*, 15.15 16: *Behold, he puteth no truſt in his Saints: yea, the heauens are not cleane in his ſight: How much more abominable and filthy is man, which drinketh iniquity like water?* As the fiſh that liues by the water, ſucks it in: ſo doth man euen feed vpon corruption, he drinkes it in, as a fiſh doth water.

Thirdly,

Thirdly, though he be thus enclined to all euill, yet he will acknowledge none, he will needs seem to be godly, when he is godlesse, and would be reputed full of all goodnesse, when indeed he is empey ofgrace, and full of all corruption.

But the third thing wee haue to enquire of, is, whence miserable man is brought to so bad a passe, as hath beene spoken? and here hee must blame none but himselfe, for the euill that is befalne him: For the diuell could not compell him to sinne, much lesse did God any way necessitate him: it was mans owne doing alone, by his owne wilfull disobedience in breaking the commandements of God, he forfeited all sauing goodnesse, and drew vpon himselfe all euill and misery. And this is the vnhappy condition of all the sonnes of *Adam*, who being a publike person, his sinne was publike, and the infection thereof common to all his wretched posterity. Hence is it, that there is in euery one the seed and spawne of all sinne, a disposition to euery wickednesse, which euill disposition is daily drawne into act, partly by the actiuity of mans nature, partly by the connaturalnesse of sin with him, and partly by the power, that now since the fall Satan hath ouer man. *Reas.*

First, I say, it is by reason of the excellency and actiuity of mans nature. Hee was made of God, the most noble creature of all, and according to that of the Philosopher, the best things corrupted are made worst; man being depraued, of the best of Gods creatures, becomes the worst. Hee hath by nature a working spirit, that neuer lies still,

which

which as now, being without the guidance of sauing grace, runnes wilde, as it were, and wanders out of the right way, like a clocke out of order, the faster it strikes, the worse; like a Coach without a guide, the faster it runnes, the worse; like a Ship without a Pylot, the swifter it is, the worse; So mans soule since the fall, the faster hee goes, the further he erres from the right way.

Secondly, it proceeds from the connaturalnesse of sinne with man, it is become euen a part of himselfe, as if he were transformed into it, I mean it in a morall, not natural sense, for it goes with him, wherfoeuer hee goes, it eates with him, it sleepes with him, &c. It is in man, as in its owne place, hence it troubles him not; he groanes not vnder the burthen of it, an Element in its own place waighes not.

Thirdly, man is made thus miserable, by being put (by Gods iust iudgement vpon him for his sinne) vnder the power and tyranny of Satan, who inspires him with all wickednesse, and leads him captiue at his pleasure, so that hereby mans wickednesse is become more then humane, euen diabolicall, according to that of *Iames*, chap. 3. 15. *The wisdome of the flesh is not only earthly, and sensuall, but euen diuelliſh also.* Mans wit is now diabolicall, and himselfe ready and apt to commit such foule sins as a man of himselfe would neuer doe, but that the diuell doth act and edge him.

You see by this time, my brethren, how ill it stands with a man in his naturall estate and condition. There are diuers inferences to be made of this point.

And

Vſe. 1. I And firſt it ſerues, to diſcouer the miſerable pride, and deluſion of all carnall perſons, that beare themſelues in hand, that they are better then others, and that their inſide is the beſt part of them, whereas you ſee by this point, that the worſt piece of a man is in the midſt, and that his heart, and whole frame of his imaginations, is altogether euill continually; yet vaine men will not ſticke to boaſt of the goodneſſe of their hearts, and that although they are not booke-learned, &c. cannot talke and diſcourſe of this and that, or remember a Sermon as ſoone as others can, yet they meane as well as the beſt, and they haue as good hearts as any of them all. They loue God aboue all, and their neighbour as themſelues, and what can any man doe more? O miſerable deluſion, that men ſhould not onely ſtand out before men in this manner, but euen dare to appeale to God in his name, that though they want theſe, and theſe trappings and accoutrements of oſtentation, yet hee knowes their hearts to be good to-him-ward. Lo, here is the very height of error and deluſion: here ſinne & Satan do euen exceed themſelues, either in impudency, if knowing their own wicked inſide they diſſemble it, or elſe in ſelfe-deceit, if they know it not. This is certaine, that the inſide of a man is altogether poyſoned and depraued: witneſſe thoſe that can beſt iudge of the point, that doe moſt obſerue themſelues, that are of the quickeſt touch and liueliеſt apprehenſions, Gods deareſt ſeruants, with whom there is nothing more frequent, then continually to complaine of their inſide, they are

Mans pride confuted, 1. by moderne Chriſtians, who moſt cry out of the inſide.

ſicke

sicke at heart, their principall trouble lyeth at the heart. The pride, reuengefulnesse, hypocrisie, the wicked naughtinesse of their hearts, this is it that tires them most, and euen makes them cry out in the words of the Apostle: *O wretched man that I am, who shall deliuer mee from the body of this death?* Lo, thus it is with the best Christians, they haue more adoe with their owne hearts, then with all the world againe, and are more put to it to resist corruption, then to deale with all their other enemies whatsoeuer.

2. Ancient Physicians in the world.

2. If you consult the best of those wee read of in holy Scripture, we shall find them crying out of their hearts, as *Dauid*, *Psal.* 43. *Why art thou cast downe my soule, and why art thou disquieted within mee?* *Dauid* was a man of an excellent spirit, and yet all his busines lay at home, he was most of all troubled with himselfe, and therefore it is that in another place, he cryes out: *Lord, cleanse mee from my secret sins*, *Psal.* 19. This was *Dauid*. The like you may see, if you consult his sonne *Salomon*. *Who can say, his heart is cleane*, saith he, though a man may wash his hands, and make all faire for the outside, yet no man can deny, that hath gotten any insight into himselfe, but that his heart is foule and filthy.

3. By Diuine, test. in the 1. Prophets.

2. and the Son of God.

3. Consult with the Prophets, and they will assure you the same thing. *The heart of man*, saith *Ieremy*, *is deceitfull, aboue all things, and desperately euill, who can know it?* *Ierem.* 17. If you will heare the iudge himselfe speake, he tells you, *Mathew* 15. that *from within a man, commeth euill thoughts: theeuish thoughts, murtherous thoughts, adulterous*

terous thoughts, blaſphemous thoughts, &c. Nay, will you heare God himſelfe determining the point? you haue heard it already, *Gen. 6. The whole frame of the imaginations of the heart of man is onely euill, and that all the day.* Thus you haue heard what theſe can ſay to the point, that are beſt able to iudge of it, therefore here is the height of all pride and error, and miſery too, that man being ſo blinde, ſo bad, ſo farre out of the right way, and euen ſo ſtarke naught as he is, hee ſeeth it not, he feareth not, but being deade, takes himſelfe to be aliue, and which is the height of miſery, hee is ſtuft vp with ſelfe deceit and conceit, both at once.

As this Doctrine diſcouers the vnhappineſſe of ignorant perſons, that ouerweene themſelues: ſo it may ſerue in the ſecond place, to humble vs all (euen the beſt in the Church) in the ſight, and ſence of our miſerable eſtate by nature. *Vſe. 2.*

Firſt, if we looke vpon man as he is in himſelfe, till God vndertake the cure of him, the Lord hath made a full deſcription of him, in that fore-mentioned, and ſo often alledged place. *Gen. 6. Euery imagination of mans heart, is altogether euill continually.* Heere the wickedneſſe of mans inſide is ſet forth by all the dimenſions, the bredth, length, and depth of it. 1. For the breadth and latitude, it is ſaid, that the whole frame, the whole platforme, the whole piece of mans inſide is euill, (as it were eaſie to ſhew in the particulars, if time would giue leaue.) If you looke to his vnderſtanding. Firſt, mans minde is ſtuft vp with conceit and deceit, with error and pride, being ſubiect to blindneſſe, Gen. 6. expounded.

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more then humane; for the diuell ſo ſits in mans heart and blinds it, that *hee hath not the heart of a man in him*, as that Wiſe-man acknowledgeth, *Pro.* 30. Take the experience of it, when you will: deale but with men a little in worldly buſineſſes in things of this life, in affaires ſecular, and they will tell you a very ſenſible tale, and anſwer to very good purpoſe: but turne your talke awhile to things ſpirituall, and you ſhall heare them ſpeake as if they were not reaſonable creatures, or had not common ſenſe in them, ſo vnskilfully wil they here quit themſelues. And what wee ſay for the vnderſtandings of men, the ſame is true alſo of their memorie which like vnto a grate retaineth that which is lothſome and vnuſefull, but lets goe that that is ſweete and ſeruiceable. Of this you may make the ſame tryall, as of the former. Tell a man a tale of any thing worldly, that pertaines to this preſent life, hee can goe along with you in euery thing, and rehearſe the whole diſcourſe after you againe to a tittle: but bring this man to the houſe of God, ſet him vnder a Preacher, that handleth the word of God neuer ſo plainly, powerfully, methodically, yet he cannot carry away one ſentence hardly of the ſermon: ſo that a man would wonder what ſhift ſuch a one can make to forget all, and not to remember, no not one of thoſe leſſons that haue beene deliuered, but that if you meet him at the Church doores, and demand of him what he hath learned, hee can remember nothing at all. Wee may ſay as much for the will and affections, which ſtand all quite

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croſſe and contrary to God. The will is nothing elſe but peruerſeneſſe and peeuiſhneſſe, ready to ſtand againſt that which God commandeth, in that very name, becauſe God commands it. It is reaſon enough to men, therefore to loue a thing, becauſe God hates it, and to hate a thing becauſe he loues it. Thus into what part or roome ſoeuer of the ſoule you looke, nothing is to be found but rottenneſſe and corruption, diſorder and confuſion. Thus you ſee what a bredth of wickedneſſe there is in mans heart: Followes next the depth of it, when the Lord ſaith, *mans thoughts and imaginations of his heart are euill,* indefinetly, that is, he is ſubiect to all manner of euill: by nature euery man ſtands ſubiect to murder, ſubiect to adultery, blaſphemy, and what not? And as his thoughts are euill, ſo it is ſaid they are onely euill, without the mixture of any good therewithall. True it is, there are found in man, ſome naturall principles, ſome cõmon notions, but it is a verydiſputable queſtion, whether they are to be ranked & reckoned among *rudera* or *rudimenta*, i.e whether they belong to the old rubbiſh or to a new foundation: certainly, how euer it is, man hath in him by nature no good thing that tends to ſaluation, nothing that will doe him that good. Theſe princples in ſpeech tend rather to a common good, that men may liue ſafely vpon earth, than any perſonall, priuate good to helpe a mans ſelfe to heauen. The imaginations and thoughts of mans heart are eutll, and onely euill: there is the depth of his wickedneſſe.

3. Con-

3. Consider a little of the length and continuance of it, as it is there described by God, the imaginations of his heart are onely euill, and that continually, euery day, or all the day (as the word may be rendred) there is not an houre in the day or a minute in the houre, wherein mans heart is not deuising of euill, it attends him in all whatsoeuer he does, whereſoeuer he goes, when he lyeth downe at night, ſinne lieth downe with him, when hee wakes againe, ſinne wakes with him, when he trauels, it goes along with him, when he dines, it ſits downe with him, when he comes to Church, ſinne beares him company, yea, it comes with a man to the Lords Table, yea, into the pulpit too, doe what he can to the contrary, it dogs him at heeles in all his wayes; mingles with all his prayers, runnes along in his beſt ſeruices, all which (for the matter) may bee good and commendable, but for the manner, there is a tainture of ſinne in all his actions. Thus you haue ſeene that the whole frame of mans heart by nature is naught, ſtarke naught, wholy naught, only naught, euery day and all day naught.

But 2 how is it with him, when God giues him his grace, and regenerates him.

Surely, then the matter is much amended with him, but yet there ſtill remaines in him that which may humble and pull him downe, whether you looke to euill or good. Firſt, he ſtands ſtrongly inclined ſtill to euill, the dregs of his old diſeaſe, of his former diſtemper, do yet ſtill ſticke by him, and he is diſpoſed to it, being cured but in part.

See

See this in *Dauid*: who would euer haue thought that so many afflictions, which hee had suffered, so many mercies as he had receiued, so many vows as he had made, so many parts of holy Scriptures as he had penned, &c: that after all this, so many dregges of adultery, of treachery, of murder, should haue beene left remaining in him? and yet when *Dauid* remits his strict watch, and holds not so euen a hand ouer his owne heart, how fouly doth he fall, how shamefully doth he sinne against the Lord? In him you see the seedes of all euill are left in the best of Gods children, and are apt to breake out. And secondly for good, all that the regenerat man doth, is imperfect, it fares with him as with a crazy, weak man, that is new come out of his sicknes, euery small matter distempers him. He findes it a very hard matter to raise vp his heart to a little heate in that which is good, and what adoe is there to hold it when he hath it? How easie a thing is it to slacke his pace, to remit of his heate before it bee well kindled. And for his performances, how faint and feeble do they come from him, his prayers are cold, his purposes vnsettled and vncertaine: now he will, and now againe he will not, one while he hath a good motion in his mind, and anone he is quite off againe, he lets goe his hold, his deuotions flag, &c: like the strings of an instrument, which, set in it neuer so good tune, lock it vp, when you haue don, neuer so safe, yet when it comes next to be vsed, you must tune it anew, and straine vp the strings again, else you will haue no good musick: And so it is

with the heart of a Chriſtian, he muſt be euer dealing with it, if he would haue it kept in any good frame, for he can neuer finde it, as he left it: now perhaps it is in good plight, and anone quite off the hookes, ſet quite backward, ſo that a man muſt begin againe with it to raiſe it vp to the former pitch. Oh let the due conſideration of all theſe things layd together, make you humble and low in your owne eyes, mercifull to other offenders, and thankfull to God, and to Chriſt, for affording vs ſuch meanes, and ſuch medicines to amend vs.

Vſe 3. Is it ſo, that mans inſide is thus bad, as hath been ſhewed? Learne we all from hence what to do for our ſelues, and what for our friends. For our ſelues firſt, labour to get a better heart, a better inſide. Moſt people are all for the outſide, to haue their faces faire, their skin ſmooth, &c: but let vs learne to beginne at the right end, to get the heart made good, this is the ſource and ſpring of all our actions, therefore make that cleane firſt; to what purpoſe is it to waſh the bucket, ſo long as the ſpring is foule: Behold, the heart is the fountaine, the wel-ſpring of all, therefore begin there, if you deſire to haue your outſide good, your conuerſation cleare. The heart is the chiefe part of a man, it is Gods roome, where he abides, his bed-chamber, where hee lodges. *Yee are the Temples of the holy Ghoſt*, ſaith *Paul*. Now a neate man would haue his court lye clean, much more his hall, his parlour, but moſt of all his bed-chamber, the heart is Gods bed-chamber, therefore gine all diligence to get

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a new heart, a cleane heart. This you are not able to doe of your ſelues, for the heart is like that ſtable, the *Poet* ſpeakes of; it is an infinite worke to cleanſe it of all thoſe thoughts, euill luſts, euill dreames, &c: wherewith it is peſtered. Therefore you muſt goe to him which is both the heart-maker, and the heart-mender, and that is God alone, as here in the text. *I will giue you a neat heart, and I will renew a right Spirit within you, I will doe it.* None but God can come at the heart: none but his medicines can effect the cure: none but the father of Spirits can alter and renue our ſpirits. To him therefore muſt we runne and pray in the words of *Dauid*, *Create in me a cleane heart, O God*, &c; intreate him to vndertake the cure, carry his owne couenant to him, and ſay, Lord, here is thine own promiſe, the bargaine thou haſt made with mee, and confirmed often to mee in the Sacrament, &c:

Secondly, you muſt waite vpon God in the vſe of his owne meanes and ordinances. *Wherewithall*, ſaith Dauid, *ſhall a young man, (whoſe heart is vaineſt and fouleſt) cleanſe his wayes? by taking heed thereto according to thy Word*, *Pſal.* 119. 9. It is the Word that cleanſeth our inſide, therefore we muſt bee carefull to reade it, heare it, lodge it in our hearts, apply it cloſe to our conſciences, and then it will heale our hearts. Hence is it that the word is cõpared to *leauen, which a woman takes and puts into three peckes of meale, and it leaueneth the whole lump*: ſo the word muſt be hid in the heart till it haue ſeaſoned it. This the Apoſtle *Iames* exhorts to, ſetting it

forth by another compariſon, Chap. 1.20. *receiue* (ſaith he) *the engrafted Word that is able to ſaue your ſoules.* A graft that is ſet into a ſtocke, altereth the nature thereof: ſo the heart when the word is ſtockt, graſted, and, as it were, moulded thereunto. But wee can ſtand no longer vpon this.

Secondly, learne hence what to doe for your friends too, you that be parents, firſt, ſee what is to be done for your children. It is your great care for moſt part, to haue them for the outſide, proper, fine, well featured, ſightly, but the worſt part in them is the heart, and there you muſt beginne, if you would haue them doe well. *Folly is* Prou. 22.15. *knit vp*, ſaith *Salomon*, *in the heart of a childe, but the rod of correction, &c.* There is a heape of folly, a bundle of corruption in the heart of a child. How ſhall wee come at it now, and get it out. Firſt, pray to God to doe a cure vpon them. Secondly, bring them to the ordinances. Thirdly, whet Gods Law vpon them at home. Laſtly, giue them all due inſtruction, ſhew them all good example, correct them alſo, as there is neede, and thus ſhall you fetch out their folly; ſaith *Salomon*, So heere is a leſſon for you Magiſtrates: Doe you ſee what a thing man is in himſelfe? There is in euery one by nature, the ſeeds of treaſon, the ſeeds of rebellion, the ſeeds of murther, and of all kinde of wickedneſſe, which ſeeds will certainely break out into the lips and liues of men, if you labour not by your authority to repreſſe it and keepe it in. Man is a wilde and wicked creature of himſelfe,

ſelfe, if he be not held vnder. Your townes, your diuiſions, your ſhires will be all ouer-runne with Atheiſme, with popery, with murther, whoredome, blaſphemy, if you beſtirre you not in labouring to reſtraine them. Indeed, it is not in your power to take corruption out of mens hearts, but it is in your power to keepe it in, and confine it: For which cauſe it is, that Magiſtrates are in Scripture phraſe, called *Lords of reſtraint.* (So the originall hath it) becauſe they are to keep ſinne out of mens tongues and hands, though they cannot keepe it out of their hearts. Yea, as fire in the Ouen is beſt quenched by ſmothering and ſhutting of it vp, ſo is ſinne much quailed by reſtraint.

The like wee may ſay to the Miniſters: The heart is the worſt part in a man, what ſhould wee of the Miniſtery therefore do, rather then by applying all good medicines thereunto, to labour the cure of it, dealing ſtill with the heart as much as may be in all our diſcourſes. And firſt with our owne hearts: for, hee that will deale with other mens hearts to purpoſe, muſt firſt practice vpon his owne, try the medicines vpon himſelfe, which he deſires ſhould proue effectuall to others. Water will aſcend no higher then it deſcends: and words will hardly come to the heart, which come not from the heart. Secondly, leuell at the heart of the hearers, like as when a man would ſtrike his enemy dead, he aymes not at his legges or feet, but bendeth the ſtroke at his heart. I deny not, but you may profitably cut out ſome branch of ſinne,

to inueigh againſt, or take ſome particular ſinne, as drunkenneſſe, ſwearing, lying, or the like to deale with all: and vſually this takes beſt with our common hearers, who are much affected herewith, but the maine buſineſſe lyes about the heart, with it muſt we be dealing, if we meane to doe good, for there is the fountaine of all ſinnes. And therefore like as if I would fall a tree, it is not my next courſe to get vp to the top thereof, or to lop off the branches, but I muſt hew at the root, and ſo with the ſame labour, the whole tree would be ouer-turned ſo is it here, go to the root, originall ſinne, and the bed thereof, mans heart.

Iſa. 4: Comfort to ſuch poore ſoules as vpon ſight of the euill of their inward man, are caſt downe and diſcouraged thereat, and are ready to thinke there are none ſo bad as themſelues. There are two things whereof I would aduertiſe euery afflicted conſcience, thus deiected in the ſenſe of his owne naughtineſſe. Firſt, that you ſmother not your doubts and temptations out of an opinion, that euer, body would hate you, cry ſhame on you, ſpit in your face, and deteſt you, in caſe you ſhould vtter and diſcloſe thoſe darke, hideous and horrible thoughts that are in your heart. Secondly, take heed you thinke not your caſe to be ſingular. (as vſually Satan would perſwade men) as if there were neuer any ſuch perſon ſo bad as your ſelues, ſo haunted and troubled with wicked thoughts, as you are. Beleeue it, there is no temptation ſo hideous, but the diuell dare offer it to the beſt of Gods people: yea, to our Sauiour Chriſt himſelfe,

ſelfe, whom he ſhamed not to trouble with temptations to preſumption, to diffidence, to couetouſneſſe, to Idolatry, yea, to that monſtrous Idolatry, as to dethrone God his Father, and to ſet vp the diuell for God, by falling downe and worſhipping him. What euil thoght is it then thou art peſtered with that neuer man had? though they be thoughts of blaſphemy, thoughts of Athiſme, thoughts of Idolatry, diuelliſh thoughts; Satan is ſo ſhameleſſe, that he may, and will offer it to any man, though neuer ſo holy and high in Gods fauour. Therefore neuer ſay thy caſe is ſingular, that art thus troubled, and thinke not thou art alone herein; I tell thee, the ſame may be my caſe, or any ones in the Church: For by nature, there is neuer a better of vs. Wee are all cut out of the ſame cloth, the ſheeres onely going betweene, therefore neuer hold thy ſtate deſperate, whateuer thy malady be, but runne to the Phyſician for cure, who vndertakes here in the Text to giue ſpirituall, as well as outward bleſſings, grace, as well as goods, *I will giue you one heart, and I will put a right ſpirit into you, &c.* carry all thy helliſh, hidious, diabolicall thoughts and temptations to him be they as black as hell, be they as bad as the diuell, bring them to him, and intreat him, to ſet all right and ſtraight within you, and to bring your hearts to a better point, according to his couenant.

THese words, (as you haue heard already) are part of that couenant that God ſtrikes with his Church, containing the ſpirituall part of it. He had vndertaken for temporall things before, and now he tels them what he will doe for their ſoules, hee will take away from them that that is naught, and put into them, inſteed thereof, that that is good: *I will take the ſtony heart out of their fleſh, and will giue them, &c.*

Wee propounded firſt, to ſpeake of ſome generalls, before we come to breake open the particulars of the Text. Two things wee generally propoſed vnto your conſideration. Firſt, the miſerable eſtate of man, in reſpect of his inſide, in himſelfe conſidered. Next, that *God vndertake to giue ſpirituall things as well as temporall to his Church.* Grace hee will beſtow on them, as well as goods, hee will mend their ſoules as well as their bodies and outward eſtates.

Doctr. 2.

This is a point of great encouragement to poore Chriſtians, deiected and caſt downe in the ſenſe of their ſpirituall wants and weakneſſes, therefore wee will dwell the longer on it. The ground of it, you ſee, is that order that the Lord obſerues here in his Couenant with his people. Before hee had prouided for them in outward things, verſ. 17, 18. Therefore thus ſaith the Lord, *I will euen gather*

you

you from the people, and aſſemble you whither yee haue been ſcattered, and I will giue you the Land of Iſrael, and they ſhall come thither, &c. Nay, ſaith he, beſides all this, I will beſtow ſpirituall good things on you too, for I will make your diuided heart to become one, and for your old heart, *I will put a new ſpirit within you*, and for your ſtony heart, I will giue you a ſoft heart, a tender heart, an heart of fleſh.

God vndertakes to furniſh his with ſpirituall bleſſings, and doth ſo note his.

Now, for further proofe of this point, it ſhall be needfull to obſerue the degrees, whereby God proceeds in aſſuring vs of this truth. Firſt, he vndertakes it. 1. By ſingle promiſe. 2. By Couenant. 3. By oath. Secondly, Hee makes it good in his performance.

Firſt, hee vndertakes it by promiſe, as is to be ſeene euery where in the Prophets, *Ierm.* 31. I cannot referre you to any one verſe, the whole Chapter is taken vp in it. Firſt, hee tells them, hee would furniſh them with corne and wine, and oyle, with the young of the flocke, and of the herd, &c. and then, *their ſoules ſhall be as a watered garden*; though their hearts were naturally as a wilderneſſe, hee will make them as a garden, and though by nature they were dry, and voyd of any goodneſſe, hee will ſo water them with the dew of his Grace, that they ſhall become ſweete and fruitfull; and ſo hee runnes on thorow the whole Chapter. The like you may read, *Ioel* 2. 24. 25, 26, 27, 28, &c. *The floores ſhall be full of wheate, and the fats ſhall ouerflow with wine and oyle: And I will reſtore to you the yeeres that the Locuſt hath eaten, &c. and yee ſhall eate in plenty, and be ſatiſ-*

1. Promiſes.

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fied, &c. And that done, *It shall come to passe, that I will powre out my Spirit vpon all flesh, and your sonnes and your daughters shall prophecie, &c. And also vpon the seruants, and vpon the handmaids, in those daies will I powre out my Spirit, &c.* The summe of all is set downe in that place, *Psal.* 84. the last vers. saue one. *The Lord God is a Sunne and a shield*, a Sun, to comfort his people, and a shield, to shelter them from euill. But what will he giue his people? *the Lord*, saith the *Psalmist*, *will giue grace and glory*. He will not onely giue them temporall things (as it followes there, *No good thing will hee with-hold from them that walke vprightly*) but hee will also bestow vpon them grace here, and glory hereafter, euen that grace that shall once be glory. Hence is it, that the Apostle concludes the point, that *godlinesse is profitable to all things, hauing the promises of both liues*, of temporall things for this life, and of spirituall and eternall things, for the life to come. This is Gods promise for it.

Next, in his couenant, he vndertakes it: And this is more then barely to make promise of it: For, a couenant is a bundle of promises, solemnely ratified with some seale, some solemnety and obligation. This you see here in the Text, as we haue shewed, and so likewise you may see it in the 36 of this Prophecy where the Lord strikes a couenant with his people, and first to free from al euil, both that which is painfull, and that which is sinfull: Secondly, to furnish them with a double good. 1. Temporall, as that he will multiply the fruite of the trees, and the increase of the field, that he will call

call for the corne, &c. 2. Spirituall, for he will powre cleane water vpon them, and cleanſe them from all their filthineſſes, and all their Idolls; A new heart alſo wil he giue them, &c. he wil iuſtifie them and ſanctifie them, and by putting his ſpirit into them, cauſe them to keep his iudgemẽts, and doe them: Accordingly, alſo, hereunto hee hath ſorted out the ſeales of his coueuant, both in the old and new Teſtament. For Circumciſion ſealed vp grace, as the Apoſtle ſaith of it, that it was a *ſeale of the righteouſneſſe by faith*, and that it ſealed vp ſpirituall bleſſings, appeares by that place in *Deuteronomy*, where the Lord ſaith, *I will circumciſe the fore-skinne of their hearts, and they ſhall keepe my commandements, &c.* Rom. 4. Dent. 30.

So for the paſchall (that other ſtanding Sacrament of the old Church) was to them a type of Chriſt, (as the Apoſtle applies it, 1 *Cor.* 5. *For euen Chriſt our paſſeouer was ſlaine for vs*) ſealing vp Chriſt vnto them, and with him all good things ſpirituall. And ſo it is in our two Sacraments anſwerable to theſe former: the waſhing with water in baptiſme, ſeales vp the inward baptiſme, according to that, *He ſhall baptiſe you with the holy Ghoſt and with fire*; it ſeales vp remiſſion of ſinnes, *Act.* 2. *be baptized*, ſaith S^t. *Peter*, there, *euery one of you, in the name of Ieſus Chriſt, for the remiſſion of ſinnes*: it ſeales vp repentance, for which cauſe alſo it is called, *the baptiſme of repentance*. The like wee may ſay alſo of the Lords Supper (that other ſeale of Gods couenant) *The cup of bleſſing which we bleſſe* (ſaith the Apoſtle) *is it not*

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the Communion of the blood of Christ? the bread, which we breake, is it not the Communion of the Body of Christ? 1 *Cor.* 10. And therefore the bread is called the very Body of Christ, and the wine his blood, because they do truly conueigh Christ vnto vs, that as verily as wee receiue the Bread and wine in that Sacrament, we partake of the Body and Blood of the Lord Christ to eternall life: Thus God vndertakes the businesse, and thus he seales it.

Lastly, he sweares it too, you haue his oath for it, in that first of *Luk.* vers. 73. *To performe the oath which he sware to our Father* Abraham, *that he would grant vnto vs, that we being deliuered from the hands of our enemies, might receiue grace to serue him without feare, in righteousnesse and holinesse before him all the dayes of our life:* So Esay 54. 9. *for this is as the waters of* Noah *vnto me: for as I haue sworne that the waters of* Noah *should no more goe ouer the earth: so haue I sworne that I would not be wroth with thee, nor rebuke thee, &c.* And this the Apostle makes vse of and presses further, *Heb.* 16. *God* (saith he) *willing more abundantly to shew vnto the heyers of promise, the immutability of his counsell, confirmed it by an oath: that by two immutable things, wherein it was impossible for God to lye, we might haue strong consolation.* Thus you see what assurance and encouragment God giues his people for spirituall things, he hath said it, he hath sealed it, he hath sworne it, &c: and therefore ye may beleeue it.

a. Promised.

Quest. But what performance now?

Answ. In all ages God hath performed it to his people: *Dauid* prayed for a new heart, *Create in mee a*

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cleane heart, O God, and renew a right Spirit within me; and accordingly he had it: *Salomon* praied for wiſedome, and God gaue him a heart large as the ſands on the ſea-ſhore: ſo in the new Teſtament, the Apoſtles prayed, *Lord increaſe our Faith*, and it was increaſed vnto them: they call for boldneſſe and courage to ſpeake Gods Word, and the text ſaith, *they were all filled with the holy Ghoſt, and ſpake the Word of God with boldneſſe*. The like we may ſay of all other the Lords ſeruants.

Now if you enquire for a reaſon of this dealing of God with his people, it is not in man, *Ezek.36. Thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine own holy names ſake, &c.* Man is neither a working nor mouing cauſe of any good thing ſpirituall, beſtowed vpon himſelfe: 1. Not a working cauſe, for in ſpirituall things, it fareth with him much what as with a child newborn into the world, which being naked of it ſelfe, cannot doe any thing toward its owne couering, he cannot prouide himſelfe of clothes, offer them to him he cannot take them; he cannot put them on or make vſe of them: In like ſort man comes into the world, naked of grace, and all ſpirituall goodneſſe, neither can hee doe any thing at all, wherby to helpe himſelfe to it: and when he hath it beſtowed vpon him, he cannot manage it, hee cannot weild it, further than God giues direction and aſſiſtance. Neither 2 is there any thing in man to moue him therunto, there is only miſery in man to moue God to ſhew him mercy, but for any other thing man concurres to his owne ſpirituall

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good, but onely as a subiect, on whom God bestowes it, and in whom he works it, he is an occasion indeed, but no cause of his owne saluation: that like as that Romane answered him, that bragged, that hee could neuer haue conquered such a countrey, but for him: true said the other, if thou hadst neuer lost it, I had neuer wonne it: So here, had not man fallen from grace and state of innocency, God had neuer sent his Sonne to redeeme him. If he had not lost himselfe, Christ had neuer come to find and restore him. But if you will know the true cause hereof, you must deriue it from God himselfe, it is founded vpon his nature.

For first, he is the God of all grace, and fountaine of all goodnesse, it is no burden to him, no charge, no paines to giue grace, no more then it is for a fountaine to send forth water, he doeth it as naturally as the Sun giues light: for he is naturally good, yea, he is goodnesse it selfe, and that, you know, is communicatiue. *Thou art good* (saith *Dauid*) *and doest good. Psal.* 119. of his goodnes he liberally bestoweth good things vpon his people, especially spirituall good things, you see how large he is in the promise of temporals, but hee had rather be dealing (as I may so say) in spirituals. 1. because they best please him and comply with his blessed nature. 2. because they be best for vs, and will doe vs most good. 3. because his praise is more set forth in the giuing of grace than of goods, they most commend his goodnesse and studie his praise. *If you that are euill* (saith our Saui-

Sauior) *can giue good things to your children, how much more will your heauenly Father giue his holy Spirit to them that aske it?* he loues to be bestowing his spirit rather than meaner things, where he loues most.

Secondly, as he is good, so he is gracious too: that is, he works grace in vs of himselfe, without any merit or desert on our behalfe. He is the giuer of all Grace: Now he that bestowes grace, must doe it out of grace, else it is no grace. It is his grace meerely that workes any good thing in vs, grace that procures it, grace that continues it.

Lastly, he is a mighty God, able to subdue our iniquities vnto vs, able to cast out and dispossesse the strong man Satan, that roomth may be made for his spirit to seaze vpon vs, and inhabite vs. But we are the briefer here, because it is a plaine point, and needes not any large proofe: wee will hasten therefore to the application, which is the life of teaching. And so wee haue three seuerall inferences to make of this point.

And the first we addresse to those that haue not yet made their choyce, haue not resolued where to place themselues, or what Master to pitch vpon, and to these let mee commend a most excellent seruice, euen the seruice of God, the best Master. You see what hee vndertakes here to doe for all that are his, and that is a mercy you must think, that so great a God should vouchsafe to vndertake and become bound to vs wretched and worthlesse creatures. Fathers, you know, seldome frame indentures, thereby to binde themselues what they will doe for their children, if they will be obedi- *Vse. 1.*

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ent, but by right of father-hood, they challenge of them their best seruice. Lords seldome indent with their slaues for their seruice and attendance, but command it by the right they haue in them, eyther by conquest or purchase, or some other Title: And yet we see God, our Lord and Master, is content to vndertake, and indent with vs, what good hee will bestow vpon vs, if we will but bind our selues to him in obedience, he is willing to enter into bonds for our better security, to take vs, as it were, in a league of peace and of warre, offensiue and defensiue, &c. and so to enter into a kinde of familiarity with the sonnes of men: For, so you know there must be a familiarity in some degree, where contracts are made betweene any. Neyther so only doth he offer to enter into bonds, but into such bonds, as better cannot be demanded, had you to doe with the veriest sharker, or shifting fellow in a countrey. For, what can you require more possibly then hee will giue for your security? woud you haue his promise? you haue it in blacke and white; would you haue his couenant? Behold, heere it is for you; would you haue his seale, his oath, his pawne? God giues you all. Here is grace from him, and an honour to the creature. Men in matters of gratuity, will not be drawne to indent, nay, they will take it very ill in such a case, if bonds be required of them. If you will stand to their courtesie, or trust to their gentlelenesse, somthing it may be they will do, yet withall you must waite their pleasure, if not, you may chuse, they will not be bound to any thing.

But

But now God vndertakes by couenant, as you ſee, and giues ſuch ſecurity to the creature, as he cannot tell how to demand greater.

But what is the wages hee thus vndertakes to giue thoſe that ſerue him? *Queſt.*

Exceeding great euery way: Among men the moſt that is vſually giuen, is meat, drinke and wages: meat, drinke and wages, this euery one will offer, it may be ſome will goe further, you ſhall haue a liuery beſides, yea, ſome will promiſe their ſeruants beſides all this, ſome promotion, or protection: ſome immunity or commodious office, it may be. But what is all this to Gods wages? He giues all this that any other Maſter giues, and much more: Nay, what indeed can any Maſter giue his ſeruant, if God doe not firſt giue it to the Maſter? But behold, hee doth more then all this comes to: For, *hee ſhewes mercy to a thouſand generations, of them that feare him and keepe his commandements*. He maintaines not onely ſuch as ſerue him, but all their houſhold, yea, and all their poſterity too: He beſtowes vpon them temporall bleſſings, in another manner then man can giues them not onely food, but a ſtomack to it, not onely clothes, but a body to weare them, &c. He prouides for their outward eſtates, their good names, &c. And that which is the maine, he prouides for the ſoule that is mortall, immortall comforts, he giues himſelfe, his fleſh for meat, and his blood for drinke, and *my fleſh is bread indeed*, (ſaith our Sauiour) *and my blood is drinke indeed, Iohn 6*. Nay, leſt any man ſhould doubt of the point, he will be his wa- *Anſw.*

ges, as he tells *Abraham. Walke before me in vprightnesse, and then I will be thine exceeding great reward, Gen.*15. Nay, for a liuery he will giue vs his owne Image, which consisteth in righteousnesse and true holinesse, and for wages, his heauenly kingdome: For, euery seruant of his, God makes a sonne, and euery sonne an heyre, and *euery heyre of God, is a coheyre with Christ, Rom.* 8. the same substantiall (though not graduall) glory, the same crowne, the same kingdome, that the Lord Christ hath, he shall haue, he shall *enter into his masters ioy, &c.*

Obiect. Yet wee see many fall short of this large pay, who yet professe themselues to be, the seruants of God, for none commonly meet with more sorrows and troubles, haue more wants, &c.

Solu. And why is that? for the most part it is thorow their owne default, and because they are wanting to themselues, by being slack and short in Gods Seruice, whereas, if they would mend their paines, God would mend their pay; if they would alter their pace, he would alter their wages. Besides, the Lord in bestowing these outward things, hath still reference to the soules of his people, and giues other things; so as they will best comply with the happinesse of the creature: and hence it is, that hee sometimes abridgeth his seruants of outward things, for the perfecting of their better part, the soule, and the furtherance of their saluation. But otherwise, if they were but capable of these outward comforts, they should not long goe without them, according to that in the Psalme; *Oh if my people would haue hearkned, if they would*

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haue keept my statutes, &c: how would I haue fed them with the fat of wheate, &c; as if he should say, they should not then haue wanted for any thing, either for soule or body.

Besides, you must know that in Gods regiment, in Gods house, there be diuers stations, diuers offices, and accordingly different estates and allowances. Now it is required of euery seruant, that he keepe to his owne place and station, that he doe his owne worke, and that he expect wages answerable and proportionable to his place and office. And as in the body where be many members, as euery member hath its proper vse and function, so his wages thereafter; there must be a foot, aswel as either hand or head, & for the foot, a shooe of leather is as fit, as suitable, as seruiceable, and doth euery whit as well become it, as a hat of beuer doth the head.

A suite of frize or of leather becomes some men, as well as a suite of silke or veluet doth some other; it will keepe him as warme, and doe him as good seruice, and a good credit too, as the other doth a man of greater place and estate: so here for men of meaner parts and abilities in the Church, an estate suitable doth best, &c: in which regard, God may and oft times doth keepe some of his people short: whereas, if they were fit in regard of their affection and place, and when hee shall find them capable, they shall haue them, and in the meane time, no good thing fit for them in their station shall be kept away from them.

Oh but then sure, sith Gods wages is so good, his worke is hard. *Obiect.*

Answ. So many thinke indeed, that if they should giue thẽselues vp to Gods seruice, they should haue but an vncomfortable and hard time of it, they should neuer see merry day more, they must bid adieu to all their comforts, and spend their time in heauines and horrour. But there is no such matter, I assure you; men are worse afraid then hurt, that conceiue thus hardly of the good wayes of God, whose wayes are wayes of pleasantnesse, and all his pathes peace. But admit it were so as these imagine, that Gods worke were hard, if his wages be answerable, a man would not refuse to vndertake it. But secondly, learne to iudge of things as they be; God is no tyrant, but an excellent Gouernour, all his commands are reasonable, and his yoke is far easier then the yoke of Satan, his work is more faire, easie, honourable. As that excellent Greek Father saith; Is not loue a lighter burden than hatred, patience than passion, &c? Is it not farre easier to be moderate than gluttonous, sober than riotous, &c? Beleeue it, grace is an easier burden than sinne: and the work of God seemes hard and difficult onely because of our corruption that cannot so well frame to it: But otherwise, were wee as we should be, there would bee no such difficulty to vs in the wayes of God.

Obiect. Yea, but we finde them difficult and vnpleasant.

Sol. This comes to passe by reason of corruption that clogges vs, which the Lord will by degrees take away, and heale vs of all our rebellious wils, where all the businesse sticks. And then for good, he will put new principles into you, new hearts,

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new inſides, and ſo though the taske of goodneſſe be too hard for you of your ſelues, yet vndertaking it in Gods ſtrength, you ſhall find Chriſts yoake to be eaſie and comfortable.

Now therefore, ſith Gods wages is ſo great, and and his worke ſo eaſie, be content, I pray you, to haue a good Maſter, to accept of a good ſeruice, &c. Euery man muſt fall to one Maſter or other, God on the one ſide, or the Diuell on the other: one of theſe Maſters you muſt needs ſerue. Make a wiſe choice therefore. 1. For your ſelues. 2. For yours. Firſt, binde your ſelues to God to become his ſeruants.

How ſhould wee binde our ſelues vnto him? *Queſt.*
Enter into couenant with him, to be his alone. *Anſw.*
This is a great buſineſſe, as *Ioſuah* tells the people, when they ſaid, *Wee will ſerue the Lord, for hee is our God: Yee cannot ſerue the Lord*, ſaith hee, &c. *Ioſh.* 24.

This hee ſaid not to diſcourage them, but to teach both them and you, that if you will be Gods ſeruants, you muſt diſdaine all other Maſters, and willingly ſubiect your wits, your wills, your conſciences, your eſtates, your liberties, your liues to God, renouncing all other Maſters, you muſt hold you cloſe to him. Now therefore, haue but one chiefe Maſter, euen God, pitch vpon him, and reſolue to ſerue him alone in holineſſe and righteouſneſſe, as hee ſpeakes, all the dayes of your liues. Thus for your ſelues.

Next, for your people, and thoſe about you, ſay as *Ioſuah*: *I and my houſe will ſerue the Lord*,

you cannot picke out a better Maſter any where, eyther for your ſelues, or for your children. Euery man deſires to preferre his child to a good match, or to helpe him to a good ſeruice, where hee may haue faire and kinde vſage, ſquare dealing, where hee may haue euery thing enough, and be putto no drudgery, &c. Behold, God is the beſt maſter, hee giues the beſt wages, findes the beſt worke, ſhewes beſt acceptance of what wee doe, he takes well, at our hands, that poore ſeruice that none elſe would accept of, hee giues alſo the beſt aſſiſtance, for he neuer ſets any on worke, but he giues ſtrength to doe it, yea, he puts his owne hand to the buſineſſe. Therefore bee aduiſed to preferre your children to his ſeruice; you pray ouer them daily, God make you his ſeruants, God make you his ſeruants; therefore helpe to make them Gods ſeruants, by giuing them inſtructions, corrections, good example, &c. And when God offers to enter into couenant with you and yours, make vſe of his offer, lay hold on the hint, as *Benhadads* ſeruants did, when the King of Iſrael ſaid, *Is my brother* Benhadad *yet aliue?* they diligently obſerued, and haſtily catcht it, and ſaid, *Thy brother Benhadad:* So when God ſaith, *I will be thy God, and you ſhall be my people*, make anſwer ſtreight vpon it, I am thy ſeruant, Lord, I am thy ſeruant; be glad of any ſuch motion, and readily lay hold on it, as *Dauid*, when the Lord promiſed him to build him a houſe, and to be a Father to his poſterity, hee went into the houſe of God, and ſate before him, thankfully embracing ſo kinde an offer: ſo let vs

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doe this for our ſelues and ours.

A ſecond vſe we haue of this point to thoſe that haue already giuen vp their names to God, haue taken his wages, doe weare his liuery, and dwell in his houſe, let theſe be exhorted neuer to grow weary of ſuch a Maſter, but to cleaue faſt vnto him, and to ſerue him conſtantly, cheerfully, boldly, thorowly. *Aſe 3.*

Firſt, you muſt ſerue the Lord conſtantly: he is conſtant to you, and why ſhould you not be as conſtant to him? who gaines by the ſeruice you doe to him, he or you? All the commodity and benefit thereof is onely your; hauing therefore the better end of the ſtaffe, hold him faſt to his bargaine. Remember that you ſerue the Lord on a couenant, and for terme of life: ſticke cloſe to him therefore without ſtarting. Hee is not any way in need of you, hee neuer did you harme, reſolue therefore as *Polycarp*, *Foureſcore and ſix yeeres* (ſaid hee, when hee was ſolicited to renounce Chriſt and the truth) *Haue I ſerued my Maſter, Chriſt, and he neuer in all this ſpace did me the leaſt harme, and ſhould I now forſake him?* I will neuer doe it: So do you reſolue to cleaue to the Lord, with full purpoſe of heart in an euerlaſting couenant, a couenant of ſalt. If you were to beginne the world againe, where could make a better choyce, where could you light vpon a better Maſter, therefore loue him ſtill, depend vpon him ſtill, ſeeke him ſtill, obey him ſtill, doe whatſoeuer may pleaſe him, forbeare whatſoeuer may offend him, and this for euer, not being weary of well-doing,

hee is conſtant to you in loue and bleſſing, by you alſo to him in ſeruiceablneſſe and obedience.

Secondly, learne to ſerue the Lord eheerefully, as well as conſtantly. He loues a cheerefull ſeruer, aſwell as a cheerefull giuer in the matter of almes, and requires to be ſerued with delight and willingneſſe: Hee deſerues it certainely, for he giues the beſt wages, the beſt imployment, and the beſt encouragement, as you haue heard before. That which our owne hearts cannot thinke well, that which other men would piſh at, and ſet light by, God will graciouſly accept, and bountifully reward. Now therefore, if the Apoſtle would haue ſeruants which receiue but a pound or two of wages, to goe ſo cheerefully about his Maſters buſineſſe, *With good will doing ſeruice as to the Lord, and not as to men, Epheſ.6.* how much more ſhould wee to God, knowing that whatſoeuer good thing any man doth, hee ſhall receiue the ſame of the Lord, &c. Let mee ſpeake to you therefore in the words of *Dauid*, to his ſonne *Salomon*, being now on his death-bed. *1 Chron 28.9. And thou, my ſonne Salomon, know thou the God of thy fathers, and ſerue him with a perfect heart, and with a willing minde, &c.*

Thirdly, ſerue the Lord boldly, valiantly: the Lord loues ſuch as are courageious in his ſeruice, as on the otherſide he curſes thoſe that are timorous, and fearefull, excluding them out of heauen. *Reu. 21.* (for without are the fearefull, &c.) when his people are bold in his worke, they giue him the glory of his power, &c. Therefore is it that he calls vpon vs ſo oft for courage, in the Prophets. *Feare*

not

not for I am with thee, be not diſmaide, for I am thy God, I will ſtrengthen thee, yea, I will vphold thee with the right hand of my righteouſneſſe, Eſay 41.10. And againe, ver.13. *I the Lord thy God, will hold thy right hand, ſaying vnto thee, Feare not:* and verſ.14. *Feare not thou worme* Iacob, *and ye men of Iſrael, I will helpe thee, &c.* God would haue all his people valiant. In caſe of danger therefore for Gods cauſe, ſay as the three children did to the King of *Babel, We are not carefull to anſwer thee in this matter. If it be ſo, our God whom wee ſerue, is able to ſerue vs, he can if he will, and he will deliuer vs if it be good for vs, but if not, be it knowne vnto thee, O king, that wee will not ſerue thy Gods, &c.* Learne to be of *Dauids* reſolution, *Pſal.* 119.46. *I will ſpeake of thy teſtimonies alſo before Kings, and will not be aſhamed.* Aſham'd? why ſhould he be aſhamed? God is not a Maſter to be aſhamed of. Let ſinners bluſh, but let the ſeruants of God hold vp their heads, and beare themſelues bold vpon his protection, ſo long as they manage Gods buſineſſe with Gods wiſedome, with Gods meekeneſſe, &c. God is not aſhamed of them, why then ſhould they be aſhamed of God.

Laſtly, you muſt doe Gods worke throughly, ſith he payes vs home, giues large wages, beſtowes vpon vs all things neceſſary to life and godlineſſe, bleſſeth vs with all temporall and ſpirituall bleſſings in heauenly places, all comforts for this life, and the next; he bleſſeth his people, both in ſoule and body, for the inſide and outſide too, he will mend all that is amiſſe with vs. Now therefore, ſerue him at all times, in all companies, in euery duty

duty of religion, and in all conditions of life whatsoeuer. God is a thorow master, therefore do him thorow Seruice.

Vse. 3. Encouragement and Comfort to all Gods poore seruants, that grone vnder the burden of their many wants and weakenesses, that are troubled with so many corruptions and such naughty hearts as they cannot tell what to doe by them, or to whom to turne themselues for helpe and cure: To these I bring good newes, glad tydings, there is a Physician found that will vndertake the cure, and will goe through with it. If thou canst but make good, that thou art within the Couenant, thou maiest goe boldly to God, and beg any thing of him thou standst in need of for thine inward estate. It is no more but call for what thou wantest, and it shall be giuen you: Temporall things indeed you must seeke and aske of God with reseruation, if God see it good for you, &c: but for spiritual mercies you may aske them absolutely. And like as a hõushold seruant that is in couenant with his master, comes in from his work and calles for his dinner, and againe calles for his supper: when his time is out, he challengeth his wages; when he wants help, he comes in and asketh for it, yea, if other helpe be not by, he comes with pray you master lend me your hand: so may we as many as are in Couenant with God, goe to him in like manner, Lord I want Faith, giue me it; I want patience, let me haue it: I finde my heart naught, and all out of order, ioynt it, mend it, &c. Thus we may safely doe, and thus *Dauid* did, as we read

read in places of the Pſalmes: *Vnite my heart* (ſaith he) *to thy feare*, &c: as if he ſhould ſay, Lord, thou haſt promiſed to giue me one heart; behold, I finde my heart diuided, diſioynted, &c, vnite it I beſeech thee: So, *Be ſurety, Lord, for thy ſeruant, for good* &c. As if he ſhould ſay, thou haſt vndertaken to cauſe me to keepe thy Commandements: remember thy Couenant, and cauſe me to goe through with thy worke. Againe, *Giue vnderſtanding to thy Seruant, according to thy Word.* As if hee had ſaid, thou art in couenant with me, and therfore performe thy bargaine; as thou haſt allotted me work, ſo thou muſt finde me tooles wherewithall to worke: ſo may we goe vnto God with like words in our mouthes. Lord, giue me wiſdome, giue me faith, giue me patience for the diſcharge of my my duty toward thee: it is a flat bargaine betwixt vs, therefore ſtand to it.

Secondly, as you may boldly aske ſpirituall things from God, ſo you may confidently expect them, promiſing your ſelues whatſoeuer God promiſeth, for *all the promiſes of God are yea and Amen in Chriſt*, not onely yea, but yea and Amen, not onely firme and faithfull in themſelues, but ſuch as ſhall be made good to the ſoules of Gods people in full perfection. Hath God then promiſed thee pardon of ſinne, ſanctification, the feare of his name, faith, patience? Doe thou promiſe thy ſelfe all theſe things, and bee confident thou ſhalt receiue them, claime them at Gods hands, reſt vpon him for them and thinke no otherwiſe, but that it will bee accompliſhed; faithfull is hee

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who hath called you, who also will doe it. See this in *Dauid*, *God hath spoken in his holinesse, I will reioyce therefore in his Word: I will diuide Shechem and mete out the valley of Succoth. Gilead is mine, Manasses also is mine. Ephraim also is the strength of my head: Iudah is my Law-giuer, Moab is my washpot*, &c. *Psal.60.6,7.* As if he had said, Though yet I haue little enough, yet I am confident I shall haue all this, yea, it is mine already because I haue Gods Word for it, therfore it is sure enough, God saies they are mine, and I will say so too, so long as I haue gods hand to shew for it.

Obiect. Neither must you onely expect good things at Gods hand, but you must waite for them too. Many a poore Christian is much cast down at this, he hath praied, he hath sought, he hath wept, he hath done whatsoeuer hee could, for the subduing of such a corruption, or for the obtaining of such a spirituall grace, and all to no purpose, he seeth it will not be.

Sol. Oh say not so, man, giue not God the lye: thou hast the promise of God, thou hast his Couenant, his seale, his oath for it, and therefore be not vnbeleeuing, but beleeue and wait.

Obiect. What encouragement, what heart can I haue to wait, when I haue laboured it thus long, and nothing comes, I finde no amendment?

Sol. Vnderstand that God doth those things hee vndertakes, orderly: when he doth a cure, hee beginnes at the bottome, and so heales it vpward, and this must haue time. Besides, his cures are inuisible: it fareth here as in curing a wound in the body

body, a man ſeeth himſelfe cured, but how and when it healeth, he ſees not. *The Kingdome of heauen commeth not by obſeruation*, ſaith our Sauiour, *but is like to a little ſeed caſt into the ground*, which that it is growne, wee well perceiue, but how or when it grew, we know not: ſo here, The Lord is ſlow in his works, but ſure, ſure but ſlow, that grace which at firſt was but a ſparke, or as ſmoking flax (as our Sauiour ſaith) becomes afterwards a great flame a ſhining lamp, the broken reed a ſtrong pillar. If a man ſow or ſet a ſmall kernell, he will not looke for a great tree of it preſently: no more muſt wee for a great meaſure of grace, God will doe it, but you muſt giue him time, and leaue him ſtill to his owne time. He ſeeth it fit, we ſhould beginne with a little at once, the time will come, when he will perfect all. God will ſooner or later cure all the bodily diſeaſes and infirmities of his people, either in this life, or at death, or at the reſurrection: and ſo hee will their corruptions alſo; in the meane ſpace bee content to wait his leaſure. *Pſal.* 130. *Let Iſrael wait on the Lord*, &c. And *he will redeeme Iſrael from all his iniquities*..

Yea, but how can I wait and looke for mercy from the Lord, when things goe backward with me, and I grow worſe and worſe. *Obiect.*

The queſtion is, whether it bee thus with thee in ſenſe or in deed, thou maieſt iudge thus of thy ſelfe, and yet bee out in thy iudgement. For the better any one is in deed, the worſe hee is in his owne ſenſe and eſteeme: Euer the more life any *Solu.*

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one hath, the more ſenſe he hath, and ſo the more ſenſible hee is of his owne wants and corruptions. It doth not follow therefore, that thou art more ſinnefull becauſe thou feeleſt thy ſinnes more, but the contrary; as no man is therefore the further off from healing, becauſe he begins to feele his ſickneſſe; or a wound not likely to heale, becauſe it ſmarts. Is corruption now become a greater burthen to thee then formerly? Doſt thou hate it more? haſt a worſe opinion of it then thou haſt had? doſt thou prize grace more then euer, and thirſt after it? then it is ſure thou art on the mending hand.

Queſt. But how ſhall I know that I am within the couenant? that I am one of thoſe whom God hath vndertaken to cure, and to beſtow vpon them theſe ſpirituall bleſſings?

Anſwr. For this, thou muſt looke to two things. Firſt, ſee what God hath done for thee. Secondly, what thou haſt done for him againe: For, ſomething there is to be done on both ſides you know, in euery couenant.

For the firſt, looke whether God hath giuen thee this one heart here promiſed, this new ſpirit, this heart of fleſh inſteed of thine old heart, thy heart of ſtone? See what affections he hath renewed in thee? hath he put his loues, his fear into thy inward parts? hath he written his lawes in thy heart? hath he giuen thee a new nature? art thou become another man then thou waſt, caſt into a new mould? haſt thou new thoughts, new deſires, new deſignes to ſet vp God alone in the making of thine own ſalua-

ſaluation,&c? Then thou art of thoſe with whom God is in couenant. Againe, ſecondly, ſee what thou doſt for God, for thou muſt be working, all that are in couenant with him, according to that we read, *Ezeck.36.* (I trow) after that the Lord had promiſed what he would doe for them, *Yet I will be ſought vnto for all theſe things*, ſaith the Lord. Search then what thou haſt done in Gods worke, doeſt thou warre againſt the fleſh? ſubiect thy wit to Gods wiſdome, thy will to Gods will,&c. Hauing ſuch promiſes as theſe, doſt thou (as the Apoſtle exhorteth) *Cleanſe thy ſelfe from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God*? then it is ſure that God hath ſmitten a couenant with thee, and it ſhall be performed vnto thee. 2 Cor. 7.1.

Oh! but what if it be ſo, that I haue broken my part of the couenant, and ſo haue giuen God liberty to euade? how then? *Obiect.*

You muſt know, that God taketh not the aduantage againſt vs of euery petty breach, vnleſſe it be ſome great matter, he hateth putting away, as he ſaith in *Mal.* It is between God and vs, as between husband and wife. It is not euery petty diſcontent or diſpleaſure that falls out betweene them that is held a ſufficient cauſe of ſeparation, it muſt be ſome great offences, as the defiling of the marriage-bed, which (in regard of merit) cuts the very marriage-knot aſunder, ſo here: The Lord will not aggrauate euery frailty, infirmity or ſlip of his ſeruants, to caſt them off for the ſame, it muſt be ſome great breach of Couenant, as when we runne a whoring from vnder him, after lying vanities, *Sol.*

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or when we are carried with harlot-like affections towards him, in ſetting more by his gifts, then by himſelfe, this is that which will prouoke and cauſe him to withdraw. But if you pitch vpon God for the maine, though you haue many failings (as *in many things wee offend all*) if you can ſay with *Dauid*, *Whom haue I in heauen but thee, and in earth none in compariſon of thee?* wee ſhall not be diſcarded. God is not as man, to doe as he doth. Men, when a ſeruant is grown old, and they haue had the beſt of him, they vſually thinke of putting him off, turning him out of the houſe, ſhifting their hand of him, when hee is once growne old and impotent, that his worke is done: Not ſo God, the elder a ſeruant is, the berter he likes him, the longer they liue together, the lother hee is to part with him.

Obiect. Yea, but yet hee requires certaine conditions of vs, that be in couenant with him, which we performe not, &c.

Sol. Yea, but in the new Couenant, God vndertakes to make vs able to performe the conditions that hee requires. Hee vndertaketh both for himſelfe and vs too. Hee commands vs to haue a new, ſoft, one heart, and he maketh it ſo.

Queſt. Is there nothing then to be done on our behalfe?

Anſw. Yes, it is required of vs, that wee vſe Gods meanes, that wee goe on in his waies, according to that, *Yet I will be ſought vnto for theſe things by the houſe of Iſrael*, *Ezech.* 36. When he acts vs, wee muſt moue; when he opens our eyes, we muſt ſee; in-fine, concurre as ſubiects, to be wrought vpon

in his meanes and times, and then we are ſurely in Couenant with God, and ſo in happy eſtate: For, *Bleſſed is the people, whoſe God is the Lord*: Such need not want any thing of all that is within the verge of this couenant, they may call for what they will, and haue it: God hath promiſed you all good things, outward and inward, call for them, and they ſhall bee giuen you. Is any thing amiſſe with you? carry it to God, and ſay, Lord, here is thine owne Couenant, to mend my heart, &c: Oh doe it for thy names ſake. And ſo you may be confident: for doe you thinke God is able? doe you thinke he is willing? doe you thinke hee will lye? doe ye thinke hee will foreſweare himſelfe? I conclude with the Apoſtle: *In nothing therefore be careſull, but in all things make your requeſts knowne to God, and he will fulfill them*, and fill you with peace vnconceiueable.

IN this part of the Couenant the Lord vndertakes for the ſpirituall part of his Church, namely, that he wil giue them, whatſoeuer grace ſhall be needfull, as is here ſet forth by all the cauſes thereof (as we haue hertofore ſhewed you) both inward and outward. For the firſt, wee haue heere 1 the matter deliuered in theſe tearmes, one heart, a new heart, a ſoft heart. 2. the manner, he will put it into them, he will beſtow it vpon them, he will take out that which hinders, and put in that, that is wanting. Theſe are the inward cauſes, and for the outward,

the Efficient firſt, that is God. *I will giue them one heart and I will put*, &c. Secondly, the finall cauſe is ſet downe verſ. 20. *That they may walke in my ſtatutes, and kcepe mine ordinances*, &c.

Wee haue already obſerued ſomething from thewords in generall: Ye haue heard what mans inſide is in and of him ſelfe; his heart is full of turnings and diuiſions, till God make it one: his heart is old and corrupt, till God refine it; and caſt it into a new mould: Laſtly, is hard as a ſtone, till the Lord is pleaſed to mollifie, and make it ſoft: Next, you haue heard, how farre God ingageth himſelfe to his people for things ſpirituall, he hath vndertaken to furniſh them with grace as well as with goods; and that not by a ſingle promiſe onely, but by a ſolemne ſealed couenant, and hath bound all this with an oath. So that here is the comfort of euery Chriſtian, when he findeth ought amiſſe in his ſoule, he hath to goe to God, and claime the fulfilling of his promiſes, the performance of his Couenant.

Theſe generals already diſpactht, we come now to the words themſelues, and we will beginne with the inward cauſes of mans Spirituall good, and firſt with that we called the materiall cauſe, *ſc.* one heart, a new ſpirit, an heart of fleſh.

Heart and ſpirit are put for the ſame thing, they doe but one expound the other. Man is made vp (you know) of two eſſentiall parts, a body and a ſoule, which ſoule vpon ſundry occaſions hath ſundry and ſeuerall names giuen vnto it. In reſpect of the cauſe it is called a ſpirit: In reſpect of

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its ſeat, it is called the heart: in reſpect of its naturall operation it is called the ſoule, and in reſpect of its ſpirituall office it is called conſcience, all comes much what to one paſſe: Now touching this heart or ſpirit or ſoule or inſide, tearme it as you pleaſe. He promiſeth his people to beſtow on them a threefold grace. 1. Oneneſſe (giue me leaue ſo to ſpeake vnto you, becauſe I haue not a fitter word at hand, whereby to expreſſe it) *I will giue them one heart*: 2. Newneſſe. *I will put a new ſpirit within them.* 3. Tenderneſſe. *I will take the ſtony heart out of their fleſh, and giue them an heart of fleſh.* The thing it ſelfe is cleare, there is one thing onely in queſtion touching the order, whether theſe three things here promiſed be ſo many ſeuerall ſteps to ſoftneſſe, or whether they bee ſo many ſteps to oneneſſe of heart. If we take them this latter way, the ſenſe is good, and ſtands handſomely, as thus, *I will giue you one heart*, and that I ſo doe, I will caſt it a new, and that I may ſo doe I will melt and ſoften it like as one that hauing many pieces of old ſiluer or plate lying by him which he intends to put all into one bowle. 1. he reſolues to caſt it a new. 2. to that end he melts and ſoftens it, and ſo laſtly ſhuts vp all in one piece. If we take the words thus, they goe well enough; yet I encline rather to the other ſide, and doe iudge rather that they are three ſeuerall graces that are here promiſed. and Secondly that ſoftens, includes the reſt, as if the Lord ſhould haue ſaid, *I will make you one heart*, nay more, *I will make you a new heart*; nay (which is more then all

that) *I will make you a ſoft heart, a heart of fleſh inſtead of your heart of ſtone.* And thus I ſhould rather chuſe to take the words. 1. becauſe they lye thus in the text, 2. becauſe God begins to cure mans hart, in the ſame order that it became diſtempered. Man in his ſtate of Integrity had but one heart, ſet wholly vpon God its proper obiect. But by his fall from God, this one heart becam. 1. a diuided hart, and 2. a corrupt heart (which ſtate of corruption, the Scripture vſeth to ſet forth by the name of the old man) 3. by long trading in its corrupt and ſinfull courſes it contracts a great hardneſſe, and ſo becomes a ſtony heart. The ſelfe-ſame order God obſerues in the curing of it: for 1. hee makes it to become one heart. 2. hee makes it a new heart. 3. he makes and keepes it a ſoft heart.

Thirdly, there is ſome little difference to be obſerued in theſe tearmes, and although in ſome ſenſe they are neuer ſeparated, but euery new heart is one heart, and alſo a ſoft heart in ſom degree, yet are the things ſeparable in our vnderſtandings: for a man may haue ſome kind of one hart, that is an heart pitcht vpon one only obiect, and yet not haue a new heart: as againe, a man may haue a new heart, and yet his new heart may not be ſoft, but hard and cruſty. So that for theſe 3 reaſons I make choice to keepe Gods order in the text, and make them three diſtinct graces, yet ſo, as that I will not contend with any one that likes the former ſenſe better.

The firſt thing then, we are here to treate of, is this oneneſſe of heart. I will giue them one heart

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(ſo the words are read in the Originall) not, I will giue them another heart, as the Septuagint render it, by a miſtake of one letter in the Hebrew. There is (if we will ſpeake exactly) ſome little difference betweene ſameneſſe and ſimpleneſſe, ſingleneſſe and oneneſſe. Sameneſſe excludeth all diſtinction: ſimpleneſſe excludes all manner of compoſition: ſingleneſſe excludes all doubling; and oneneſſe excludes diuiſion. But God vſeth not to be ſo metaphyſical in his writing, therefore hee that ſhall ſay, that one heart is a ſingle heart, an entire heart, a ſimple, plaine, ſincere heart, he ſayes not much amiſſe, though that bee not home enough. The point that we commend vnto you from the words, is this: That all thoſe that are in ſpeciall Couenant with God, haue but one heart.

Doctr. 3.

This oneneſſe of heart hath a double relation. 1, to God. 2. to men. Firſt, all that haue intereſt in the Couenant of grace, doe meete and concurre in one obiect, *viz.* in God, as their onely both materiall and formall obiect (as we vſe to ſpeake) according to that of the Apoſtle, though there be gods many, and lords many, yet to vs *there is but one God, the Father, of whom are all things and wee in him, and one Lord Ieſus Chriſt by whom are all things, and we by him*, 1 *Cor.* 8. 6. All Gods people pitch vpon him, they iump and agree in the true God, who makes himſelfe to vs, in and by his onely Sonne Ieſus Chriſt, according to that in the laſt of *Zachary*, when the Iewes and Gentiles ſhould bee made one by the comming of Chriſt. *In that day,*

Chriſtians are one hearted, as they refer to God, and to themſelues next.

ſaith the Prophet, *when the Lord ſhall bee King ouer all the earth, there ſhall be one Lord, and his name ſhall be One.*

2. As they are all pitcht vpon one Obiect; ſo they goe all vpon one motiue, they chuſe God for Gods ſake, as ſaith the Pſalmiſt: *This is the generation of them that ſeeke him, that ſeeke thy face,* this is *Iacob*: as if hee ſhould ſay; All that are the true Sonnes of *Iacob*, that are *Iſrael* indeed, they ayme not ſo much at Gods wealth, and at Gods wages, as at Gods ſelfe; all that they ſeek, is to ſee his face and to haue his fauour. Thus as they referre to God, they are one.

Pſalm. 24.

Secondly in relation to men, Gods people haue but one heart, whether you conſider them iointly or ſeuerally. If you take them together, the whole Church is all but *one body, one ſpouſe,* one houſe, *Chriſt* being *the head, the husband, the chiefe corner-ſtone.* Firſt, they are all one in iudgement, they concurre at leaſt in the maine, they meet in all fundamentall and generall principles, howſoeuer when it comes to particular inferences and concluſions, there appeares ſome difference. In matters ſubſtantiall they are all of one mind, they iudge the ſame thing, though they may be of ſundry opinions in circumſtantials, and points of leſſe moment. Secondly, as they all agreee in iudgement, ſo doe they likewiſe in heart and affection, they pitch all vpon Chriſt, they haue the ſame ioyes, the ſame griefes, the ſame hopes, &c: in a word, they are like-affectioned one to the other: it faring with them, as with the members of the body, where-

wherefore if oneſuffer, the reſt ſuffer alſo, ſuch an vnity of affection is there among them; and that all vpon the ſame motiue too, for, as they are knit together in on ſpirit, ſo they proceed all by one rule, and worke all vpon the ſame ground; the thing that takes their affection, and drawes their eye, is grace, is truth, is goodneſſe in the truth of it, as Saint *Iohn* ſpeakes, 2 *Epiſt.* So ſecondly, if you take them ſeuerally and apart, euery particular Chriſtian, as hee is but one man, ſo hath no more then one heart, you cannot ſay ſo of other men: For of them that are not in ſpeciall couenant with God, one man may haue twenty hearts, according to the phraſe of Scripture. But a true Chriſtian hath no more hearts then he hath bodies: For, firſt, all the diuiſions, all the turnings and windings of his heart, are healed by God, and he is now pitcht vpon one onely obiect: Secondly, hee is reconciled to himſelfe, the parts and powers of his body and ſoule goe all one way, they goe together, and tend all to one marke; in a word, they are all made for God. So that euery true Chriſtian goes but one way, ſo farre as hee is a Chriſtian, as is to be ſeene in *Dauid*, *Pſal.* 103. 1. *My ſoule, praiſe the Lord*, ſaith he, *And all that is within mee, praiſe his holy name.* All that is within *Dauid*, ſhall goe this onely way: So it is alſo ſaid of *Ioſiah*, that *hee ſerued God with all his heart, &c.* All the powers of his ſoule met in one, and to their power went together, they were indeede all too feeble, but they contributed their beſt.

Reaſ. Now this oneneſſe of heart proceeds not from the identity of the ſame ſubiect, (for ſome one man may haue a world of hearts, as hath bin ſaid) but from the ſame cauſes wherein they concurre. For, they haue 1 all one father, God, which conueyes the ſame nature to them all. 2 One head, Chriſt, of whoſe influence they doe all partake. 3. One holy ſpirit, whereby they are acted: and as it is in the body, though there are many members, yet are they all enliuened and acted by the ſame ſoule: ſo is the whole Church, and euery member thereof by the ſame ſpirit.

Againe, they walke all by one rule of the Word, they ayme all at one end, the glory of God in their owne ſaluation; they are tyed together all by the ſame ligaments, one faith, one hope, one loue, and all the reſt of the graces of the ſpirit, and hence it is, that they haue but one heart, one ſpirit.

Vſe 3. Is it ſo, that all in couenant with God haue but one heart? This then ſerues to diſcouer the miſery and vnhappineſſe of many thouſands that liue in the boſome of the Church, and pretend faire to the Couenant of Grace, and yet they haue a heart, and a heart, and a heart, and a heart, and a heart, and a heart, yea, it may be they haue an hundred and a thouſand hearts in one and the ſame body. For the better vnderſtanding whereof, we will inſiſt awhile vpon theſe particulars: 1. To ſhew you what Oneneſſe is. 2. How many kindes of One there are: 3. the companions of it: and 4. The oppoſites. For the firſt of theſe; that is ſaid to be One, that is, *indiuiſum a ſe, & diuiſum ab omni.*

omni alio, vndiuided in it ſelfe, and diuided from euery thing elſe beſides. In that then which is One, there is 1. greateſt vnion with it ſelfe, and 2. greateſt diſtance from all heterogenealls (as they talke) or things of another kind, and without it ſelfe. Thus God is perfectly one, without all compoſition, diuiſion and dependance, alteration, one eſſentially oneneſſe in ſelfe, in regard of his moſt ſimple nature, moſt agreeing with himſelfe, moſt diſtant from all things elſe, one intrinſecally in himſelfe, and moſt remote from externalls.

1. For the ſecond: There is 1. One: naturall, whereof wee ſay nothing now, ſo mans heart is one ſtill. 2. One: morall, and ſo wee take it in this place, and in this conſideration there be many hearts in one body, as on the other ſide, euery true Chriſtian hath but one heart. This admits of two degrees: 1. perfect, and this is reſerued for heauen, where our hearts ſhall goe all one way. 2. Imperfect in this life, when wee ayme at one marke, pitch vpon one obiect, &c. though wee haue our failings.

For the third thing propounded. the companions and conſequents of vnion, are two. 1. Communion. 2. Separation. That which is one in it ſelfe, labours for communion with things like it ſelfe, as it ſeparates, on the other ſide, from all things without, from all things that are not of the ſame kind. See this in thoſe primitiue Chriſtians, *Acts 2. They which beleeued, were together, and had all things common but of the reſt, durſt no man ioyne himſelfe vnto them.*

Laſtly,

Laſtly, for the oppoſites of oneneſſe; They are theſe: 1. Vnreſoluedneſſe, which is when a man wauereth in his minde, being not yet reſolued which way to take, or what choyce to make. Thus *Iames* diſcribes him, *A double minded man is vnſtable in all his wayes*, that is, he ſtands yet vnreſolued, he is yet to chuſe his religion, hee ſtaggers, and wauers betweene two, not knowing to which to incline, but like a waue of the Sea, driuen with the winde, and toſſed, hee is vp and downe, here and there, and knowes not how to hold any conſtant or ſettled courſe. Secondly, oneneſſe is oppoſed to hypocriſie and double dealing, to ſhewes, and appearances, to an heart and an heart. Thirdly, it is oppoſed to inconſtancy and variableneſſe. Thus, *Galat.* 3. 20. *God is* ſaid to be *one*, that is, one and the ſame, conſtant and vnchangeable like himſelfe. Laſtly, it is oppoſed to diuiſion and contention: as *Acts* 4.32. It is ſaid, that *the multitude of them that beleeued, were of one heart, and of one ſoule, &c.* that is, there was perfect vnion and amity among them. So then, by all that hath beene ſaid, you may plainely ſee what a one heart is. It is 1. a reſolued heart. 2. A plaine heart, a ſingle heart, when the inſide and outſide agree, ſuch an heart as is no other in intentions, then it is in pretences. 3. A conſtant fixed heart. 4. Laſtly, it is a quiet and peaceable heart Such a man as hath peace with God, and agreeth with himſelfe, ſo as he goes all one way in Gods worſhip, this man may be truely ſaid to haue one heart.

Here then are taxed all wauering and double-minded

minded perſons. Wee will not trouble you with the Ieſuites, but let them paſſe as men that ſurpaſſe in this kinde, hauing ſo many faces, ſo many names, ſo many habits, a latitude of euaſions, they haue ſo many reſeruations, ſo many equiuocations, ſo many diſtinctions, that in ſome one man of them yee may finde an hundred hearts, of whom you may ſay, as it was ſaid of their father and his ſonne, the one neuer ſpake as he thought, the other neuer thought as he ſpake; but let them paſſe. In the ſecond place, here come ſuch amongſt vs to be cenſured, as are yet vnreſolued in their courſes, being yet to make choyce of their Religion, halting betweene God and *Baal*, betweene proteſtancy and popery; thoſe that entertaine God and Mammon, God and Malcom too, that can ſpeake the language, of Canaan, and of Aſhdod both, that mingle and confound thoſe things that God would haue ſeuered.

Thirdly, all ſuch as are variable in their purpoſe, that ſhift, alter, and change their Religion, that are off and on, vp and downe; to day zealous, to morrow cold and backward. vnconſtant, and vnſtable in all their wayes. Whereunto may be added, how many can you tell, who are at open warre and defiance with God, and all that profeſſe the Goſpell of Chriſt.

The miſery of all theſe kinde of perſons appeares in this. 1. Firſt, that they cannot aſſure themſelues, that they are in ſpeciall couenant with God: For the firſt thing that he giues to ſuch, is this one heart, he circumciſeth the foreskinne of

their

their hearts, hee lops and ſhreds off all ſuperfluities, and vnites them wholly to himſelfe, that they may henceforth goe all one way.

And ſecondly, in this, ſuch perſons muſt needs be reſtleſſe and vnquiet: For it fareth with them no otherwiſe then with one that ſtands doubtfull between two ſuitors, not knowing which way to encline, and ſo for the time is reſtleſſe, and as it were vpō the wrack: ſo here, for the hart of man is neuer at quiet, till it ſtay & reſt it ſelfe vpon one center.

Thirdly, adde hereunto, that ſuch men are euer liable to temptation, to defection, yea, and to detection too.

Laſtly, they are liable to the wrath of God: for if any withdraw himſelfe, or ſteale away, *Heb.* 10. *My ſoule ſhall haue no pleaſure in him*, ſaith the Lord, nay, *ſuch as withdraw, they draw backe vnto perdition*, as the Apoſtle ſaith in the ſame place, verſe *vlt.* You ſee then the miſery of all ſuch men, though admired of the world for their great policy and deepe reaches, yet they are odious to God, and liable to deſtruction.

Vſe 2. But come we on to a ſecond vſe of exhortation to vs all, as euer wee deſire to be aſſured that wee are true Iſraelites, the Iſrael of God, within the ſpeciall Couenant of grace, labour what you can to attaine this one heart here promiſed. Many motiues wee might vſe to perſwade you hereunto. There is but one God, one Chriſt, one Spirit, one truth one Goſpell, one heauen: beſides, thou art but one man, and one heart is enough for one man, get it therefore: It is comfortable:

table: for it is an euidence of our vprightneſſe: And it is profitable, for it vnites a man to himſelfe in all God Seruices, it deliuers him from many temptations, from many diſtractions, &c. Gods people vſually complaine of nothing more then this, that in the doing of holy duties, their hearts are diuided, their thoughts ſcattered vp & down, and will not be confined to the place where they ſit; beſides, they finde a flatneſſe and deadneſſe of ſpirit in all. Now a preſent remedy againſt all diſtraction and diſturbance in this kinde, is this oneneſſe, we here preſſe you vnto; for when a Chriſtian hath gathered all his forces into one, this addes feruour to his prayers, and puts life and ſpirit into all his other ſeruices. If therefore you would haue your hearts at command in holy duties. If you would be aſſured of your vprightnes, if laſtly, you would pleaſe God, who hates all doubling and diuiſion, doe all you can to get one heart, which that you may;

Firſt, take notice what your heart is naturally in and of it ſelfe. There is a depth of wickedneſſe in our hearts, a bottomeleſſe gulfe of guile and hollowneſſe. Oh the deceits and crafts, the turnings and windings, the ſhifts and diſtinctions of our vile natures. No man can poſſibly diſcouer, how deſperately wicked the heart of man is in it ſelfe. This you muſt ſee and finde by your ſelfe, that you haue not one heart, but a diuided heart, a double heart, a treble heart, nay an hundreth hearts in your boſomes. See now your deſeaſe, confeſſe and bewaile it before the Lord.

Secondly, deny your ſelues in each luſt, in each

crea-

creature, if you would haue your heart to be one. 1. Caſt out euery luſt, euery ſinne out of the ſoule: for ſinne ſeparates a man from God, from the people of God, yea, from himſelfe. It racks him, teares him, diuides him a hundred wayes. 2 Rend and diuide the heart from euery creature ſo farre, I meane, as not to make it your treaſure, for that diſtracteth: for where our treaſures is, our hearts will be alſo; and ſo many treaſure, ſo many hearts, now if you pitch vpon Creatures, you muſt need bee diuided with variety: for there is not enough in any one creature to ſuffice and ſatisfie. Take bread for example, though it feed vs, yet it will not cloath vs: cloathes though they warme vs, yet they will not feed vs: Wee muſt haue both food and rayment too, or we cannot ſubſiſt. Now this multiplicity of the creatures, if wee ſet our hearts vpon them, doth greatly hinder this Vnion; this onenes of heart we muſt all ſtriue vnto. Therfore let looſe all other things and cleaue faſt to God, pitch onely vpon him (this is that one thing neceſſary) make him your portion, make him your treaſure, and hauing that one treaſure, it will come to paſſe that you ſhall haue but one heart; but neuer will your heart become one till you come to this to fix, and faſten all your hopes and ioves chiefely vpon God, for he can onely ſatisfie and ſupport the heart; therefore ſee and conſider his al-ſufficiency and abundant goodneſſe to all his people, how you cannot want that thing which hee will ſupply you with, you cannot deſire ought, but he hath it for you, &c: In a word, ſet him to be all in all. and ſo make choi[ce] of him

inſteed of all. And when you are once one in that obiect, you will be alſo one in heart.

Thirdly, take the Couenant of grace, as here it ſtands recorded, and improue it. He hath promiſed (you ſee) to giue you this one heart: Take now this promiſe, and preſent it before the Lord, ſpread it all abroad before him (as *Hezekiah* ſometimes did the letter of *Sennacherib*); and ſay, Lord, here I haue to ſhew thine owne hand for the changing of my heart: behold, I haue a double heart, change it. I haue a hollow, falſe, diuided heart; Oh mend it I beſeech, and make it one. And here remember to pleade not the Couenant onely, but Chriſt alſo, pleade his death, his merits and obedience, &c: he died for this very end and purpoſe, that hauing aboliſhed in his fleſh the enmity, hee might make in himſelfe of twaine one new man, ſo making peace. And *that he might reconcile both vnto God in one body, by the croſſe, hauing ſlaine the enmity therby*, as the Apoſtle ſpeaketh in 2 ſeueral Epiſtles to the *Epheſ.* and *Coloſ.* hee died for this very end, to make all one againe. Once we were all but one, but now by ſinne wee are diuided from God, diuided from the creatures, diuided from our ſelues: Now therefore Chriſt came to reſtore vs againe to our primitiue condition: and for this it was that he dyed, and ſhed his blood vpon the Croſſe: which wee may ſafely pleade to God. The like we may ſay of his interceſſion; what prayed he when he was here amongſt vs? *That they all may be one, as thou (Father) art in me, and I in thee: that they alſo may be one in vs, &c: I in them, and they in me; that they may be made perfect in one, &c.* Iohn

17.

17.21,23. He praied you ſee, that we might bee one, as hee and his Father are; one here in part, and hereafter in all perfection: Sith therefore Chriſt died, Chriſt praied, Chriſt ſhed his blood for this, that we might haue this one heart, and be one with God, plead his blood, his prayers, his ſufferings and mediation. And that is the 3d. meanes.

Fourthly, labour to grow vp in all ſauing graces of the holy Ghoſt: for as ſinne diuides and ſeparates between God and vs; ſo true grace brings God and the creature together againe: and the more grace any one hath, the more neerely is his heart vnited to God: for grace is a true tye, and hath an vniting power in it. For inſtance, by faith a man is not only taken off from himſelf, and from the creature; but is alſo brought to deny all, and to rely vpon the mercy and power of God alone. So by charity, a man is made to deny his owne will in all things, and wholly to ſubiect himſelfe to the will of God. The ſame we may ſay of the reſt of the graces: The feare of God expells all falſe feares of the creature, the care for heauen frees the heart from all inordinate cares of the world: Delight in God weanes a man from all vaine delights and pleaſures of ſinne, that doe diſtract the heart. Briefly, the more grace any one hath, the more will his head be eſtabliſhed, and his heart vnited.

Laſtly, if you would haue your heart made one you muſt goe all by one rule, inward, the Spirit; outward, the Word: and that ſecondary ruletoo (Conſcience I meane) muſt be followed, ſo farre as it is rightly regulated, and informed by that

firſt

firſt rule, the Word, and when we proceed by that one rule of God, wee ſhall be one together.

In the laſt place, this point ſpeaks a word of comfort, or rather of thankfulneſſe to all thoſe that find this grace in themſelues, that their hearts are healed of all haltings and backeſlidings, and made to become one: this is an vnſpeakable mercy of God, and you can neuer be ſufficiently thankfull. *Vſe 3.*

But how ſhall I know my heart to be one? *Queſt.*

For anſwer, wee might tell you, that one heart is a true heart, a good heart, that it is alwaies in realities, &c. For theſe are termes conuertible, and goe euer together; but for your better vnderſtanding, wee will giue you three plaine notes of a heart that is one. *Anſw. Vnum, verum, bonum eſt, &c.*

1. Integrity. 2. Conſtancy. 3. Sincerity.

For the firſt: when the heart is become one, a man goeth all one way, he is what he ſeems, he appeares what indeed he is, hee hath but one minde, one intention, one delight, one face, one tongue, in a word, hee is all but one man, all the parts and powers of his ſoule and body do go all one and the ſame way. Now therefore, when there is in a man this integrity (both for ſubiect, hee goes all one way, and for obiect, he aymes at Gods whole will, to fulfill the ſame) this mans heart is one.

A ſecond note is conſtancy, when a man is at all times like himſelfe, one & the ſame, take him when and which way you wil, thogh there may be ſome partiall vncertainty in the ſubiect, yet hee is firme for the obiect pitcht vpon, namely God, in Chriſt.

And a third is ſincerity, when a man goes vpon one motiue, hee ſtraines out all by-reſpects, all

ſelfiſhneſſe, and lookes to the common, to a publike good, his maine ayme is the glory of God in his owne ſaluation.

Obiect. Oh, but may ſome ſay, here is that doth diſcourage mee: You ſay this one-hearted man is an intire man, and goes all one way: but I finde a world of diuiſion, and continuall combates in my ſoule: the fleſh hales one way, the ſpirit another, &c.

Solu. For anſwer: It is to be conſidered, that there is a double diuiſion. 1. Intrinſecall, or inward, which is when the powers of the ſoule are at variance betweene themſelues, one of them ſet againſt another.

2. Outward, when they all agree and combine within themſelues, and the diuiſion is onely outward againſt a common enemy. The former of theſe may be found in an hypocrite, the latter is not, but in the Saints of God alone. In waging of warre, there is great difference betweene fighting againſt a forraine enemy, that inuades the countrey; and an inteſtine enemy, that is bred at home amongſt vs. When a Citty is begirt with an army from other parts, the enemie ſpies where he may take his beſt aduantage; the Cittizens in the meane while, watch and make as ſure as they can, euery place of the wall: but in a ciuill warre, it is otherwiſe: for then there is neighbour againſt neighbour, and euery one againſt another; ſo is it here. In the Saints of God, the fleſh, as a common enemy, aſſaults all the powers of the ſoule, and they againe with forces conioyned, make reſiſtance againſt it. It is not (as in hypocrites)

The diuiſion in Saints is not betweene ſinne and ſin, ſin, and nature as in others, but betwe ne ſinne and grace in the whole man.

iudgement

iudgement against will, conſcience against affecti-
on, reaſon against Appetite, &c. but all the
powers goe one and the ſame way, namely, a-
gainſt the common enemy.

You ſay, that he that hath one heart, is a con- *Obiect.*
ſtant man: but alas! I am full of wauerings and
doubting, and a great deale of inconſtancy.

There is a double inconſtancy. One is, when a *Sol.*
man ſtands wauering betweene two different ob-
iects. The other is that which comes after a man
is reſolued on the maine buſineſſe. And this lat-
ter is found in Gods beſt children. They cleaue to
God with full purpoſe of heart, they haue choſen
the better part, which they ſhall neuer part with:
And though in their executions they fall ſhort of-
tentimes of their intentions, yet ſtill they hold
faſt their generall purpoſes and aymes, although
they be iogged aſide ſometimes, and put by, in re-
ſpect of particulars.

You ſay, that this One-hearted man is a ſincere *Obiect.*
man, aymes at the glory of God, &c. But alas! it
is otherwiſe with mee, for I mingle and con-
found buſineſſe. I ſerue God indeed, but I aime
at mine owne credit, profit, eaſe, &c.

But what is thy vtmoſt end thou propoundeſt *Sol.*
to thy ſelfe? what is thy chiefe obiect? There
is an vnder end that comes in onely in a ſecond
place. And though the glory of God be chiefely
to be intended in all, yet it is alſo true, that in a ſe-
cond place, I may haue reſpect to my owne eaſe,
profit, comfort, &c. alſo (For, we are bid to loue
our neighbour as our ſelues, therefore it is certaine
wee may and muſt loue and reſpect our ſelues and

our owne good) but ſo, as that the maine thing that ſwayes vs, muſt be the glory of God, and a deſire to approue our ſelues to him. And thus it is with euery faithfull christian, howſoeuer hee may be happely carried away with ſome by-reſpects for a time, yet when it comes once to a matter of competition betweene himſelfe and God, he preſently lets fall credit, eaſe, profit, yea, he willingly lets goe life and all, rather then God, and his glory.

Obiect. Surely I haue not yet attained to this oneneſſe, for I am euer and anon troubled and peſtered with many diſtractions, when at any time I take in hand to meditate, pray, or doe any good duty.

Sol. For anſwer you muſt vnderſtand that there are two degrees of oneneſſe (as we ſaid before) 1. Perfect; dreame not of hauing this here, it is reſerued for the ſtate of glory. 2. Imperfect, when a man is for the maine, vndiuided, pitches vpon God for his chiefe obiect, yet ſo, as that many things fall in to diſtemper and diſtract him, and hee is troubled with diuers and ſundry cares, feares, deſires, &c. that interrupt him in his courſe, euen then, when he would be moſt of all reſerued to God, all which notwithſtanding, ſo long as a man bewailes and reſiſts them, and continues praying to God with *Dauid: Vnite my heart vnto thy name, &c.* they ſhall neuer be laid to his charge, but God will by degrees, heale all the turnings and windings of his heart, till wee all at length become one in Chriſt, till being one entirely, we ſhall be ſwallowed vp of eternity; Chriſt becomming vnto vs all in all.

OF NEVVNESSE OF *HEART.*

EZEK. 11. 19.

And I will giue them one heart, and I will put a new ſpirit within you and I will take the ſtony heart out of their fleſh, and will giue them a heart of fleſh.

MAns Heart is miſerably diſ-ioynted: only God can cure it, and he hath vndertaken the cure of it; of a diuided heart to make it one heart, of rotten to make it new, and of hard to make it ſoft. Touching oneneſſe of heart, we ſpake the laſt time, and haue ſhewed you, that all that are in ſpeciall couenant with God, haue one heart, and but one. One in reference to God, and one in reference to themſelues, both ioyntly and ſeuerally conſidered. One in oppoſition. 1. To an vnreſolued heart. 2. To a variable heart. 3. To a double and hypocriticall heart. 4. To

a diſtracted and vnquiet heart, &c. But this wee haue diſpatcht already.

Next, God vndertaketh to giue to his people a new heart, *I will put a new ſpirit into you.* The inward part of man, ſuſtaines diuers names in Scripture in a diuers reſpect. In regard of the cauſe thereof it is called a ſpirit, in reſpect of the ſeate, it is termed, heart, in reſpect of it's naturall operation, ſoule, and in reſpect of it's ſpirituall office, it is called conſcience (as before wee told you.) This inſide of man, call it what you will, God will renew: where come to be conſidered:

1. The thing promiſed, *I will put a new ſpirit within you.*

2. The author, God, *I will* doe it.

For the firſt of theſe, that you may the better vnderſtand the termes, you may diſtinguiſh eyther of ſpirit, or of its adiunct, *newneſſe.*

Firſt, *Spirit*, is taken in a diuers ſenſe in holy Scripture. Sometimes it is taken for the ſoule, as it is oppoſed to the body, as in that place: *The body returnes to the earth, and the ſpirit to God that gaue it.* Sometimes againe, it is put for the faculties of the ſoule, as, *I will ſing with my ſpirit*, that is, with my vnderſtanding, 1 *Cor.* 14. So, *I ſerue God with my ſpirit*, *Rom.* 1. 9. That is, with my Will. Sometimes againe, it is taken for the gifts and graces of the ſpirit, as in that of our Saviour, *Iohn* 3. *That which is borne of the ſpirit, is ſpirit.*

Againe, you muſt diſtinguiſh heere of *New.* A thing is ſaid to be *New*: 1. in regard of the matter of it, when it hath new materials; as (for inſtance) when a man builds an houſe new

out of the ground, we ſay. 2. In regard of the inward forme and ſpecies of it, as when (for example) I turne my gowne into a coat. 3. In regard of the outward forme and faſhion of it: as when a man breaks an old boule, and caſts it into a new faſhion, there is the ſame ſubſtance as before, but there is a new figure, a new face ſet vpon it: And ſo it is to be taken here. God will renue the ſpirit of his people, by putting new qualities into their ſoules.

Secondly, the Authour of this change is God, *I will put a new ſpirit, &c.* That is, I will beſtow vpon you new graces, new qualities, that whereas you are naturally void of all goodnes, hating me, and being hated of me, &c. I will put ſuch a new frame of ſoule into you, that you ſhall loue mee, and one another ſpiritually. And how will he do this for them? not by extracting good qualities out of them, as if they were ſeminally and potentially there before, but hee will infuſe and powre the ſame into them anew.

The words thus explained, we paſſe on to the point: that *whoſoeuer will be ſoundly aſſured, that hee belongs to the new Couenant, he muſt haue a new heart, a new ſpirit*: (in a word) he muſt be a new man.

For the diſpatch of this point, wee commend vnto your conſideration, theſe three particulars: 1. It is ſimply neceſſary that we be renued: 2. It is poſſible, if wee ſeeke it in a right way. And 3. It is wondrous commodious and comfortable to them that attaine to it. If it were needefull, and yet not feaſible, it were a great diſcou-

ragement to a man that ſhould reach after it: if it were poſſible, and neceſſary, but not commodious, men would haue the leſſe heart to look after it: but in a concurrence of all theſe, when it is both neceſſary and poſſible, and commodious too, who would but ſtriue vnto it.

Neceſſary it is, firſt, in a double reſpect. 1. in regard of precept: *Make you a new heart and a new ſpirit*, Ezek. 18. 31. And againe, *Be you transformed by the renuing of your mindes*, Rom. 12. 2. ſo Epheſ. 4. 22. *Put off, concerning the former conuerſation, the old man which is corrupt, &c. And be renued in the ſpirit of your minds*: So likewiſe, *Col.* 3. 10. In all theſe places he layes this vpon vs, as a charge. 2. It is neceſſary, as will appeare if you conſider it as a meane conducing to our maine end. To be renued, is the way to the new Ieruſalem. You ſee how God hath ſmitten a new couenant with you, put you vnder a new gouernour, giuen you right into a new City, to the which hee hath ſet this new way, ſo that whoſoeuer treads the way thither, he muſt be a new creature. Hence that of our Sauiour, *Ioh.* 3. 5. which he vttereth twice in a breath, almoſt (for more certainty of the thing, *Except a man be borne againe, he cannot enter into the kingdome of God*. So then 'tis neceſſary.

Secondly, it is poſſible too: True it is that man cannot make himſelfe a new heart: but it is true alſo, that although hee concurre not as a cauſe or agent in this work, yet muſt he concurre as a ſubiect capable of being renewed: for whoſoeuer is capable of Reaſon, the ſame is alſo capable of

Grace

Grace (For, what is Grace but Reaſon perfected and eleuated) and though man be vnable to renue himſelfe, yet dealeth he with one that both is able, and hath alſo vndertaken to doe it for him: Hee that could make man at firſt, can with the ſame eaſe re-make him againe; he that could call light out of darkneſſe, can ſhine in mans heart, to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt: For as there are no bounds ſet to Gods eſſence, ſo neither to his power. And as he is able to doe this for his people; ſo is hee no leſſe willing to it, for he hath ſaid it, he hath ſworne it, hee hath ſealed it, (as you haue heard) and therefore, ſure he will not eat his word, goe from his ſeale, be for-ſworne. So that it is poſſible.

Thirdly, it is commodious too: for, it brings along with it, 1. honour, 2. comfort.

For the firſt, it is the glory of the creature to be renued and ſanctified: then the creature comes firſt to be glorious, when it is made new. There is nothing in the world (ſaith that Greek Father) ſo beautifull as the new creature. Man by nature is deformed, vgly, the Image of God being vtterly defaced in him, and that of Satan in the roome thereof ſucceedeth: but when he becomes new, he is reſtored in blood as it were, he returnes to his firſt and primitiue eſtate, *being borne, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* 2. As it is honourable, ſo it is comfortable to be a new man; Indeede, what can comfort vs if wee be not ſo? An old man is but

Nazian

Mens humana gratiam nondum adepta, nihil aliud eſt ſi cadauer parit: de Sacr. Baptiſ.

the carcaſſe of a man, dead while hee liues. A dead man, you know, hath eyes indeed, and eares and hands, but cannot ſee with his eyes, heare with his eares, act with his hands, &c. No more can he that is not renued, though he hath the ſpirit of a man, yet is he not able to doe the act of a man, that is, of a Chriſtiã man, *he vnderſtandeth not the things of God, neither indeed can*, do either that or any thing elſe, that may anſwer his firſt creation. You haue heard ſome Reaſons of the point. It remaines to make ſome vſe of it: And firſt, is it ſo, that euery one in ſpeciall couenant with God is a new man? this makes much againſt all thoſe that lay claime to the new couenant, and vſurpe the ſeales of it, and yet are old men ſtill, and (which is worſe) care not to become new. Let theſe men here learne to ſee, 1. Signes whereby they may be diſcouered. 2. Their miſery.

Firſt, for Signes of an old man, theſe be infallible. 1. when men are drowned in darkneſſe and ignorance, this ſhewes them to be in their old eſtate. For, the firſt thing that liues in a man, is his vnderſtanding; and the firſt degree of life that enters into a Chriſtian mans ſoule, is knowledge. If therefore your vnderſtanding be yet darkned, you are but old, being *eſtranged from the life of God, through the ignorance that is in you, becauſe of the blindneſſe of your heart*, Epheſ. 4. This makes againſt very many amongſt vs altogether ignorant of God, of themſelues, what they are in *Adam*, what in Chriſt, being well pleaſed with their naturall condition, and can ſee nothing amiſſe

misse in themselues, and are therfore vnwilling to go out of themselues, that feel no conflicts within them, no strugling against the corrupt part, &c. and if you tell them of the new-birth, they vnderstand nothing of it, but stand as *Nichodemus* to our Sauiour, with how? *How can these things be? &c.* they cannot be brought to see any such necessity of renouation. Lo, these are old men, as appeares by their ignorance: For the first worke of the spirit in mans heart, is conuiction: *He conuinceth the world of sinne, of righteousnesse, &c.* and *God begets vs againe by the word of truth*, Iam. 1. he acquaints vs with his Word, and builds vp our iudgements in the first place, with diuine truths.

2. Another signe of an old man is, when one is not onely ignorant of goodnesse, but an enemy also to it, so as he hates and opposes it. This makes against many amongst vs, that can loue their friends and kindred well enough, so long as they are old men, but when they beginne once to be renewed and altered, though from worse to better, then they abhorre them, set against them, cast them out of their affections, &c. Thus, and thus it is with many a wicked father; so soone as euer his childe begins but to looke toward God, then out a doores with him straight, hee will owne him, and acknowledge him no longer. And as in families, so in Parishes, so long as a man will doe as the rest, sweare, swagger, drinke, reuell, &c. he shall be accounted a good fellow, a good neighbour, and the like: but when he shall refuse to *runne along with them in the same excesse*

of riot, then hee forfeits all his wits presently, loseth all his respect among his nehghbours, is held not worthy to be saluted or acknowledged. This shews them to be yet in their old estate: for whosoeuer is borne of God, and so is a new creature, he beleeueth that Iesus is the Christ, God stablisheth his iudgement in the knowledge of diuine truthes, and cures him of his ignorance; (which was the first note of an old man) and secondly, as he loueth him that begate, so he loueth him that is begotten by him, as they are deliuered together, 1 *Ioh.* 5.1.

A third signe of an old man, is, vnchangeablenesse in his whole conuersation. In the new birth there is euer wrought a change of the whole man: *Once ye were darke*, saith the Apostle, *but now ye are light in the Lord*, once *ye were dead in trespasses & sins, but now hath God quickned you together with Christ*, Ephes. 2. And in the Kingdome of Christ, *Old things are past, all things are become new, the night is farre spent, the day is at hand, &c.* So then you see euery new man is another man, changed and altered not from better to worse, but from euill to good, *hee is translated out of the kingdome and bondage of darkenesse, into the glorious liberty of the sonnes of God.* Now therefore, see you a man in whome there is no change to be discerned, as he was borne into the world wicked and sinfull, so he liues, and so also hee will dye, as holding it a disparagement to be any other man than he hath euer beene, and his forefathers before him were; this is an old man: for newnesse brings a change,

change, *old things are past*, and new come in place.

A fourth note of an old man, is, when a man contents himselfe with ciuility, or formality (at the best) in Religion. He will lead a faire and square life among his neighbours, pay euery man his owne, doe harme to none, &c. and herein he rests as sufficient to saluation. This indeed is as much as men can well require of him, and such a one may well passe heere below for a very good Citizen of this lower world, but not in *that Ierusalem that is aboue*, where we haue to do with a *holy God, that cannot abide iniquitie*, with *holy Angells*, with *the Spirits of iust men made perfect*, *&c.* and vnlesse we be conformed to them in some measure, there's no heauen to be had, *For without holinesse none can see God.* So our Sauiour applies this Doctrine to *Nicodemus* a ciuill man, and more too, for hee had some formality in him too, and yet our Sauior tels him, *Ioh.3.* that *Except a man be borne againe*, that is, except hee become a new man, as well as a ciuill man, or a tame man, *hee cannot* possibly *see the kingdome of God.* Ciuility, (though plausible in the world) will not reach out here, and yet there be but too many amongst vs that sit downe with it. And the like we may say of formality in religion: how many are there now adaies that content themselues with it, they come to Church, heare a Sermon, receiue the Sacrament, sometimes, with the rest of their honest neighbours, and there's an end of the businesse. All their deuotion is confined to the Church, and done in the congregation mostly, Heb.12.14.

ly, &c. Such a one was the *Phariſe*, he came to the Temple, made his prayer, gaue almes to the poore, and payed tythes of all hee had, &c. and therefore thought himſelfe in very good caſe for heauen: but you muſt be told, my brethren, that there's a power of Religion, a ſpirit of Religion, that God lookes after, and not a bare ſhew, or Carcaſſe. A painted man, you know, may haue all the parts of a man to ſee to, hands, eyes, eares, feete, &c. as well as a liuing body, but there wants a ſpirit to enliue and act the picture; So here an Hypocrite may, for his outſide, looke like a true Chriſtian, but he wants this new ſpirit here promiſed, and therefore hee is but the Carcaſſe of a Chriſtian, what euer hee ſeemes to be.

Fifthly (for wee muſt haſten) An old man is hee that is in bondage to his owne luſts, and to this euill world, and cannot tell how, in ſome meaſure, to redeeme himſelfe. This new ſpirit, God giues to his people, is not *a ſpirit of bondage*, but a ſpirit of power, of might, and of ſound mind, ſaith the Apoſtle: and againe, *the kingdome of God ſtandeth not in words, but in power*: and where the ſpirit of God is, there is libertie. This new nature vnties a man, ſets him at liberty, makes him a free man (not altogether, I confeſſe, but yet ſo farre as hee is renewed and ſpirituall, ſo farre it makes him free) ſo that all ſuch as continue ſlaues to their owne luſts, to the corrupt cuſtomes and faſhions of this world, to their euill company, &c. ſo that they haue no liberty left them, they cannot chuſe, if their companions becken

Rom. 8.

2. Tim. 1 7.

becken or lift vp the finger to them, if their sinfull pleasures & profits inuite or call vpon them, but goe and runne whithersoeuer they shall leade them, &c; this plainely shewes them to be yet in their old estate. And these are marks of such as haue no interest in the new couenant of Grace.

Next, consider their misery: And for this, ther's enough here said in the text, to proue them miserable: for they are shut out from hauing any part or portion in the new couenant, as being *aliens from the common-wealth of Israel, and* so *strangers from the Couenant of Promise, Ephes.* 4. God vndertakes not for any such, will not knowledge or own them for his &c: again, they cannot possibly doe any thing pleasing to God, as saith the Apostle, *They which are in the flesh, cannot please God*, but such are all those that are not renued. Nay lastly, they cannot enter into heauen: for except a man be borne anew, he cannot see, he cannot inherite the Kingdome of heauen. Lo, here's the wretched condition of all such as are old men. Let euery man enquire whether he be not such a one; and if so, let him see his danger.

Exhortation, Euery one to make diligent search into his owne estate, and sith the man is as his spirit is, therefore to enquire what spirit you are of: There is not any amongst you, but desires and would bee exceeding glad to haue God for his Father, and to be in speciall couenant with him: Now if you would be so, you must bee able to shew the Counterpane of the new couenant, this new spirit here promised, *I'll giue them* *Vse* 2.

one

one heart (ſaith God) *and I will put a new ſpirit within you*, &c: *I will put my Lawes into your inward parts, that ye may walke in my ſtatutes and keepe mine ordinances*, &c. As if he ſhould ſay, looke what things are here written in your bookes with paper and inke, the ſame will I write and engraue vpon your hearts and ſpirits. God writes onenes of heart, and he writes newneſſe of heart vpon all that are within the couenant; ſee to it therfore that ye be new men, renued in the ſpirit of your minds, ſee that yee be able to ſhew new for new, *the Lawe of God written in your hearts*, as well as written in your Bibles, or elſe you are but *ſtrangers from the Couenant of Promiſe*.

And here for your direction, ſee firſt what the Lord meaneth by a new Spirit: you are not to vnderſtand God (as if hee ſpoke like a Philoſopher phyſically) but morally, as it is ordinarily vſed in holy Scripture. There is an old man, that is, a depraued and corrupt nature, as wee come from *Adam*.

2. There is a New man, that is, refined, renued, as we are in Chriſt. The firſt of theſe, the Scripture calles *Fleſh*: the ſecond, it calles *Spirit*: ſo that a new ſpirit here promiſed, is nothing elſe but a new man, as he is renued, reformed, and refined by God. This new grace is tearmed by the name of *Spirit*, partly in reſpect of the author of it, the Spirit of God, and partly in reſpect of the ſubiect of it, for it is wrought and rooted in mans ſpirit. And it is called *New*, not in reference to our firſt eſtate, the ſtate of integrity; but in regard of

our

our depraued estate, as we are lost in *Adam*: And so it is called new, 1 because our old corrupt estate goes before it. 2. because it is infused into vs a new by God: and 3. because it makes a man new in the whole bent of his mind, and in the whole body of his conuersation. The Author of this new Spirit is the blessed Trinity: the subiect of it man, the whole man, his spirit, soule, and body, he is renued throughout: For the order of working it in vs, it is done not at once, but successiuely, as the Apostle saith, *We are renewed day by day, and changed into the same Image from glory to glory.*

If these things we haue said, bee too hard for you, and surpasse your vnderstanding, we'll make you amends with these plainer notes of a new spirit. And these are of 2 sorts. 1. Negatiue. 2. Positiue. The Negatiue notes are such as serue to distinguish it from *Cognata*, things that resemble and looke like vnto Newnes. There bee some things that deceiue the world, vnder the name of a new spirit, but are nothing lesse. These are

Notes of new man or spirit. 1 distinctiue from Ciuility.

First, Ciuility (concerning which something hath beene said before.) A new nature is another thing then ciuil honesty: for this begins from man, is busied about man, and ends in man, as hauing man for its obiect, and for its end, whereas grace respecteth God throughout.

Againe, ciuility doth but barbe and shaue the out-side (as one well saith) it doth not fetch out the roote of sin, as this new nature doth, it alters in the roote, aswell as in the branches, and reacheth to both tables of the Law, whereas ciuility lookes onely to one. Se-

Secondly, formality is another counterfeit of this new Spirit: This lookes to the duties of the first Table onely, and therein also no more then to outward motiues, as it performes such and such duties, because the state so commands it, because, one hath beene so bred, &c. The difference is double. 1 Formality is but a picture of true goodnes, it reformes onely the outward man, but this new nature, the inward. 2 It is a liueles thing, the formalist hath no power of religion (as a new man hath) at least in an exigent, euery lust vndermines him, euery first motion to sinne is ready to trip vp his heeles, and when it comes to a competition, earth carries it from heauen. Thirdly, a common spirit (such as may befall both the new man and the old) this deceiues many. It may befall an vnsanctified person to bee conuinced, illightned, restrained, as well as the best. The difference is this.

1. A new Spirit is vniuersal, it goes thorow the whole man, leauens the whole lump: but in the hypocrite, that which he hath is priuate and particular to certaine faculties of his soule: as conuiction is restrained to his vnderstanding; illumination to his Iudgement, restraint to his will, &c. But now this new grace is common to all the powers of the soule; it is not like a little spring, that takes beginning in some piece of ground, and ends in the same; but like the great Ocean that compasseth about the whole world, and receiueth diuers names according to the seuerall places that it washes and salutes: So this

new

new nature ſanctifies the whole mans ſpirit, ſoule and body: as the Apoſtle ſpeaketh, and receiueth ſeuerall names according to the ſeuerall parts of man on which it worketh. As it dwelleth in the head, it is called wiſdome; as in the memory, faithfulnes; as in the conſcience, tendernes; as in the will, ſubiection; as in the affections, it is tearmed, order; as in the outward man, new obedience: ſo it receiues diuers appellations according to the diuerſe parts and powers that it affecteth. And as it is vniuerſall for the ſubiect, ſo for the obiect too, for it is ſet againſt all ſinne, and reſolues vpon the doing of all dutie according to its light.

2. As it is vniuerſall, ſo it is alteratiue too, it amends not the out- ſide onely, but ſeekes into the inward man, and alters that; It giues a man a new temper, as it were, and a new conſtitution, it makes him that was fearefull and timerous, become bold and couragious; him that was peeuiſh and paſſionate, to be of a meeke and quiet ſpirit, him that was dull and cold, very zealous and feruent, the ſimple it cauſeth to become wiſe and acute for the things of God; for inſtance, you ſhal haue a man ſo ſimple that he can ſcare ſpeake reaſon or tell his own tale to a man, yet turne him looſe to God in prayer, or to men in the confeſſion of his faith, and he will do excellently, be able to goe an end, as we ſay, being fluent in his tearmes, and expreſſing himſelfe in good manner, far beyond many a greater ſcholler *that cannot come neare him.*

Thus

Thus this new ſpirit, though it doth not aboliſh a mans naturall conſtitution, whether cholericke, melancholly, or the like, yet it alters and changeth it to that which is better: whereas in others it is not ſo, there is no notable change to be diſcerned in their preuailing humour and inclination.

3. It is humbling. It makes a man thankfull to God, mercifull to men, and more baſely to thinke of himſelfe then of any other: As on the contrary, common grace is boaſting, cenſorious, and puffes men vp, as ſaith the Apoſtle, *knowledge puffeth vp*, and the ſame is true of a ſpirit of reſtraint, as is to be ſeen in the Phariſee, who bleſſed God, he was not ſo bad, and ſo bad being too too wel conceited of his owne goodnes.

4. It is diffuſiue and ſpredding. A new man would haue all the world new, and goe to heauen aſwell as himſelfe. On the other ſide, an old man may haue much light in his head, but little loue in his heart, he may be reſtrained and tied vp as it were from the doing of any great euill, but yet hee will take but a little paines in his family or with others to make them better.

Theſe are the negatiue notes of a new man. The poſitiue follow, and they are theſe drawne all from the effects (thoſe from the cauſes being too light for the capacities of the bulke of this Congregation.)

Firſt, this new Grace is operatiue, and hath its worke vpon both the in-ſide and out-ſide of a man; And firſt vpon the vnderſtanding, it ſets vp

a new light therin, causing a man to know things more perfectly and distinctly then euer hee did before, it makes him see an vglynes in sinne, a beauty in grace; which another man cannot see, &c: so for persons, he sees now nothing in man to be admired but the new nature, and as any one excells others in the Image of God, by so much doth he prize and esteeme him.

Secondly, it works vpon the spirit and minde of man, and stablisheth that another man hath no command ouer his thoughts and fancies, but they run and roaue any way in despight of him: wheras a new man is able to pitch his thoughts about heauen and the things therof with some stedfastnes. Time was, when he only minded himselfe & the earth, but now his mind is rightly set, he thinkes of God, he sleepes with God, wakes with God, his thoughts in the first place in a morning are of God, & puts not quite off earthly businesses, yet he goes about them with an heauenly mind.

Thirdly, as it strengthens and stablisheth the mind, so it works vpon the memory too, seizing vpon that for holy vse onely, that it may bee as a chest to reserue such things as are good and profitable. Mans memory by nature is like a grate, through which when water passeth, it lets go all that is pure and thinne, and retaines onely that which is thicke and filthy; but when it is renued once, it striues to straine out all the filth, and keepes that which is holy and vsefull: Such a mans care is to treasure vp knowledge, wisdome

and experiences there, that may guide him in the way to heauen, and whereby he may furnish himselfe with matter of meditation. And howsoeuer in the best mens memories is found, that which is corrupt and euill, yet doe they labour to rid it out, that better may take place. It may so fal out, that in the best cheſt a spider may set vp her Cobwebbe, or dust and filth may creepe into it by some way, but then a man will not suffer it there to rest, but ridde it out assoone as may be: so it is here.

And 2 this new spirit strengthens the memory alway for practice, though it serue it not alway for matter of discourse, some men haue such happy memories, that when they haue heard a Sermon, or read it in a good booke, they are able to make rehearsall of whatsoeuer they haue heard, or reade, but when it comes to a matter of practice once, they are no body. Others you haue very able men of discourse, can speake largely of good things out of memory and inuention, as of patience for example, and yet let them be neuer so little prouoked, and they will be as violent, and as disordered as any other,: But now the Newman, though he forgets much of that he heares, neither is able to goe along with the minister from part to part in that which hath beene deliuered, yet, when it comes to a matter of practice, then his memory befriends him greatly. Now I call to mind, saith he, what I long since heard such a man deliuer concerning this sinne or this duty, and now is the time come to practise it.

Fourth-

Fourthly, this new Grace workes vpon the conſcience, reconciling a man to his owne conſcience, and making them friends, who of themſelues are at variance. Naturally, Conſcience brawles againſt vs, and we on the other ſide fight againſt it, and oppoſe, yea, doe what we can to ſtifle it and to put it downe; But no ſooner is a man renued, but hee and his conſcience grow friends: He will doe nothing without conſcience, nor conſcience without him; when the new man takes in hand to doe any thing, hee firſt reflects vpon himſelfe with, Conſcience what ſaiſt thou to this buſineſſe? thou ſeeſt I could cheate my neighbour by falſe wares, or ſetting a faire face on a foule matter, &c. Againe, thou knoweſt vpon what motiues, with what intent, and for what end I vndertake this buſineſſe, Is it right or is it not? Thus the New-man conſults his conſcience before he doth any thing: as on the other ſide, conſcience will deale faithfully with him, in telling him what is amiſſe with him, and in cheering him when he hath done wel, though all the world frowne vpon him for the ſame.

Fifthly, The like we may ſay of the will: The office whereof is double. 1. to obey well. 2. to command wel. Firſt, as a ſeruant vnder God is obedient, this new nature ſubdues our wil to Gods Will, and makes vs tractable to his pleaſure in all things: will God haue me doe ſuch or ſuch a thing, (ſaith the New-man) no more words, it ſhall be done forthwith, at leaſt in mine endea-

uour: Againe, will God haue me ſuffer ſuch or ſuch an affliction, *Behold, here I am, Lord, thy will be done in earth as it is in heauen.* Secondly, as it is an officer vnder God, it commands as a Prince the whole man: It commands the eye what to ſee, the eare what to heare, the hand what to act, in a word, it hath the cōmand of mans both inſide and outſide when it comes to a matter of practice: Now this new nature commands all for God, chargeth euery part to bee ſeruiceable to God, &c: The like we might ſay of the ſeuerall affections, but that we are cut off by the time.

So for the outward man: this new ſpirit works in a man a new conuerſation, a new life, new proiects, new ends, new endeauours, &c. All his members are made for God, being *become weapons of Righteouſneſſe vnto holineſſe*: *Rom.* 6. Hee layes lawes vpon himſelfe in euery part, *makes a Couenant with his eyes*, as *Iob*, *not to behold vanity*; makes a couenant with his eares, not to drinke in iniquity: makes a couenant with his tongue, to ſpeake a new language, euen the language of *Canaan*: An old man is apt to lye, curſe, ſweare, flatter, raile, &c. But this new grace giues him to ſpeake in a new Dialect, ſo that in ſtead of curſing, he bleſſeth; in ſtead of ſwearing, now he prayes and vtters the words of Grace and wiſedome: we may ſay the ſame for his life, for his delights, for his deſires, for his company and ſociety, *all things are become new with him.* He hath alſo a new houſe; That which they ſay of the ſoule, *Anima facit ſibi domicilium*, that it makes

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it ſelfe a dwelling houſe, the ſame is true of him and his family, all domeſticall diſorders are reformed, and a new face ſet vpon it, that whereas before there was nothing but ſwearing here, and drinking there, and railing in another place, now there is calling vpon Gods name, ſinging of Pſalmes, and other parts of Gods worſhip ſet vp in the houſhold: ſo you ſee now what wee meane by a new Spirit, namely a new inſide, and a new out-ſide, new all, *old things are paſt, all things are become new.*

Now enquire and examine whether you are new or not? What if we be? and what if we be not? *Queſt.*

If yoube not, then labour to get a new heart, old things we are al aſhamed of: An old ſcull, an old rotten coate, wee are aſhamed to be ſeene in it; oh we are not an old inſide, an old corrupt heart this is worſe then all the reſt: we naturally all affect nouelties, and by our good-wils, we would haue new houſes, new diet, new faſhions, new euery thing; And ſhall wee then content our ſelues with an old rotten heart? ſuch is euery mans heart by nature, an vgly thing that renders him odious to God and Angels. Therefore labour for this new Spirit. *Anſw.*

What can we doe toward the getting of a new heart? *Queſt.*

Though man cannot concurre to the renuing of himſelfe as a cauſe or an agent, yet he muſt concurre as a ſubiect; and howſoeuer the new man is no more then a patient in his firſt conuer- *Anſw.*

on, yet afterwards being acted by God, heemust vp and be doing. Now for your better direction herein, see these particulars.

1. What this new spirit is, to wit, the frame and stampe of Christ, opposed to the Image of lapsed *Adam*.

2. Whence it comes? namely, from Christ, *of whose fulnesse, wee all receeiue grace for grace, Iohn* 1. Doe wee want wisedome, holinesse, faith, &c? There 'tis for vs: *Christ is made vnto vs, of God, Wisedome, Righteousnesse, Sanctification, &c.* Therefore to him must wee goe, to him must wee cleaue, as to the principle of our life, and as the childe doth to the brests, hee lets goe all to lay hold on it: so must we on Christ, cleauing to him by one act of faith, of loue, and other graces, by oneneſse, by newneſse, &c.

3. See why God infuseth this new spirit into vs, namely, because it is his couenant, which we may boldly plead vnto him in prayer.

4. See when hee doth it? when it pleaseth himselfe: the wind bloweth where it listeth, &c. so is euery one that is borne of the holy Ghost, *Ioh.* 3.

5. See where he doth it? in the vse of his owne meanes: hence the Word is called the ministration of the spirit, and the Sacraments are as so many organs, and as it were *vehecula* to conuey this new spirit into vs, *Yee shall be baptised with the holy Ghost.*

6. Wherefore giues hee it? That wee may act that which is good in his sight, walke in new-

newneſſe of life, and keepe his commandements.

7. How doth he giue it? ſucceſſiuely and by degrees, *wee are renewed day by day, according to his Image.*

Therefore, if you would haue this new ſpirit, you ſee what's to be done: waite vpon God in his owne wayes and meanes, till hee pleaſe to ſpeake life into your ſoules: For, *the words that I ſpeake,* (ſaith our Sauiour) *are ſpirit, and they are life:* hee breaths vpon vs the holy Ghoſt, &c. Eſpecially apply your ſelues to the communion of Saints: A dead coale, put to liue coales, will take fire from them, which it would neuer do lying in the dead heape: ſo here. *Awake, therefore, thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue you light:* ſort your ſelues with ſuch as are godly, and frequent the ordinances: And this is the way to get this new ſpirit. Be exhorted now to lay downe your old ſpirit with the old yeere, and to be renewed throughout. This is that that muſt comfort you in life, ſupport you in death, and beare you out at the laſt day: For, then no thing will endure the fire, but the new man. Content not your ſelues therefore to be ciuill men, or merely formall, but become other men, new men, and betake your ſelues to this new courſe, that you may haue part in the new couenant.

Doctr. GOds people *muſt haue a new ſpirit, a new heart.* There is a neceſſity of it: it is all their happineſſe that they can arriue at. You haue heard the point already; wee began to make ſome vſe of it.

Vſe. 1: If all thoſe that are in ſpeciall couenant with God, haue a new heart, then they are excluded the couenant of grace, that retain their old nature ſtill, that remaine in their former ignorance, in their ancient enmity againſt the new man, being vnchangeable in their courſes, and impotent or vnable to reſiſt any luſt, or to withſtand any motion from euill men or euill ſpirits. Theſe are old crazy men.

Vſe. 2. Wee put it vpon you (ſecondly) to examine whether you be new men or not. If ſo, there is matter of thankefulneſſe, if not, then labour for this new ſpirit, that is, for renewing grace, which is that that makes a man a new man. You come daily to new Sermons, you receiue new Sacraments, you vndergoe new refinings and afflictions, and yet you remaine old ſtill: this goes hard. The meanes to get this new nature, is to goe to the new *Adam*, Ieſus Chriſt, for it: for, whoſoeuer is in Chriſt, is a new creature, as on the other ſide, all that are in the old ſtocke, are dead and withered. Vnite your ſelues therefore to Chriſt by knowledge, by loue, by faith, and

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ſo ſhall you draw from him a new life and vertue; wait vpon him in his wayes and ordinances: and then, as the Prophet *Eſay* ſpeaketh, *You ſhall renew your ſtrength as the Eagle.* And as *Naaman* the Syrian, after that, for the curing of his leproſie, he had vſed Gods meanes, waſhing himſelfe ſeuen times, that is, often, in the Riuer Iordan, as oft as he was enioynd, his old diſeaſe went off, and *his fleſh returned new, as the fleſh of a childe:* ſo, if you apply your ſelues to Gods ordinances, with all diligence and conſcience, the old man ſhall ſoone caſt his skinne, and you ſhall renew your life in ſome degree, which you receiued in your firſt creation.

Laſtly, here is a word of comfort for all thoſe that find thēſelues to be truly renued, with whom *old things are paſt, and all things become new*: they can remember, when it was much otherwiſe with them, then now it is. All theſe may boldly call God father, and ſay that they are in Chriſt: they may ſafely lay hold on this charter of the church, the new couenant, and pray with confidence, that that God would make it good vnto them by renuing them more and more. Onely, that none be miſtaken in the matter, and ſo comfort themſelues falſely, let them ſecure this maine point, that they are new creatures. *Vſe. 3.*

Now, there be two things that ſpeake a man to be new. 1. The new birth. 2. New obedience. Try therefore whether, firſt, you be new-borne or not: Notes of new birth.

How ſhall that be knowne, may ſome ſay? *Queſt.*

First,

Answ. First, hee that is borne anew, hath a new taste, he beginnes to relish a new food. That note wee receiue from Saint *Peter*. 1. *Epist*. 2. 2. *As new-borne babes*, saith he, *desire the sincere milke of the Word, that yee may grow thereby*. So soone as any one is borne anew, he is presently carryed to the food of Gods Word; as the childe is carryed by an instinct to the brest-milke, whereby his life is continued: that whereas hee could not brooke the good Word of God; the Bible seemed a dry booke vnto him, and things deliuered out of it in a plaine manner, he held harsh and vnpleasant, it would not downe with him, now it's become his milke, and he cleaues vnto it, as to a principle of his life, without which he cannot subsist.

1 Pet 2. 2. Expounded.

Obiect. Oh, but an Hypocrite may desire the Word, and therefore this is no good euidence.

Sol. The Text puts a maine difference betweene them: 1. The godly man desires the Word, as the babe doth milke. How's that? hee desires it as his liuelihood, when hee is but new-borne, though afterwards, when hee is growne to some bignesse, hee is more play-full; euery small matter, euery little noyse will take him off, and make him neglect the brest: but when he is new-borne, nothing can giue him content, but milke, he preferres it aboue gold and siluer, and desires it more then all the world. In like manner, an Hypocrite may desire to heare the Word, to read the Word, while there's nothing to call him off, but when it comes to a matter of competition, that eyther he must follow the word, or his profits, lusts, &c.

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hee lets it goe, that hee may ſatisfie them: but now a new creature eſteemes the word, as his appointed food, he cannot liue without it, yea, he preferrs it aboue gold and ſiluer, or whatcuer other thing hee holds dearer to himſelfe in the world.

2. The new-borne babe deſires the ſincere Word of God, hee deſires the Word, for the Word's ſake, hee hath not an end beyond that end: and he deſires the Word in the plaineneſſe of it, hee loues to heare the down-right naked truth, without any mixture, as the childe deſires the mothers milke, as it is of it ſelfe, without ſugar: that come naturally to it, and ſo is naturally deſired of it: So here, the new creature, deſires the Word for its naturall ſweetneſſe, and goodneſſe, becauſe it tends to the making of him better: Another man may deſire to heare a Sermon for the neat compoſition, for the learning that is ſhewed in it, or for ſome other rarity, but not for the ſincerity of it, becauſe it chargeth him, and brings him to a better courſe of life.

3. The new-borne Babe deſires it for good ends, *that he may grow thereby* in ſauing goodneſſe: Another man may deſire the Word, that hee may get more knowledge, and grow in an ability to diſcourſe of good things, that hee may be able to hold argument, or ſet forth himſelfe to the commendation of men: but the new man deſires it, that hee may grow in faith, that hee may grow in zeale, that hee may grow in mercy, and in all other parts and limbes of the new creature,

that

that there may be an vniforme, and vniuerſall augmentation in the whole man. Thus you may know a new man by his food, which is the firſt note, hee deſires the milke of the Word, the ſincere milke, and therefore hee deſires it, that hee may grow thereby.

Secondly, looke how you ſtand affected to your kindred. Firſt, your heauenly father. 2. Your ſpirituall brethren. In euery generation there is a terme, to the which that which is generated is brought: and being one with it in nature, it becomes one with it likewiſe in affection: So hee that is borne anew, is brought home to God, and to all his people, ſo that he can weepe with them, bleed with them, ſuffer with them, reioyce with them, his very heart is tied to them. Try therefore by this, whether you are made partakers of the diuine nature, and borne a new, how ſtand you affected to God, in his nature, in his ordinances, in his children, &c.

Laſtly, the new man is a ſtrong man, the old man is weake and impotent, as yee heard before, but he that is renewed, is ſtrengthened in the inward man, as ſaith the Apoſtle. Hence S^t. *Iohn*, ſo often in his firſt Epiſt. *He that is borne of God, hath ouercome the world*, and he that is of God, hath ouercome himſelfe, is not ouercome of ſinne, and again, he hath ouercome that euill one. Theſe the new man ſo ouercomes, as that by them, hee is not ouercome. Now, in a conflict, hee is ſaid to ouercome, that ſo holds out, as that hee is not ouercome. No more is the new man ouercome

of

of the world, of his owne corruptions, or of the temptations of Sathan, by vertue of this new ſtrength and ſpirit put into him; this renders him victorious. Search into your ſelues now by theſe notes, whether ye are borne anew or not.

Secondly, he that will proue that he hath this new ſpirit, muſt inquire into this, and make it good that he hath a new life and conuerſation: For, by Chriſt, we are brought not onely to a new birth, but to a new life, to new obedience. 1. When a man is once become a new man, hee propoſes a new ſcope, a new end to himſelfe in all hee does. Once indeed, hee onely ſtudied himſelfe, ſerued himſelfe, did all in reference to his owne ends; but now he hath publike ayme (which he preferres before all priuate reſpects) euen the glory of God. 2. He walkes by a new rule. An old man makes reaſon, cuſtome, the faſhions of the world to be his rule: but no ſooner is he renewed, but he makes the Word of God his rule, he ſquares out all his actions according to Gods Law, and ſo performes new works in a new manner, that is, 1. In humility. 2. In ſincerity, with which two graces, when a mans obedience is attended, then it is new.

How ſhall I know that that I doe, is done in humility?

Thus: firſt, that which is begun in humility, wil alſo end in humility. A new man is moſt of al humbled by his beſt ſeruices; the more he praies, the more he heares, the more he reads, the more hee followes his calling, the more humble he is:

For

For, the more he deales in theſe things, the more he diſcernes ſtill his own defects, & weaknes, and nothing more humbles a new man, then his ouerflight and formall performance of holy ſeruices.

Secondly, when a man is humble, he will be thankefull, wondrous thankefull for this, that God would giue him a heart to ſerue him, and then accept of his poore and ſlender performances: See this in *Dauid*, *Pſal.* 66. 1, &c. *Bleſſed be God, that hath not turned away my prayer, nor his mercy from me.* And ſo when he and his people offered a preſent to God, how thankefull was hee, that God would looke vpon it and accept it: Lo, here the behauiour of a new man in his holy ſeruices: Contrarily, the old man, the more hee deales in any ordinance, the more hee ſwells, hee thinkes hee hath obliged and ingaged the Lord, by ſuch ſeruice as hee hath performed vnto him, for faſhion ſake hee may thanke with the Phariſie, but indeed he looks that God ſhould thanke him.

Queſt. How ſhall I know, that what I doe, is done in ſincerity?

Anſw. For this, 1. See what you are in the maine bent, in the chiefe ayme of your life (for it is not what you are in particular actions one way or other, but what you are in the main courſe of your life) if your chiefe ayme in all be the glory of God, and your deſire be in all things to pleaſe him, though in many things we faile (as all doe) your workes are done in ſincerity. Secondly, looke what you are in your perſonall calling, and par-

particular relation: (for such is euery man in truth, as hee is in his owne station, and as hee carries himselfe in that relation hee stands in toward others: if he hold not out there, he is in the same degree, but halting and hypocriticall, though he haere ten thousand Sermons, and make more prayers. Thirdly, he that is sincere in his wayes, desires nothing more then the light, as on the other side, *he that doth euill, hateth the light*, that his workes may not be seene, but light and sincerity accord well together, and hee that is sound at heart, loues that his workes should be sifted and scanned by the light, because they are done in God, the more you represent him to himselfe, the more thanks he returnes to God; and you enquire now for this new spirit by your new obedience (for new sap will yeeld new fruits) and by this new birth, which if you finde in your selues, then conclude; God hath promised to giue his people a new heart, and I finde hee hath done it for me, and therefore I dare goe to him, as to a father, and boldly lay claime to the new Couenant vpon this new edition and stampe. Iohn 3.

It followes now to speake of the third thing here promised by God, which is the highest degree of all, and that is, a soft heart, in these words: *I will take the stony heart out of their flesh, and giue them an heart of flesh.* And here two things offer themselues to our consideration.

Mans naturall hardnesse

First, how God findes the heart of his people, *scil.* hard and stony: *I will take the stony hearts.*

Next, how he leaues it: of stony hee makes it fleshie,

fleshie, of hard, soft and tender.

Wee beginne with the first of these: where you are to take notice in the first place, what the heart of euery man is by nature, hard as a stone.

Doctr. *Euery man is naturally sicke of the stone, hee hath a stone gotten into his heart, into his spirit, into all his inward parts.*

That this is so, the Scripture abundantly testifieth, we will content our selues for proofe hereof with our present text, wherein mans heart is compared to a stone, to a rocke, and in other places to the hardest of stones, euen the Adamant which is vntameable, as the name imports, *Zach.* 7.2. and harder then flint it selfe, *Ezek.* 5.9. so that man you see now in his depraued estate hath a stone in his heart, and none other stone then an Adamant, the hardest of stones.

Nay, the holy Ghost stayes not there, but goes on to compare mans heart to mettals, that are harder then stone it selfe, *Ier.* 6.28. euen to brasse and yron, yea, to that which is worse, for brasse and yron may bee softned and wrought vpon by fire and tooles: but the Lord complaines there that hee had wasted and spent vp all his fuell, worne out his bellowes and spoiled all his tooles vpon them in seeking to doe them good, and all to no purpose. *The bellowes art burnt*, saith he, *the lead is consumed of the fire: the founder melteth in vaine, for the wicked are not pluckt away, &c.*

This appeares further by these signes and symptoms of a stone, within, that plainly shew themselues in the outward man. *His neck is* said to bee

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possest with an yron sinew, and his brow to bee made of brasse, *Esay* 48. 4. *Because I knew that thou art hard, thy necke is an yron sinew, and thy brow brasse.* The first of these is a metaphor from a sturdy oxe, or young bullocke, that should frame to the yoake, but will not bow, proues vntractable: and such is man, stubborne and refractory: when he should take the yoake of Christ vpon him, there is no bending, no bowing of him. But besides this yron sinew, the holy ghost tells vs he hath a brow of brasse, a brazen brow, a whores fore-head, as it is, *Ierem.* 3. In which there is no sense remaining, no feare, no blushing, but that is past shame, as it is said by two seuerall Prophets, *Ieremy* and *Zephany*, *The wicked knowes no shame*, saith the one; *he knowes not how to blush*, saith the other.

This truth will yet further appeare, if we descend to speake of some particulars in man. Mark him a little, while we vnbowell him, and you shall see and finde him to be a very Rocke. Looke vpon him in the seuerall faculties of his soule, and (that we may beginne at vpper-end) first, his vnderstanding is a very stone, in respect of spirituall things, for howsoeuer, in things naturall, and pertaining to this present life, he hath some kinde of wit, and can shift for himselfe, yet in grace, and the things of God, he is a very stone, not in property of speech, I would not be so vnderstood, when I say, that man is by nature a stone, for there is the difference, that man is capable of being softned, which a stone is not, but I meane, that he is hard and stony, he hath too great affinity with

a ſtone: See this firſt, I ſay, in his vnderſtanding part, how wondrous dull, and vnapprehenſiue is he in the things of God. What paines doe Miniſters take to beat ſomething into mens heads? how doe they inſiſt and dwell vpon a point? how doe they explaine and illuſtrate it by examples, compariſons, &c. ſtudying euery way what they can to conuey themſelues to their hearers, and yet when they haue done all that may be done, when they haue ſet things as it were in the ſight of the Sunne, and made euery thing ſo plaine and euident, that he that runnes may read it, yet ſuch a ſtone there is in mans heart, that they vnderſtand nothing, but like the high-way, ſpoken of in the Goſpell, by our Sauiour, their vnderſtandings are ſo paued and hardned, that the things deliuered can take no entrance, make no impreſſion vpon them: hence it is, that many a hearer liueth vnder a powerfull, and profitable miniſtry for many yeeres together, and yet vnderſtands no more in the matters of God and his kingdomes, in the myſtery of Chriſt and the Goſpell, then if he had neuer heard a Sermon in all his life, here is a ſtone in the vnderſtandings: So for the memory: Gods Miniſters to helpe men this way, and to faſten ſome good leſſons vpon them, inſiſt long vpon a point, and when that is done, they repeat it againe, goe ouer and ouer it often, laying downe *line vpon line, precept vpon precept, here a little, and there a little*: and all this with ſuch power, and with ſuch plainneſſe, that one would wonder how it were poſſible for men to make a ſhift ſo ſoone to forget what hath

been deliuered, and yet they do: the word ſlides away from them as water vpon a ſtone, no foot-ſtep thereof remaines vpon them. The grauing toole neuer once enters them, &c. They will ſit vnder a Miniſter, and look him in the face for an houre together, as if nothing ſhould fall to the ground of that which is deliuered, and yet take them at the Church-doore as they go out, and queſtion them what matter was deliuered, what Text handled, what points raiſed out of it, &c. you ſhal find them not able to giue an account of any thing that was deliuered. Lo, there is a ſtone in the memory.

Paſſe we on from the memory, to the heart, and will of man: what paines doth God take with men to bring them to new obedience, and to weane them from their ſinnes? one while hee deales with them by precepts, another while by threats, ſometimes by promiſes of mercy, and ſometimes by iudgements, euery ſtone is rolled, euery meanes vſed, and euery courſe taken by God to do them good, but all to no purpoſe: For, men in the meane while remaine obſtinate and vnmoueable; if one would ſpeake out his heart to them, hee cannot ſpeake ſinne from their ſoules: but naught they were heretofore, naught they are now, and as naught they intend to continue, in ſpite of all that can be ſaid to the contrary. Here is now a ſtone in the will. So, come we on to mens affections: There is enough ſaid many times by Gods Miniſters to worke vpon a rocke, to rent and cleaue the mountaines, &c. to moue and affect any reaſonable creature, and yet men goe on in

their ſinnes without feare, without ſhame, without any token of remorſe, as if it nothing concerned them, and as if it were not ſpoken vnto them at all. Here is a ſtone in the affection, wee had almoſt forgot that high power of the ſoule, mans conſcience: For there is a ſtone in that too. God often thunders vpon it by his Miniſters, ſpeakes not words, but ſwords vnto it, threatēs it with deaths, hells, &c. throwes handfulls of hell-fire in mens faces; but what doe they the while? they ſtand altogether feareleſſe, careleſſe, remorſeleſſe, ſet a good face vpon it, as if they were the moſt innocent perſons in the world: nay, you ſhall haue an honeſt godly man, whom it leaſt of all concernes, tremble at Gods word, ſtand amazed and affrighted at that which is deliuered, as knowing the terrours of the Lord, when wicked and graceleſſe perſons take no notice of any thing, but carry themſelues, as if it imported not them at all, when God bends all his ordinances againſt them, and batters them moſt fearefully: See, heere a ſtone alſo, euen in the conſcience. Inſteed of prouing the point, wee will for preſent open vnto you: 1. what is meant by heart in this Text? 2. what, by a ſtony heart? 3. how many kindes there are of an hard heart. 4. what are the ſignes of it.

For the firſt: heart, or ſpirit (all is one, as hath beene ſaid before, they are vſed promiſcuouſly for the ſame thing) Indeed heart is taken ſometimes particularly for the will of man, namely, when it goes ioyned with ſome other word of like ſignification, as minde, ſoule, &c. ſometimes a-

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gaine, it is taken for the whole inside of a man, and so here in the Text. All the powers and faculties of the soule are hardned are peruerted, dead and dull in respect of any spirituall goodnesse: his vnderstanding is darkened, his will froward, his conscience brawney, &c. all is stony that is within him.

The second thing is, what is meant by a stony heart? This implyeth two things: 1. A quality, hardnesse. *Durum est, quod non cedit tactui*; That is hard (in a naturall sense) that yeelds not to any impression, or naturall Agent, that will not yeeld vnder your hand, but makes head and resistance. In a spirituall sense, the heart is said to be hard, when it yeelds not to the perswasion of a morall agent, that refuseth to be wrought vpon, when God deales with it eyther by himselfe, or by an instrument. 2. The degree of this hardnesse, it is hard, euen vnto stonineſse, which implyeth two things: First, a non-yeeldance (as I may so speake) to goodnesse. Secondly, a stiffe resistance: as in hard wood, that when a man comes to cleaue it, will not yeeld to the stroke, but returnes the edge of your toole vpon your selfe: So when one beats vpon a hard stone, vpon a flint or adamant, there is no yeeldance, but the weapen recoyles vpon a man with a great deale of indignation, as it were. So then you see what is meant by hard, and what by stony. A heart of stone then is nothing else, but an vntractable heart, an vntamed heart, a heart disposed to resist but disposed to yeeld.

Thirdly, for the kinds of it: there is first a naturall

turall hardneſſe, common to all the ſonnes and daughters of *Adam*; this we bring into the world with vs: for wee are all borne with a ſtone in our hearts, it is our naturall temper to be hard. Secondly, a contracted hardneſſe; contracted, I ſay, by much practice and in long time, (for though the heart of euery man be hard of it ſelf, yet it may be made harder by long cuſtome in ſin) when men by foule courſes, put out quite that ſmall light that is left in their natures, and doe obſtinate themſelues by continuance in ſinne. Both theſe kinds of hardneſſe may be well included in this Text (for it is God that cures his people of them both) but the former, I take it, is here principally to be vnderſtood, yet, ſo as that wee exclude not the other.

Signes of a ſtony heart.

Fourthly, the ſignes of this hardneſſe, are of two ſorts: Firſt, negatiue; Secondly, poſitiue. The negatiue ſignes are: Firſt, vnteachableneſſe. Secondly, vnſenſibleneſſe. Thirdly, inflexibleneſſe:

1.

For the firſt, man is naturally vntractable to any ſpirituall good thing: Hence it is that he is compared to a very beaſt: *Euery man is a beaſt in his owne vnderſtanding*, ſaith *Ieremy*: yea, to the worſt of beaſts is he compared: For, *vaine man would be wiſe, though man be borne like a wilde Aſſes Colt*, *Iob* 11. 12. which is a moſt vnruly, and vntractable kinde of creature, as is well knowne. Yea, the holy Ghoſt ſets man behinde the beaſts, *Eſa.* 1. *The oxe knoweth his owner, and the Aſſe his Maſters Cribbe, but my people haue not knowne, &c.* And the *Sluggard* is put ouer to the *Piſmire* to be inſtructed, *Pro.* 6. So dull, ſo ſlow of vnderſtanding

ding, and ſo exceeding blockiſh is the naturall man in the things of God, that he is put to ſchoole to the vnreaſonable creatures.

Secondly, as hee is vnteachable, ſo hee is inſenſible, and that argues a daele of hardneſſe, as is to bee ſeene in a ſtone, ſmite it while you will, beate it as long as you can ſtand ouer it, it complaines not; lay a mountaine vpon it, it neuer groanes or cries, and grind it to powder, out of the preſſure: and ſo it is with an vnregenerate man, let a mountaine of ſinne, let a world of guilt lye vpon his ſoule, hee feeles it not, hee groanes not vnder it; Sin is in him, as an element in its owne place, and ſo weyghes not with him, he ſleepes, he eates, he drinks, he laughes and enioyes himſelfe, as if the matter were nothing ſo, he goes merrily to execution, and dreads no danger, no more then if hee were as much reconciled to God, as any man liuing; when he ſweares he perceiues it not, a ſtander by is farre more ſenſible of his outrages this way, and is more grieued thereat many times then he himſelfe is, yea, if you offer to charge him with his ſin, he wil not ſtick to ſweare again, that he ſwore not at all: ſo for lies, they drop from him thick and three-fold, as they ſay, but he obſerues it not: ſo for the poore, hee can behold their eyes weeping, their toungs crauing, their very faces begging, themſelues ready to ſinke vnder the burthen of their wants & neceſſities, but all is one to him, if he may ſit warme, and haue euery thing about him, if he may *eat of the fat, and drink of the ſweet, &c.* let other ſinke or ſwim, he cares not. 2.

And ſo it is with him for ſpirituall phyſicke: God giues vnto the ſonnes of men, his powerfull word to be *as a hammer to breake them, and as fire to melt* their ſtony hearts (as the Scripture termes it) this he heares daily, but continues ſtill at a point, no whit bettered: God threatens him one while, perſwades him another while, but all is one, hee ſtirres not a whit, ſay what you will, doe what you can to him, hee feeles nothing, feares nothing, &c. here is a ſtone.

Ieiem. 3.

3. A third ſigne of a ſtony heart, is inflexibleneſſe. A ſtone cannot bend; breake it you may, bend it you cannot, and ſo it fares with him that is of a ſtony heart, he will not bend or bow to God; let God ſay or doe whatsoeuer hee can that is fit to be done to a reaſonable creature, hee is no whit moued therewith. If a man goe about to make an oration to a ſtone, let it be neuer ſo pithy a ſpeech, let it be neuer ſo patheticall or perſwaſiue, the ſtone heares it not, neyther is affected therewith: breake it you may by ſtrokes and blowes into many pieces, but yet euery piece remaines a ſtone ſtill: ſo let God vſe all meanes poſſible for the reducing of wicked men, let him perſwade them, let him threaten them, let him ſmite and beat them all to pieces, all is as nothing to them: no inſtructions, no corrections, no meanes, no mercies will worke vpon them: ſtones they were, and ſo they will be ſtill. Oh rocky hearts! when nothing will preuaile with them, when nothing will be of force to make them better.

2 Poſſitiue ſignes of harneſſe,

Theſe now are the negatiue notes of a ſtony heart

heart: The poſſitiue follow, and they are theſe:

Firſt, ſtifneſſe and wilfulneſſe in opinion. A ſtone will continue ſtill like it ſelfe, talke while you will to it; and ſo thoſe that haue a ſtone in their hearts, will needes hold faſt their owne concluſions, yea, they will dye, rather then alter their opinions which they haue once taken vpon them to defend: as was to be ſeen in many of the ancient heretikes, who though they were ſo plainely conuinced out of the Word of God, and by ſound arguments drawne out of the ſame, ſo that they had nothing to oppoſe or contradict, yet ſo ſtiffe they were in the defence of their hereticall opinions, that they would rather dye, then be drawne to re-call them.

Secondly, obſtinacy and ſetledneſſe in euill practices, when men ſhall be of their humour, who anſwered the Propet peremptorily: *The word that thou ſpeakeſt vnto vs in the name of the Lord, wee will not doe it*: So when a man is come to this paſſe, as to conclude with himſelfe, I will giue theſe preachers the hearing, but neuer be brought to leaue my ſinne, and to lead ſo ſtrict a life as they would haue it: they ſhall neuer make me ſo very a foole, as to be ruled by them: when a man, I ſay, is ſet in his ſinfull courſes, and will not be remoued; when he hath once made his concluſion, and is as good as hee meanes to be: heere is a ſtone.

Thirdly, a gaine-ſaying and contradicting ſpirit: ſuch as was in the Phariſies: Chriſt could no ſooner propound a truth, but they were cauilling and thwarting him preſently: ſo when men will be fighting againſt the light that ſhines in their faces,

faces, when they will be euer obiecting and quarrelling with truths deliuered, they haue ſomewhat to ſay againſt euery thing they heare: no man can tell how to ſpeake to them, but they will finde one exception, one flaw or other with the Preacher; let him bring neuer ſo ſound reaſons for what hee deliuereth, they will returne them backe againe in our faces, with a great deale of violence, &c. This argues the ſtone.

Laſtly, an eaſineſſe to yeeld, in caſe a ſinfull motion be ſet afoot, this ſhewes a ſtone in the heart: For, euer the ſofteſt hearts, are ſtouteſt in ſtanding againſt motions to euill, as on the other ſide, thoſe that are hardeſt of all, are moſt facile, waxy and yeelding in wicked buſineſſes, you may draw them whither you will by a twined threed; doe but hold vp the finger, and they will be with you ſtreight, &c. This note the Apoſtle giues vs, *Rom.* 2.8. *They do not obey the truth, but are contentious, impatient, &c. but they obey vnrighteouſneſſe:* Their luſts ſhall command them, Satan and his inſtruments ſhall command them any thing, when God can haue no command at all: So gentle they are, ſo courteous, ſo kinde, ſo good when it comes to a ſinfull motion: But, to doe that which is good, all the men, and all the meanes in the world cannot preuaile with them, &c. Theſe be notes of a ſtony heart.

We

WE are now vpon the last blessing here promised, & that is a soft and tender heart: where two things come to be considered; first, what mans heart is in and of it selfe; it is an heart of stone. Secondly, what the Lord vndertakes it shall be, namely an heart of flesh.

For the first of these, ye haue receiued the point already, to wit:

That euery man hath naturally a hard and stony heart within him. Doct.

Man is to be considered in a threefold estate. 1. as created. 2. as degenerated. 3. as regenerated: we consider him now only in his depraued estate, as he is since the fall: and so, his heart is hard and stony. This point we haue proued by Scriptures, and made good by instance through the seuerall faculties of mans soule.

And the reason is taken from mans fall in *Adam* whereby he be came depriued of all spirituall life, and so consequently of all motion and sense in the matters of God, wherein he is altogether stony and senseles. Reas.

For vse: It may serue in the first place to teach vs not to wonder that so many sermons are lost, so many Sacraments spilt (as I may so speake) so many wholesome instructions cast away in a manner, so many corrections wasted in vaine vpon the sonnes of men, that so many words and blowes work no Vse. 1:

more

more good vpon them: wonder not at this, I ſay, for what wonder is it to ſee a ſtone hard and inflexible, rather let vs wonder at our ſelues, and at that fearefull hardnes that by our ſinnes wee haue contracted, and ſo cry out of our ſelues as that holy man in the Prouerbs, *ſurely I am more brutiſh then any man, and haue not the vnderſtanding of a man*: ſurely I haue not the nature of a man, but a very ſtone within my boſome. Oh what a dull creature am I, that God ſhould take ſuch paines to teach me, laying downe *line vpon line, Precept vpon precept, here a little, and there a little*, that I might learne ſomewhat at leaſt, and yet I remaine ignorant and vnskilfull in the myſteries of ſaluation? how blockiſh & vncapable am I, that can let go the good things that are taught me as faſt and aſſoone as I heare them? I haue heard many a chapter expounded, many a Sermon preached, haue had many a medicine applyed vnto me, and yet I remaine in my ſinnes; no whit wrought vpon or bettered therby, what a wicked froward nature haue I, that I can no ſooner heare of a dutie to be done by me, but I haue ſomewhat to obiect againſt it ſtraight: no ſooner can a Precept come forth from God, but I haue a diſpoſition in me to riſe againſt it and oppoſe to it: being therfore ready to ſhew my diſlike of a thing, becauſe God commends it, and againe, therfore to approue and practiſe a thing becauſe God forbidds it, neither fearing nor feeling any thing of all that God ſpeakes or does to me, being as a very ſtone in reſpect of mine owne apprehenſion of things, &c.

And

And on the other ſide bee moued to wonder as much at Gods merciful patience and forbearance towards vs, that makes no end of waiting vpon vs, and expecting our returne. It is not ſo betwixt man and man, as betwixt God and man; we had need ſhew mercy & euen lend patience to others, becauſe we ſtand in need of mercy, and muſt borrow it of others, and yet how little patience doe we ſhew to thoſe we deale withall? If a man haue taken a prentice that is not apt and able to take to his trade away with him preſently, wee will bee troubled no longer with him, ſo if one hath a ſcholer that proues dull and vncapable, he bethinkes himſelfe preſently how to put him off, and rid his hand of him: yea if one hath but a beaſt that is vnruly and will not be ſeruiceable, he will not beſtow keeping of him: How gracious is God then, iudge you, that beares with vs ſo much, and exerciſeth ſo large and long a patience toward vs? firſt he giues vs precepts, and then waites how they will worke with vs: then he giues vs promiſes, and after this threates and then promiſes, and then corrections, trying what will be the iſſue of it. In a word, he leaues no meanes vnuſed, no courſe vnattempted, no ſtone vnrolled, that hee may remoue & roll away this ſtone in our hearts; oh the wonderfull patience of God, that will beare with ſuch crooked and vntractable creatures as we are! oh his infinite goodnes and mercy, that he will not be wearied, that he will not ſuffer himſelfe to be ouercome of our badnes, but will thus ouercome euill with good!

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Vſe. 2. Againe, Is it ſo that euery man by nature is of a hard and ſtony ſpirit? Let thoſe then, that are yet in their naturall eſtate, be admoniſhed not to adde hard to hard, but to take ſom courſe to rid their hearts of this diſmal diſeaſe. It is certaine, you haue the ſtone in the heart, every mothers child of you: Be aduiſed therefore (for helpe) to doe as one would doe that laboures with that fearefull diſeaſe, the ſtone in the reynes or bladder. Firſt, ſuch a one will take heed of the matter that feedes and increaſeth it, hee will abſtaine from whatſoeuer he can heare will breed or greaten the ſtone. 2. he will hearken after and apply himſelfelfe to the vſe of thoſe meanes and medicines that are good againſt it.

1. Remoue matter of the ſtone.

And ſo muſt men deale in this ſickneſſe of the ſoule, this ſtone of the heart: Firſt you muſt ſhun all ſin, which is that that breedes and feedes this diſeaſe: for ſin is of an hardning nature; it blinds the mind, hardens the heart, deadens the ſpirit, benummes the conſcience of a man. This is the property of euery ſinne, but eſpecially of theſe fundamentall ſins, as we may call them (which wee muſt therefore with ſo much the more care and diligence ſhun and avoid) Hypocriſie, vnbeliefe, Pride, and the like, all theſe are great hardners.

For pride, you may ſee it in *Nebuchadnezzar*, *Dan.* 5. 20. *whoſe heart was lifted vp*, and his minde hardned in pride, as the Prophet tells *Belſhazzar*. And the wicked, ſaith *Dauid*, is ſo carried away with pride and ſelfe-loue, that he bleſſed himſelfe in wayes to be abhorred.

And

And what we ſay for pride, the ſame is true alſo of vnbelieſe, according to that of the Apoſtle, *Take heed leſt there be in any of you an euill heart of vnbelieſe to depart away from the liuing God.* Vnbelieſe in time will make one a very Atheiſt, not to feare any thing at all, God or deuill, Heauen or hell. The like we may ſay of Hypocriſie, which makes one firſt to diſſemble with men, and then to halt with God, and laſtly to deceiue his own ſelfe, as you may ſee in the Phariſees: what a meaſure of hardnes grew they to by long trading in this ſin of hypocriſie! Heb 3.

But much more true is this of Impenitency in euill courſes, whereof the Apoſtle to the *Heb. Take heed*, ſaith he, *leſt by refuſing to make vſe of the preſent day, you come to be hardned by the deceitfulnes of ſinne*, *Heb.* 3. 13. And this we ſee verified in common experience, when a man firſt ventures vpon ſinfull courſes, he ſweates, he ſtarts he trembles, he thinkes he ſhal to hel preſently: whereas after he hath traded a while in his ſinnes, ſuch a ſenſeleſnes and careleſſnes ſeizeth vpon him, that hee feeles nothing, feares nothing: ſuch a deceiueablenes there is in ſinne, as ſaith the Apoſtle. Take heed therefore of this matter of the ſtone in the heart, this fuell that feedes it, ſuffer it not to lodge with you at any time, creepe in it will, you cannot preuent it, but then ſee that you ſhut it out of your hearts againe by head and ſhoulders, bee ſure you ſleepe not in ſinne: for it is the nature of it to deaden firſt, and to harden afterwards.

And what we ſay of ſinne, is true of ſinners alſo

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(another matter that helpes forward this ſtone in the heart) there is a transforming power in wicked company, to make thoſe like them that doe conuerſe with them: See it in the *Galatians*, *O yee fooliſh Galatians*, ſaith the Apoſtle, *who hath bewitched you?* why, how were they bewitched, but by the enticing, flattering and perſwading ſpirits of impoſtors that beguiled them: If a man will ſort himſelfe with the mockers of iniquity, they will finde, and vſe ſuch words to hearten him on to the committing of ſin, and when he hath done, to confirme him in it, that hee ſhall not be able to command himſelfe. We ſee thus much by experience: let a man that is not wõted or accuſtomed to ſuch wicked practices, come in amongſt a company of prophane ſweares, heare their oaths, and ſee their deſperate behauiour, he trembles, he quakes to heare and ſee ſuch things, he euen thinks the very ground will ſink vnder him, &c. But, let this man keepe them company a while, let him heare them ſwear ouer their oaths, a day or two together, and he will away with them wel enough, he heares not their blaſphemies, ſees not their wickedneſſes, but can comply with them, and be as bad as they.

Beſides all this, their euill pretences and pleas, they will bring for their ſinne, as that a great ſinne is but a ſmall, and a ſmall ſinne no ſinne, that God is mercifull, and the way to heauen not ſo hard and troubleſome, &c. together with their euill example, their liuing and dying in ſuch lewd and lawleſſe courſes, all theſe things do wonderfully harden, and muſt therfore be heedfully auoided.

Hauing

Hauing thus taken heede of the matter of your diſeaſe, you muſt in the next place come on to vſe ſuch means & medicines as are preſcribed by God for the cure of it. And here, firſt, take notice of the miſery of your naturall condition, that you are euery one of you ſicke of the ſtone in the heart; and therfore, as the Leper in the law was appointed to cry out, *I am a Leper, I am a Leper*, and ſo to make himſelfe ſenſible of his ſtroke, ſo muſt euery one of vs of this malady of our ſoules, taking vnto vs words, and ſayng, oh my naturall hardnes, and vntractablenes. Oh what a rock of flint do I feele in mine own ſoule! this you muſt learn to ſee by your ſelues, & ſee it you may, if by nothing elſe, yet by your not ſeeing of it, feele it by your not feeling of it: for, there is not a ſurer ſigne, that a man is wondrous farre gone in this diſeaſe, then not to be ſenſible of his hardneſſe. This being done, then as one that is told by his Phyſitian, that hee hath a ſtone growing vpon him in his body, he trembles and ſhiuers at the hearing of it, and enquires preſently what is beſt to be done, is willing to learne what dyet to vſe, and what to refuſe, hee will be content to doe any thing, or ſhunne any thing that hee thinkes may proue hurtfull: ſo muſt you doe, enquire fo a Phyſician firſt, that can doe a cure vpon your ſoules, that can draw this ſtone in the heart from you: Now this is God alone, as hee here promiſeth: *I will take the ſtony heart out of their fleſh, and I will giue them an heart of fleſh.* It is proper to God to doe this, it is his ſole worke, To him therefore muſt you haue recourſe, for recouery,

uery, apply your ſelues diligently to the vſe of all his meanes, for all his medicines are curing. It is not an hayre-cloth, or a chamber of meditation, or any ſuch thing, that can cure a man of this ſtone in the heart, but Gods reaſons, Gods arguments, Gods ſhewing of himſelfe to a man that will mollifie and melt his heart. Be content therefore to vſe ſuch meanes as God hath appointed for ſuch a purpoſe, vſe them, I ſay, and vſe them thorowly, let them haue their perfect worke vpon you, if you intend they ſhall doe you good. When a man findes indeed that he hath a ſtone in his bladder, or reynes, hee will not refuſe to vndergoe any manner of hardſhip, ſo hee may be freed of it, though it be to be bound hand and foot, to haue an inciſion made into his body, &c. He will ſubmit to any dyet, ſuffer a great deale of miſery and torment, ſo hee may be cured: So muſt wee here, be content to haue Gods plough goe vpon vs, to vndergoe cutting, launcing, ſearing, &c. Let God chide vs, threaten vs, bruiſe vs, breake vs by afflictions, let him vſe all his inſtruments, as it were, let him practiſe all his medicines vpon vs to get out this ſtone of our hearts. And if we thus apply our ſelues to his means, God is both able and willing (for it is his couenant here you ſee) to take the ſtone out of our hearts.

Vſe. 2. Next, for thoſe that finde themſelues in ſome good meaſure ſoftned and cured of their naturall hardneſſe; theſe muſt learne two leſſons.

Firſt, how to beare themſelues toward God, when they feele in themſelues ſome ſoftning.

Second-

Secondly, what to doe in caſe their former hardneſſe returne vpon them againe.

For the former of theſe, it ſtands you vpon to beware how you carry your ſelues, that you harden not againe, which you may eaſily doe, if you be not the more carefull. For hardneſſe, you ſee, is naturall to vs all, and that which is naturall, is wondrous apt to recurre & to recoyle vpon vs againe, though it be beaten backe by violence; as on the otherſide, that which is aboue nature, is difficult, and requires great diligence for the retaining of it. A bow hath not that bent, that kind of poſture of it ſelfe, but is brought to it: therfore ſlack the ſtring neuer ſo little, & it wil ſoon return to its former ſtraightnes: So likwiſe, water, the natural property of it you know, is not heat but cold, and therfore do but ſlak & withdraw the fire from it a little, and it wil returne to its former coldnes.

And ſo it is with the heart of man: ſoftnes, you heare, is not the naturall property of it but the contrary, and therfore when you feele your ſelues made tender in any degree, you had need be wonderous carefull, for els you will be apt relapſe to fall & off againe to your former hardnes of heart.

Why, but may ſome ſay, God ſaith here, that he will take out the ſtone, and if he once free vs from it, we are perfectly cured of this diſeaſe. It is true that is obiected, that it is God, that both vndertakes and alſo performes the cure of mans heart, but this he doth in a degree here, not in perfection, and by degrees alſo he doth it, and not altogether, but by little and little at once. The

heart of man retaines ſom dregs ſtill of its old diſeaſe, euen after the cure is begun vpon it, which are apt to congeale and gather hardnes again; like as one that hath been cut off the ſtone, if he be not the more carefull and obſeruant of himſelfe, afterwards he may quickly cõtract another ſtone in his body, as being naturally inclined to it: ſo if a man be not wonderous wiſe and chary, this hardnes of his heart will ſoone grow vpon him againe. And this euery chriſtian finds himſelfe too too true by himſelfe: ſometimes one findes himſelfe ſoftned, and in very good temper of ſoule, but ſoone after, through his carefulnes and diſorder he beginnes to freeze againe and gather hardnes: ſometimes euen a good Chriſtian comes to that paſſe, that he is ſo lazy, ſo liſtles, and ſo neutrall, as it were, that he cares not for, the time which end goes forwards; he hath no great feeling of his ſinnes, no great affection to God or goodnes, hee cares not for it, he deſires not after it. It fares with him now as with one that hath taken cold, he eates & drinks indeed, but he hath little or no appetite to it: and finds as little taſt or ſweetnes in it: So many a good chriſtian when he remits of his diligence, & ſo takes cold as it were, he reades indeed, and prayes, and performeth other holy dutyes, but it is becauſe he dare no otherwiſe, and not for any great deſire he finds to them, or delight, he feeles in them.

Againe, it may ſo fall out that a Chriſtian may commit ſome foule ſinne, whereby hee receiues ſuch a knock, ſuch a wound that for the preſent he lyes for dead, as *Bernard* ſpeakes concerning

Dauid

Dauid, who otherwiſe was a man of very a ſoft and tender heart, & yet by falling into thoſe groſſe ſins of adultery and murder, ſuch a cruſtines for the time came ouer his heart, that he had no feeling of himſelfe, and though he heard the Word of God daily by the Prophets, yet it had little or no work vpon his ſoule. And this may befall the beſt of Gods people.

Yea, he may goe ſo far this way as that he may grow froward and peeuiſh againſt God and his Ordinances, ſo that no Preacher can pleaſe him: no man can tell how to apply the medicine to him, but this is naught & that is naught, and ſomwhat he hath to ſay againſt euery medicine, and euery Phyſician too. Thus it fared ſometimes with *Aſa*, a godly man, and yet know how he purſued the Preacher that dealt roundly with him, and told him of his ſinne. Now therfore ſith Gods owne ſeruants may be thus far left to themſelues and hardned, giue vs leaue to put the point vpon you all, and thereby to exhort you to vſe ſpeciall care and diligence to keepe your hearts vnbound, as it were, and open, leſt by any meanes you ſhould fal backe to your former hardnes. And to this end apply your ſelues conſcionably to thoſe former meanes and medicines: and eſpecially keepe ſtrict watch and ward againſt ſin, euen againſt your preſent daily ſinnes, your ſinnes after profeſſion. A Chriſtian in his firſt conuerſion takes leaue of all foule and euormous ſinnes, which in his ſtate of vnregeneracy, were wont to be familiar to him, but yet there be ſome other ſins of leſſe note, that 30

doe follow him close, and wherewith he is pestered and hampered all the daies of his life, such as are formality and customarinesse in holy duties, satiety in grace and goodnesse, a kinde of security and retchlessenesse, a kinde of lazinesse, and listlessenesse, that he cares not greatly how things goe with him, or what become of himselfe. Against these and such like corruptions, and weakenesses, you must remember to keepe constant watch and ward, that they get not into you, at least, that they lodge not, nestle not in your hearts.

2. Secondly, to preuent this fore-mentioned mischiefe, you must vse conscionably all Gods ordinances: for as sinne is of an hardning property, so euery ordinance of God is softning: the Word softens, the Sacrament softens, prayer melts and softens, conference softens, selfe-examination softens, all Gods ordinances tend to softnesse: therefore vse them all: and vse them first timely, secondly constantly, thirdly conscionably.

First, as soone as euer you finde any hardnesse to grow vpon you, meete it vpon the way, and withstand it in the causes of it for this end, be not strangers at home, but euer and anon, deale with your owne hearts; search your selues euery night, and againe in the morning, and so take notice of this hardnesse, when it first pryeth vpon you. A candle, you know, that is suddenly blowne out, wil as suddenly be blowne in againe, if taken presently, but if you let it alone awhile, and suffer it to dye by little and little, the light will not be recouered againe, till brought to a fire, or some new light:

And

And so it is with our hearts, if we take them timely, they will be brought againe to their wonted softnesse, the more easily; you may see it in the ice, if it be taken as soone as it is congealed and frozen, you may breake it with little adoe, but let it alone a weeke or two, and it growes so hard, that you may goe ouer it with a horse: And so it is with our hearts, they contract hardnesse, by letting them runne long vnlooked vnto. It shall be our wisedome therefore, to preuent this hardnesse of heart in the causes of it: For, as in bodily sicknesses there are certaine fore-runners of it: a kinde of lassitude and wearinesse, a kinde of satiety and fulnesse, which doe plainly foreshew that sickenesse is at hand: so it is in the soule; when men grow careless and listless, they are as good as they desire to be, they are full, and want nothing, &c. this signifies that men are growing into this stone of the heart: take heede therefore, and preuent this euill betimes, in the very causes of it.

Next, you must vse all Gods ordinances constantly, or else it will be to little purpose. If water haue not a constant fire kept vnder it, it will soone returne to its owne coldnesse, and will be harder frozen then if it had neuer felt the fire. Wax must be chafed and tempered betweene your fingers, if you meane to set an impression vpon it: and if you continue not to temper it, it will be hard againe neuertheless, and so it is with our hearts: therefore vse the meanes of grace constantly, doe it day by day, estrange not your selues from God, by intermission of holy duties: There is neuer a

Christian here in the Church, but can beare witnesse to this, that disuse and neglect of prayer, reading, meditation, &c. but a day or two, causeth a hardnesse vpon the heart, and disableth them to the doing of those duties another time; so that the longer he fasts, the longer he may, the longer he absents himselfe from God, the more strange he growes vnto him, and the lesse apt to come before him another time: Take heed therefore, that you lessen not your acquaintance with God by a voluntary estrangement, but be euery day dealing and takings paines with your owne hearts to keep them in good case and order.

Lastly, vse Gods medicines conscionably and diligently. There is nothing more hardens a Christians heart, then an ouer-slight and customary performance of religious duties: when hee doth holy duties, not out of loue to them, or delight in them, but because he hath taken vp such a thing for a custome, or he hath set himselfe a taske, so much hee will doe, because hee dares doe no otherwise, &c. This is a great meanes to harden the heart. Here therefore in vsing of Gods ordinances, you must doe, as when you haue taken physicke, trauell with it, worke with it, giue it all the furtherance you can: so must you doe in taking this spirituall physicke, bee industrious and assiduous in the vse of it; for assiduity, here, is all in all. It is not with the heart, as it is with other ordinary businesses: Those lands that you haue ploughed, to day, or heretofore, yee finde them ready ploughed as you left them, when you come to them next,

but

but it is not ſo with the ſoule: but after that a Chriſtian hath bin at great paines to ſet all ſtrait within, the diuel comes & puls down all, and puts all againe quite out of order; you husbandmen vſe to ſay, that your worke is neuer at an end: For, firſt, the good husband fallowes his grounds, and then he ſtirres it, and then hee ſowes it, and then he harrowes, then he clods it, if neede be, then he ralles it, and then hee weedes it, and after hee hath got in his crop, he begins againe, as before, and ſo goes round in a circle. And ſo it is with a Chriſtian in husbanding, and manuring this little piece, the heart, it muſt neuer be neglected, but kept continually in vre, in caſe you meane to haue any good of it: well, but ſay theſe medicines come too late, my heart is already re-hardned.

The queſtion is, what I ſhall doe in ſuch a caſe? this is a hard caſe indeed, when a man is ouertaken by a recidiuation, and ſeized vpon by a ſecond hardneſſe. Naturall tempers and diſtempers are very hardly remoued. It is a matter of difficulty, to get hardneſſe out of yron, becauſe it is naturally hard, to lift a ſtone from the ground, becauſe it is its center: So the heart of man is euen the center of hardneſſe, and hee muſt lift hard that would get it out.

What is to be done then, may ſome ſay, in this caſe: Firſt, you muſt vſe your beſt skill. 2. Put to your beſt diligence for the effecting of this buſineſſe. *Queſt. Anſw.*

Firſt, it is required that you vſe more then ordinary skill, and 1. To finde out your diſeaſe in the cauſes

cauſes of it, whence it ariſeth. It may be you were too well conceited of your ſelfe, or carnally ſecure, or negligent in the vſe of the meanes of likelineſſe, or ſome worldly matter comes betweene that Sunne-ſhine of Gods fauour, that liuely influence of his louing countenance and your ſoule, ſo that God cōming not to you in the teſtimonies of his grace and fauour, you freeze and harden againe. Labor to find out the cauſe of your diſtemper, and then ſtriue to get cure of it, whether it be worldlineſſe careleſſeneſſe, ouerlineſſe, or the like.

Secondly, you muſt ſhew your skill, in taking the fitteſt times, in making choice of the meeteſt ſeaſon for recouery of this relapſe: Now the fitteſt time is alwayes Gods time, then when hee ſhewes himſelfe ready to comply, and ſet in with you: when he giues an hint, it ſhall be your wiſedome to lay hold on it; you know, for the taking of bodily phyſicke, all times are not alike, but there is a ſeaſon, when it will worke beſt with a man, and doe him moſt good: And ſo it is for the ſoule, in vſing Gods medicines, be ſure you pitch vpon the fitteſt ſeaſons. Sometimes God awakes men with dreames & viſions in the night, ſometimes hee fills their conſciences with feares and terrors: ſometimes hee makes breach vpon breach vpon them, by croſſes and afflictions: ſometimes he warnes and prepares their hearts by ſome good booke, or powerfull Sermon. Now, when God, by all or any of theſe meanes ſhall affect your hearts, and make them yeelding, be ſure you ſtrike while the yron is hot, and after a

ſhowre

ſhowre of raine, put in the plough: when God hath once begunne to melt, breake, humble your hearts by any occaſion, improue that time for your beſt aduantage, by laying hold on the preſent opportunity, &c.

Thirdly, you muſt ſhew your skill in making vſe of the fitteſt medicines. All phyſicke, you know, workes not alike, nor agrees with all bodies, ſome require more gentle potions, other more violent, if the diſeaſe ſhall be remoued: And ſo it is likewiſe with the ſoules of men. Here therefore you muſt diligẽtly obſerue, what reaſon, what Arguments, what Scriptures, what Ordinances doe moſt of all affect you, and to them eſpecially apply your ſelues. Euery man muſt in this caſe be his owne Phyſician, and make vſe of that meanes that hee findes moſt beneficiall to himſelfe. Generally, and for moſt part, Arguments drawne from the mercy and kindneſſe of God, doe moſt of all melt, and worke vpon the hearts of men. Hard to hard, you know, ſeldome yeelds, but lay hard to ſoft, as a flint vpon a featherbed, and it will the ſooner be broken to pieces: So when men ſet themſelues to conſider ſeriouſly of the ſingular mercies of God, of the meekneſſe of Chriſt, of the incomprehenſible patience of the Almighty, this, this, if any thing will melt and mollifie their hard and frozen hearts, and make them to fall aſunder, in their boſomes like drops of water. Haile and ſnow falling vpon the hard ice will neuer melt it: but if the Sun once ſend forth his refreſhing rayes, and ſweetly ſmile vpon it, it will ſoone be diſſol-

ued

ued by its warmth and kindnes; so if when a man finds his heart to be frozen, he feedes his meditations with the consideration of Gods mercy and louing kindnes, it will soone thaw and become soft and pliant.

But secondly, as you must shew your skill in this case of relapse, so you must vse all care and diligence for your recouery out of it: be more earnest in the vse of the meanes, complaine more against your selfe, take notice of, and bitterly bewaile the want of your former softnes, cry out and say, Oh what an vnhappy creature am I, that am thus fallen into this wretched hardnes by mine owne sloth and remissenes! Oh what a good state was I once in? Once *the Word was more sweet vnto mee than mine appointed food*, but now I find no good relish in it, no desire after it: once the promises did wonderfully take and affect me: once the meditations of Gods mercy and loue would haue dissolued me into teares, &c; but now, alas, for my misery, I am growne to that hardnes that nothing stirs me, nothing works vpon me. Thus hauing seene *from whence you are fallen*; in the next place *repent* of your relapse (as the Lord counseleth the declined church of *Ephesus*) *and doe your first works*: pray as you were vsed to doe, reade as you were vsed to doe, conferre and meditate as you were vsed to doe, vse all Gods Ordinances heartily, earnestly; and if you finde your selues too weake and vnable to compasse your desired tendernes of heart, then cal in the helpe of others, do herin as the smith do when he hath a very

Reuel. 3.

hard

hard peice of yron to hammer & work vpon, if by his owne ſtrength he cannot maſter it, he calles in his friends, he calles in his men to aſſiſt him: he ſwites, they ſmite, and ſo by often iterating blow againſt blow, the worke is finiſhed: In like ſort, when you deſire to ſubdue your yron hearts, to your owne ſtrength, adde the aide of others, craue helpe of your friends, helpe of your Miniſters, & c; you ſhall eaſiely find, that all you can doe, will be but little enough to recouer a heart, the ſecond time hard and frozen.

Comfort to all ſuch as finde by experience a wonderfull change and alteration wrought in themſelues this way, that can vpon good proofe aſſure themſelues, that they are healed of the ſtone in the heart. It is a wonderfull mercy of God for a man to be freed of the ſtone in the bladder, to haue that remoued; but to haue the ſtony heart taken out of his fleſh, and inſteed thereof a heart of fleſh, this argues an Almighty Power put forth for the effecting of this happy cure; ſurely the finger of God is here, you may ſafely conclude it, for none could poſſibly doe it but he. Doeſt thou then feele the burden of thy ſinnes? art thou ſenſible of the leaſt ſinne? feeleſt thou Gods authority in the vſe of his ordinances? haſt thou a ſimpathy and fellow feeling of the miſeries of the diſtreſſed Saints? canſt thou bleed with them, mourne with them, weepe ouer them, &c? This argues a ſoft heart, & that is a ſenſible heart. A thing that is ſoft and tender will eaſiely feele the leaſt pricke of a pinne, &c: which is not ſo with *Vſe. 4:*

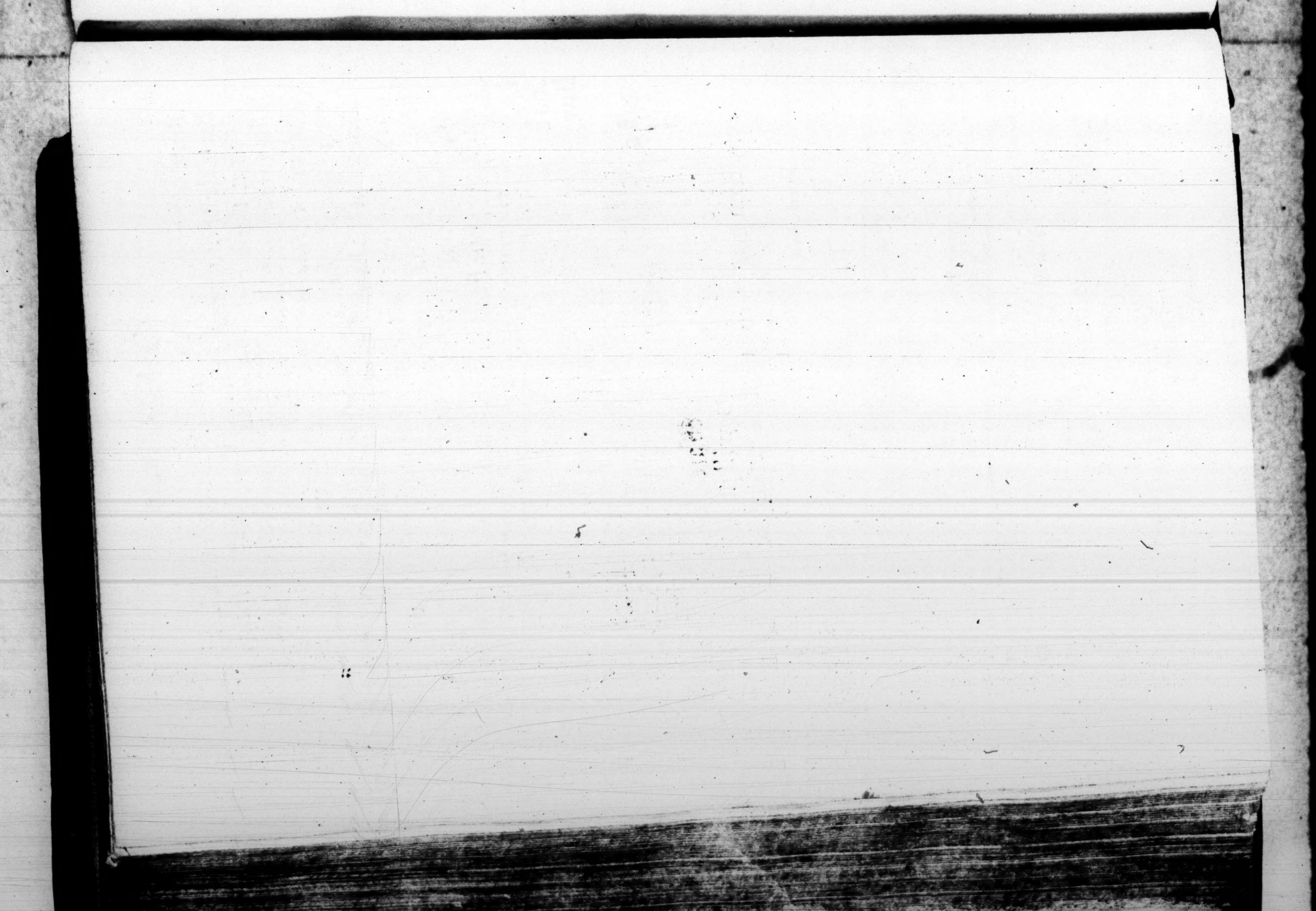
with things hard and obdurate. So here, thoſe things that other men ieare at, and make a toy of (as it is a paſtime to a foole to do wickedly) driue him to God, fill his eyes with teares, his mouth with complaints, &c. Yea, he is ſenſible of other mens miſeries, by the moſt part little regarded, &c. Doe you finde it to be thus with your ſelues, as hath beene deliuered? Oh bleſſe God for this great cure wrought vpon your hearts, now mollified by the oyle of his grace, and with all thankfulneſſe acknowledge, that it is hee, and he alone, that hath done it.

But heere, becauſe many deceiue their owne ſoules, with a falſe perſwaſion, that their hearts are ſoftned by God, becauſe they finde in themſelues ſome kinde of ſoftneſſe; wee ſhould ſhew you the ſeuerall ſorts of ſoftneſſe, together with their differences: but this would take vp a longer time then is now permitted. And therefore wee reiourne the more full handling of theſe things, till a more conuenient ſeaſon.

Onely this, (for the occaſion) wee would ſpeak as an addition to a former vſe, as concerning the great ſcarcity and derth ſo much complained of amongſt vs: Take notice of Gods iuſtice herein and ſanctifie him in all his proceedings, laying the blame wholly vpon your ſelues. Theſe are hard times (it is in euery mans mouth) and euery thing goes hard, hard: And whence is this, trow you? but from the inward hardneſſe of euery mans boſome. Therefore if you would that things ſhould mend with vs, you muſt euery man get the ſtone

out

ſtone out of his owne heart. It is not ſo much the harneſſe of other mens hearts, that maketh things to be at theſe high rates with vs, but the plague of our owne hearts, as *Salomon* ſpeaketh in his Prayer, 1 *Kings 6.* Therefore labour to be more melting and yeelding to Gods authority, more ſenſible of his hand, more pittifull and compaſſionate to thoſe that are poore and neceſſitous, looke about you euery way, and ſee heere a pale face, there a naked backe, a hungry belly,&c. and ſtretch out your hand to their reliefe and comfort. Yea, let euer one of vs confeſſe and ſay; It is euen iuſt with God, thus to diſtreſſe and plague vs, that hee ſhould *make the heauens ouer vs to be braſſe, and the earth vnder vs to be yron,* as he hath threatned, becauſe our hearts are ſo hard and brazen,&c. In a word, get a pittifull heart, to helpe them that be in neede; and then, when wee are once cured, all ſhall be cured. Soft hearts will produce ſoft anſwers from heauen, ſoft ſeaſons on earth.



OF SOFTNESSE OF HEART.

EZECH. 11. 19.

And I will giue them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will giue them an heart of flesh.

You haue now often heard what it is that the Lord doth here vndertake for his people, *viz.* that hee will make them to be of one heart, that he will giue them a new heart, and that hee will giue them a soft heart.

We are now vpon the last of these three; where 1. we desired you to consider what mans heart is when God first lookes on

 him

him hard and ſtony. 2. Next, what heart that is, that he beſtowes on his people, ſoft and fleſhy. The firſt of theſe, we entred vpon the laſt iourney, at which time we ſhewed you, what mans heart is in and of itſelfe. In this depraued eſtate, wherin now we ſtand, Man hath a very hard and ſtony heart: We haue ſhewed what is meant by heart here in the text, what by ſtony, what are the ſignes and ſymptomes of the ſtone in the heart, &c.

After other vſes made of this point, we came at length to a vſe of

Vſe. Comfort to all ſuch as find in themſelues a ſoftned heart, and that God hath wrought ſome cure vpon their inſide this way, bleſſe God for this mercy; for it is he and he alone, that by his Almighty Power can draw the ſtone out of mans heart, and make it ſoft and tender.

Onely that we be not deceiued in the buſineſſe; there lyes on euery one of vs a great taske, that we make a right difference betweene ſoftneſſe and ſoftneſſe: For you muſt know that there is a fourefold ſoftneſſe of heart found among men. 1. naturall. 2. morall. 3. legall. 4. Euangelicall or ſpirituall.

The differences betweene ſpirituall ſoftneſſe and others, as 1. naturall ſoftneſſe.

This laſt only is here intended, as being that alone that carries the bleſſing. The better to diſtinguiſh the 4. ſeuerall kinds of ſoftneſſe, it ſhall not bee amiſſe to take notice of ſome particulars, wherein they differ.

And 1. to begin with naturall ſoftneſſe of heart, it is in its ſpheare, and in its own way a thing commendable in a ſort: but not as we are to ſpeake of

ſoft-

ſoftneſſe in this place; for it ariſeth oftentimes from ſome weakeneſſe in the body, and not from ſtrength of the ſoule. An inſtance hereof you haue in *Rehoboam* king of *Iudah*, who though he bee otherwiſe cenſured by the holy Ghoſt, yet was he רך לבב, a man of a tender heart, as his ſonne teſtifieth of him, 2 *Chron.* 13. 7. *My father Rehoboam*, ſaith he, *was young and tender hearted*, &c; of a tender diſpoſition, and (as we vſe to phraſe it) a ſoftly man, he was naturally ſo. Now the differences betweene this ſoftneſſe naturall, and that which we call ſpirituall, are two.

Firſt, naturall ſoftneſſe comes vpon vs without our indeauour, it coſts vs no labour: for why? we are borne ſo: but ſpirituall ſoftneſſe coſts a man a great deale of paines; he that gets it, ſhall know how he comes by it, it will coſt him many a Sermon, many a Chapter, many a Prayer, many a teare, &c.

2. naturall ſoftneſſe is vſually vniforme, that is, it ordinarily worketh after one manner, is eaſily wrought to one thing aſwell as another. Moue ſuch a man to goe to Gods houſe with you, he will go for he cannot deny any thing to his friend. Carry him along from thence to an ale-houſe, hee is content to follow you, if it be thither too. Bring him to a Sermon, if it be well ſet on, and deliuered with power, he will ſeeme greatly affected therewith, euen to the ſhedding of teares ſometimes: take him at another time to a play, let him ſee a Tragedy well acted, and he will bee as ready to weepe there too, as he was before at Gods houſe:

In ſhort, you may draw him any way, though vſually hee is more inclinable to that which is euill, then to that which is good; as wee ſee in the ſaid *Rhehoboam*. On the other ſide, ſpirituall ſoftneſſe makes a man tractable and malleable onely in that that's good. Bring an argument to moue him to any goodneſſe, it ſwayes him ſtreight: but in caſe, a motion be ſet on foot to that which is euill, you ſhall find him moſt ſtiffe againſt it, moſt reſolute and peremptory. In a word, no man is ſo eaſily wrought vpon by a good motion as he that is ſoft-hearted, no man is ſo hard to yeeld to ſinne, to be drawne to wickedneſſe, as he.

2. Morall. The ſecond ſort of ſoftneſſe is, that we call morall, and this is ſomewhat more then naturall ſoftneſſe: In ſome people, breeding and Education doth very much to the mollifying of their diſpoſitions; conuerſement with the Heathen Sages, and much reading of their morall writings, may ſomewhat alter a man, and make him better; It is true of Art in this kind that the Poet ſpeaketh.

Emollit mores; nec ſinit eſſe feros.

It ciuilizeth a man, and makes him tame and tractable: whence it was that that Heathen bringing his child to a Philoſopher for education ſake, requeſted him ſo to order the matter with his ſon that one ſtone might not fit vpon another: thereby intimating that he was of a ſtony and vntractable nature, till ſuch time as he ſhould be grammar'd and grounded in Philoſophie; ſo that morall

rall ſoftnes doth in ſome ſort alter and ciuilize a man; but it differeth from that which is ſpirituall, thus:

First morall ſoftneſſe ſeldome peirceth to the heart, it goes not deepe enough; it oyles the face, and ſmoothes the outſide onely, it barbes and ſhaues ouer ſinne (as wee haue often told you before from that author) but doth not pluck it vp by the rootes, and make an vtter riddance of it. This ciuill ſoftneſſe is like a ripe plum, ſmooth and ſoft on the out-ſide, but open it, and you ſhall finde a ſtone within, &c.

Second, this morall ſoftneſſe hath reſpect to man principally, indeed it goes no higher lightly than man, being wonderous ſtiffe to motions that come from heauen: it ſtands more vpon complements and ciuilities toward men, then it doth on duties to God. If a man of this temper chance to paſſe by ſuch a friend, and forget to ſalute him, to inuite him home to his houſe or the like: he is exceedingly troubled thereat; what haue I done? ſuch a one meet me, and I ſaluted him not, forgot to offer him the curteſy of my houſe, &c. Thus obſeruant is he in points of ciuility toward men: But now for God, 'is otherwiſe with him; he can go on from day to day, yea, from moneth to moneth; and neuer ſalute his Father in the duty of prayer, or in any other ordinance, and yet at this he is no whit troubled. On the other ſide, ſpirituall ſoftneſſe, though it will teach one his duty toward man too, according to his education, and make him humble and modeſt in his behauiour toward

euery man respectiuely, yet it stayes not here; but is most of all busied about duties of the first table, and is especially troubled for his hardnesse, rudenesse and irreuerent carriage toward his heauenly Father.

3. Legall softnesse. The third kind of softnesse, we call a Legall softnesse, this is somewhat more then the two former: and it is when the apprehension of Gods dreadfull iudgements threatned or executed, doth break the spirit of a man, melts him with an inward fire, fills him with feares and terrours, &c.

The difference of this from spirituall softnesse is this: First legall softnesse (if it bee meerely Legall, and goe no further) is inuoluntary; he suffers indeed, he is smitten and wounded, but it is against his will, he doth not wound himselfe: he hath some kind of feares in his heart, and legall terrours, but he would faine cast them off if hee knew how; In a word, he is meerely passiue in his softnesse Contrarily, hee that is spiritually softned, is an Agent in the worke, he seacheth after softnesse, he labours it all he can, he prayes for it, he is glad and thankfull, if he can any way come by it and obtaine it, yea, though it cost him some crosses and losses in his outward estate.

Secondly, Legall terrours breake the heart indeed, but doe not soften it, the hardnesse remaines still neuertheless, as it doth in a stone that is broken all to shiuers, and yet the hardnesse is not taken off, but dispersst rather into the seuerall parcels of it: So it is with the heart of man in this respect. The law may fall vpon it with all its weight

weight, cruſh it, breake it, wound it, terrifie it, but it doth neuer melt it: whereas now ſpirituall ſoftneſſe not onely breakes the heart, but changeth it too; it takes out that which is hard and ſtony, and puts in the roome thereof that's ſoft and fleſhy, as the Lord here promiſeth.

Thus you haue ſeen ſome differences deſcribed bewteen ſofrnes & ſ ftnes. Now therfore that we may returne to the vſe of comfort. Doth any man feele his heart kindly broken? hath mercy melted him? hath the loue and goodneſſe of God led him to repentance? doth hee finde in his heart ſome loue to God, ſome diſpoſition to bewaile and mourne ouer thoſe dregges, and that hardneſſe that yet ſtill abides in him? Oh bleſſe God for hauing thus begunne to cure you of the ſtone in the heart, which is a farre worſe matter then the ſtone in the reynes or bladder. And ſo wee diſmiſſe this point alſo

Now ſee in the next p'ace, what it is, the Lord promiſeth to beſtow vpon his people in place of their heart of ſtone, *I will giue them* (ſaith he) *an heart of fleſh*, that is, a tender heart (as *Auſtin* ſomwhere rightly expounds it) a ſoft and flexible heart, ſuch a heart as is oppoſed to that heart of ſtone before ſpoken of.

God beſtowes vpon his people in their firſt conuerſion, a ſoft and flexible heart. *They haue their ſpot* (as *Moſes* ſpeaketh) their mark wherby they are diſtinguiſhed by God from all others, and that is a ſoft, a fleſhy, and a tender heart. Loe, this is the point: and this the holy Scripture giues wit-

Doct. Deut 32. 5.

Gods people haue ſoftned hearts.

neſſe vnto in many places.

Col. 3.12. There this ſoft and fleſhy heart is deſcribed by the Apoſtle to be in all Gods Elect: *put on* (ſaith he) *as the Elect of God holy and beloued, bowels of mercies, kindneſſe, humblenesſe of mind, meekeneſſe, long-ſuffering, forbearing one another, and forgiuing one another*, &c. Hereby the Apoſtle giues vs to know that whenſoeuer God executes his decree of Election vpon any one by an effectuall calling of him, he preſently changeth his bowels into bowels of mercy, kindneſſe, &c: and giues him a gentle, humble, meeke, long-ſuffering heart. See a like place, 2 *Cor.* 3.3. *Ye are the Epiſtle of Chriſt miniſtred by vs, written not with inke, but with the Spirit of the liuing God*; and where? *not in tables of ſtone, but in fleſhy tables of the heart.* And when was this? but then when *the word fell in power vpon them*, and they were effectually called. And this is it that *Salomon* alſo tells vs, *Prou.* 12.10. *A righteous man* (ſo merciful he is that he) *regardeth the life of his* very *beaſt, but the bowels of the wicked are cruell*, they are as it were made of yron and ſteele, his whole inſide is of ſtone, whence alſo it is that, *Prou.* 17.10. he tells vs that *a reproofe enters more into a wiſe man, then an hundred ſtripes into a foole.* A foole, let a man lay vpon him once, twice, twenty times, an hundred times, he is ſtill one and the ſame, he regards it not at all, wheras to a wiſe man, one word of Gods mouth is ſufficient to carry him to any good courſe.

This ſoftneſſe diſcouers it ſelfe towards God, man, the creatures.

Moreouer, this ſpirituall ſoftneſſe makes a man haue a tender heart toward man, *Pſ.* 112 5. *A good man*

man is merciſull and lendeth, he is gracious, full of compaſſion and righteous. And as it faceth God, and refers to him, it breakes the hart, and makes a man tremble at Gods Word, *Eſay.66.2. to this man will I look euen to him*, ſaith the Lord, *that is poore, and of a contrite ſpirit, and that trembleth at my Word* Such an heart had good *Ioſiah*, 2 *Chron.* 34. 27. when the Words of Gods Law were read in his eares, *his heart thawed and melted within him*, it fell a ſunder in his boſome, like drops of water, and *he humbled himſelfe before God, and rent his cloathes and wept*: &c. And ſuch an heart had *Nehemiah*, *Ezra*, *Daniel*, &c; who when they conſidered Gods Iudgements on the one ſide, and their owne ſinnes, and the ſinnes of their people on the other ſide, they were euen diſſolued into teares, as it were, they emptied themſelues, and *powred out their ſoules in lamentation and weeping before the Lord.*

Now for the better vnderſtanding of this point, let vs open it a little, and ſhew 1. what this Euangelicall ſoftneſſe is. 2. what's the ſeate of it. 3. what are the cauſes of it.

What ſpirituall ſoftneſſe is.

For the firſt of theſe: ſoftneſſe, as it here ſtands in oppoſition to an hard and ſtony heart, is nothing elſe but a gracious frame of mans heart, wherby it is eaſily wrought vpon by God, and is apt to worke that which is good. So that by this deſcription of ſoftneſſe, it appeares to be double; 1. paſſiue, when the heart is apt to be wrought vpon to any good motion, 2. Actiue, when it puts forth it ſelfe freely, and is apt to ſet it ſelfe a work on that which is good.

Next

Next, the seate of this softnesse is the whole man; 'tis true, if wee speake of the chiefe Throne of this grace, it sits eminently in the will, but not onely, the whole man is the seate of spirituall softnesse: The vnderstanding is made apt thereby to conceiue of that that's good: the will is ready to sit downe by it, and rest in it: the conscience being checked for the neglect or abuse of it, will checke vs for the same: the affections will easily turne and stop, and the outward members will concurre obedientially, as men speake.

Now for the causes of this softnesse: the Efficient, you see, is God himself; *I will take the stony heart out of their flesh, and giue them an heart of flesh*: it is his worke alone. He vndertakes it here in our text, and the same you may reade, chap. 36. And hee performes it too in the conuersion of his children; See it in a few instances. *Manasseh* had sanguin'd and flesht himselfe in blood, for hee *shed innocent blood very much, till he had filled Ierusalem therewith from corner to corner: Yea, he had hardned himself in his sinne* by very strange courses, *for he built altars for all the hoast of heauen, in the two courts of the house of the Lord. And he caused his children to passe through the fire in the vally of* Benhinnom; *yea, he vsed witchcraft, and dealt with a familiar spirit, and with wizzards: thus he wrought much euill in the sight of the Lord to prouoke him to anger.* And yet euen this man thus farre gone in sinne as you haue heard, the Lord softens him, by sending him captiue into a farre countrey, casting him into cold yrons, &c: so that *he humbled himselfe greatly before the God of his*

God works this softnesse in the 1. generall conuersion of his, 2. in the particall conuersion of them after.

his Fathers, who made him of a lion to become a Lambe, as profitable now, as before hee was mischieuous. The like you may see in *Paul*, he before his conuersion was euen mad against Gods people, going vp and downe from place to place on purpose to doe mischiefe, *to make hauocke of the Church, and to bring bound to Ierusalem all that called vpon the name of Iesus.* Loe, this was his errand to Damascus, *Act. 9.* but God meetes him by the way, as he was going about his mischeiuous intendments, vnhorses him, takes him downe, holds him vpon the wracke for three dayes space together, melts him with an inward fire, and mouldes him anew, in that manner, that neuer any man since *Pauls* death, was of so tender and gracious a heart as he was. Such a change doth the Lord make in his people, when he takes in hand to conuert them. Neither doth hee thus soften them onely at the first, but when they stand in need of a second conuersion vpon som particular out-let and out-stray, as you may see in *Dauid*, who grew miserably hardned vpon his fall into adultery, dissimulation and murder, but God so wrought him afterwards, that he became more soft and tender-hearted then euer he had beene before.

You haue seene who is the efficient cause of this spirituall softnesse, God alone.

Now for the matter of it; It is habituall grace 2.
infused into a mans soule from aboue. Saint *Iames* calles it *the wisedome from aboue*, Chap. 3 17. and tells vs further, that it is first pure, then peaceable, gentle and eane to be intreated, full of mercy and

good

good fruites, &c: In a word, God infuseth into the hearts of his people, such grace as maketh them gentle, pliable and malleable euery way.

3. For the formall cause or manner, how the Lord softens his people, it is thus: first, *he takes the stone out of their flesh*, *and* then *bestowes on them an heart of flesh*. 2. He not onely giues them reasons to perswade them from their natuarall and habituall hardnesse, but mightily workes softnesse in their hearts: the power of God is exercised in this businesse, he puts to his hand aswell as his mouth, for the effecting of it.

4. Lastly, for the finall cause or end, wherefore the Lord thus softens the hearts of his people, it is laid downe in the 20. verse of this chapter, *that they may walke in his statutes, and keepe thy ordinances and doe them*; that they may comply with him, and so they may be his people, and hee may be their God: Hee hereby brings his people home to himselfe, takes off the diuels brand, and claps on his owne, euen that Image of his consisting in holines and righteousnes, and so *conformes them to his son Christ, that he may be the first born among many brethren*. This is the generall end, why God softens his people, as hath been said in their first conuersion.

In particular, the ends are 1. to make them capable of the good he intends to doe them, which till then, they are not. To what end should a man sow good seed, if the ground be not softned first, if it be not torne vp by the plough, and so made fit to receiue it? or to what purpose should one goe

goe about to ſet a ſtamp on wax that is not ſoft-ned, and temperd that it may take impreſſion? So here, mans heart muſt be firſt plowed, thawed, melted, made ſoft before the ſeed of Gods grace be caſt into it: for till then, the word cannot haue any ſound or ſettled impreſſion therupon: for man hath naturally and of himſelfe a ſturdy ſpirit, a proud heart, ſuch as will not ſtoope or veyle, no not to God himſelfe, till hee hath taken it downe by his Almighty power, it ſcornes to learne of man, it is too high for heauen it ſelfe.

Secondly, God ſoftens the hearts of his people, to make them therby actiue in that which is good when mans heart is once growne hard and cruſted ouer, as it were, it is quickly off from all holy performances, as euery Chriſtan knowes by daily exrience: then he would pray if he could tell how; he heares and reads Gods Word, &c; but he doth it very vngainely, vntowardly. This God ſeeth to be the caſe and condition of his people many times therfore that he may make way to the performing of holy duties with ſome eaſineſſe and delight, he makes their hearts to become ſoft and pliable.

This ſerues firſt for examination: Is this the eſtate of euery one that hath right to the new couenant, that he hath a ſoft and tender heart? then let euery man reflect vpon himſelfe, and make triall of his owne heart, whether it be a hard heart or a ſoft heart, whether it bee made of a rocke or of fleſh? For if a mans heart be hard in extremity, ſo as that he is yet vnder the power of hardneſſe, it is certaine, that Satan hath ſet his marke vpon

that

that man for his owne; for he writes all his marks and ſets all his names in ſtone, and makes thoſe whom he hath in poſſeſſion, of a rocky diſpoſition: As on the other ſide, if a man find his heart ſoftned and kindly humbled and broken within him, he may ſafely conclude, this is the Lords owne doing, the finger of God hath been here, and I am truly one of his. Now therefore, ſearch and try what is written on your hearts, hardneſſe or ſoftneſſe; and accordingly you may be bold to make iudgement of your owne ſpirituall eſtates: for the eſtate is, as the man is; the man as his heart is; and that which diſcernes the heart, is ſoftneſſe or hardneſſe.

Obiect. This ſeemes to be no good argument (may ſom ſay) ſith it is certaine, that a wicked mans heart may bee ſoftned; and on the other ſide, a good heart may bee hardned: *Lord, why haſt thou hardned our hearts from thy feare*, ſaith the Church, *Eſa.* 63.

Solut. It is true, that the wicked may haue a kind of ſoftneſſe, namely, ſuch as is naturall, morall or legall, as hath been ſaid before; but not that ſoftneſſe which we here commend vnto you, for this is of another nature, as hath beene ſhewed already. All thoſe former ſoftneſſes be either inuoluntary, a man is meerely paſſiue in them, or elſe they thaw on the wrong ſide, as we may ſay, for they thaw not toward God, but toward ſinne, and towards man: But now ſpiritual ſoftnes melts the heart the right way, makes one tractable to that which is hood. No man is ſo peremptory, ſo ſet downne, ſo reſolute againſt ſinne, as he that hath the

the ſofteſt heart: for euer the more ſoft, and eaſie to be entreated by God, the more hard he is and oppoſite to a motion vnto euil. Try thy ſelfe therfore by this marke, if thou haue an hard heart againſt ſinne, if thou haue a face to put off a motion that's made to that which is euill, and that tends to the diſhonour of God; if on the other ſide, thou be eaſie and apt to any worke of piety, to any worke of mercy, to any worke of Iuſtice, &c: if thou be tractable and facile this way, thy ſoftneſſe is a ſpirituall ſoftneſſe, and ſuch as no wicked man can euer attaine vnto.

And for the ſecond thing obiected: that the godly themſelues are oftentimes hardned by the deceitfulneſſe of ſinne, &c: we grant that alſo to be a truth; for though Gods people are cured of the ſtone in the heart at their firſt conuerſion, and ſome meaſure of ſoftneſſe infuſed into them, yet ſtill there remaine ſome dregges behind of their old diſeaſe; ſo as they feele a kind of hardneſſe ſtill vpon their hearts, and if they be not wonderous chary, theſe dregges will congeale another ſtone: but yet withall, we muſt tell you that ther's a great difference betweene hardneſſe and hardneſſe, in party and party: for there's 1. a hardneſſe raigning, and ſuch is that in the wicked, who are vnder the power of it. 2. hardneſſe ſubdued and mortified, and ſuch is that of Gods people, who could be content with any paines, with any coſt to haue it remoued, and doe therfore trauell with themſelues, and do their vtmoſt endeuour to get it off: or if at any time the Chriſtian be vnder a

tempta-

temptation, or a deſertion, ſo as he cannot feele his former tenderneſſe, yet he contents not himſelfe with that eſtate, but is reſtleſſe and vnſatisfied, he bleſſeth thoſe Saints, that haue ſoft hearts, as he ſometimes hath had, and would giue all the ſhooes in his ſhop (as we ſay) that hee might ſo haue againe, In ſhort, the hardneſſe of a ſeruant of God is but partiall, and not throughout; it is but graduall, and in ſom degree only; it is but occaſionall, and for a time: wee'll explaine it vnto you by this ſimilitude. There's great difference betweene the hardneſſe of ſtone, and that of water congealed and frozen: This latter hardneſſe indeed may bee ſo great, as that a man, nay, a beaſt may goe ouer it in ſafty, but yet it is not intrinſecall to the water to bee thus hard, but onely occaſionall: for let but the heauens looke chearily, and the ſunne ſmile vpon it with its beames and warmth and it will ſoone diſſolue againe and returne to its owne liquid nature. But now it is farre otherwiſe with a ſtone: for let the ſunne ſhine neuer ſo hot vpon it, it melts not, it yeelds not, nay, it is made much the harder by the often ſtriking of the Sunne-beames vpon it. And ſo it is here: The wicked man hath the hardneſſe of a ſtone we thin him, and therefore let him enioy neuer ſo many mercies, he is no whit moued the more to amend his life, let God ſpeake to him, let him ſmile vpon him, let him frowne vpon him, all's one to him, nay, he growes euery day vnder the beſt meanes more hard and impenitent. Contrarily, the faithfull Chriſtian howſoeuer like

What a Saints hardneſſe is.

water

water, hee may haue an ice vpon him for a time; and ſo contract hardneſſe, yet bring him to the word and ordinances a while, let God ſhine vpon him once again with the light of his countenance, and he will melt preſently, he will thaw, and recouer his former tenderneſſe, you vnderſtand me, I ſay no more to that. Theſe rubbes being thus remoued out of the way, and our way ſmoothed, as it were, we now proceed in the vſe. The euidence, you ſee, remaines ſtill very right and ſound, if our hearts be ſpiritually, rightly, kindly melted, we need make no queſtion of it, but that we are in ſpeciall Couenant with the Almighty.

How ſhall we certainely know, that wee haue theſe hearts of fleſh, this ſpirituall ſoftneſſe here promiſed? *Queſt.*

Looke to theſe two things. 1. what patients you are towards God. 2. what Agents toward God and men, and accordingly make right iudgement of your hearts, *Anſw.*

For the firſt, if you be ſpiritually ſoft, you will eaſily yeeld to God, and be wrought vpon by euery of his attributes, his power will awe you, his iuſtice feare you, his mercy melt you, his truth moue and affect you, yea, cauſe you to ſecure and repoſe your ſelfe thereupon, committing your ſelfe to him in well-doing. And as his attributes will worke on you, ſo his word and euery part therof wil make impreſſion vpon you, his precepts will binde you, his promiſes melt you, his threats affright you, &c. More ſignes of true ſoftneſſe.

The like we may ſay of the works of God. If

you be ſpiritually ſoftned, corrections will melt you more: a true Chriſtian yeelds and ſubmits ſo ſoone as God beginnes to reckon with him, and to ſhake his rod: And as croſſes, ſo mercies much more affect him, and make him come in, indeed, he hath not a face to ſtand out againſt God when he hath taſted of his bounty.

And as the workes of God haue their worke vpon him, ſo he is very ſenſible of the contempts that are caſt vpon God. *The reproaches of them that reproached thee, are fallen vpon me*, ſaith *Dauid*. If God be diſhonoured in his name, diſhonoured in his ordinances, diſhonoured in his ſeruants, this galles and peirces him to the heart, as much or more then if himſelfe were wounded, reproached, 'tis here as in all other relations, though the entity be not great, the efficacy is much, the husband is wounded moſt in his wife, the father in his child, the Chriſtian in his God.

Secondly, if you would be ſure you are rightly ſoftned, obſerue what agents you are toward God and men: for there is an actiue ſoftneſſe in euery one of Gods people. Art thou ſtill calling vpon, and ſtirring vp thy ſelfe to take hold of God, with *awake ô my ſoule*, &c; *Lord, quicken me by thy ſpirit*, &c? art thou ſtill lifting at the ſtone that thou feeleſt in thine heart, and wouldeſt faine be more affected with God & enlarged toward him? doſt thou continually trauel with thy hart this way, &c? Loe, here a *Dauids* (that is a ſoftned) heart. Againe, hath this ſoftneſſe of heart an influence into thy outward man, and doth it order thee towards o-

thers?

thers? Art thou soft in speech? hast thou a tender hand to helpe those that neede thee? canst thou bleed in other mens wounds? be hungry in their staruings? shudder and shake in their coldnesse and nakednesse? &c. Loe, here a *Iobs*, (*i.*) a softned hart. Adde one thing more to the former: the more soft any one is toward God, the more he stiffens and obstinates himselfe against sinne. Such a man makes a couenant with his eyes, as *Iob* did, indents with himselfe, yea, takes an oath of himselfe, as *Dauid* did, *I haue sworne and will performe it*: That I will keepe thy righteous Iudgements: And againe, *Away from me, ye wicked; for I will will keepe the Commandements of my God.* Now therefore, that we may summe vp all in one: If you finde such a tenderneſse in your hearts, as that you are easily wrought vpon by the attributes of God, by the word of God, by the works of God: If the contempt cast vpon God do wound & pierce you to the quicke; If you call vp your hearts to be yet more in loue with God, and doe condemne and rate them because they be so dull and slow: If you carry tender bowels of compassion toward others that be in misery so as you can mourn with them, dye with them, suffer and bee afflicted with them euery way, then there's true tendernes, there's this heart of flesh here promised: which if you finde in your selues, see great cause of thankfulnesse: if not, your next worke must be to seeke out and enquire after it, &c.

THat grace which the Lord here vndertakes for his people, is deſcribed vnto vs from all the cauſes of it. For the matter, firſt, it ſtands in the goodneſſe of the heart: Now the heart is then ſaid to begood, when it is made one heart, a new heart, a ſoft heart. Secondly, for the manner, how it is wrought, God will giue it vnto his people, and put it into them. Thirdly, for the authour, it is Gods ſelfe, I will doe this for them. Fourthly, for the end of all this, it is that they may walke with God, and hold communion with him, as it lowes, verſ. 20.

We are yet vpon the materiall cauſe, and now are come to the laſt thing therein promiſed, and that is a ſoft heart; what mans heart is by nature, we haue ſeene already, it is a heart of ſtone, a very rock: what God makes it, we haue now in hand.

Doct. The Lord beſtowes vpon all his people a fleſhy and ſoft heart.

Wee haue ſhewed you what is meant by ſoftneſſe, together with the ſeate and the cauſes of it, &c: we came to the application of the point, and for preſent made onely one vſe, and that was of

Vſe Examination, euery man to make triall of his right to the couenant, by the trial of his own heart whether it bee hard or ſoft: And for this looke

wha

what patients you are toward God, what agents toward God and man,&c. For if the heart be ſoft, it will be eaſily wrought vpon to God: Euery attribute of God will worke on it, euery Word of God will make impreſſion vpon it; euery work of God affect it, euery contempt that falles vpon God, falles vpon it, and makes it bleed.

And for the actiue part, ſee what freeneſſe of heart you haue to ſerue God and walke in his wayes, what tenderneſſe toward the Saints, what mercy toward the miſerable, &c; what earneſt deſire to preſſe forward and to put on others.

Signes of vnmortified hardneſſe.

We come on now to ſhew you ſignes of an heart that's hard in extremity, that's vnder the power of hardneſſe. And 1. of hardneſſe toward God. 2. toward men. For the firſt ſort, you may ſee them all ſet down and couched together by the Apoſtle, *Epheſ.* 4. 17, 18, 19. *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walke not as other Gentiles walke in the vanity of their mindes, hauing the vnderſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſſe of their heart, who being paſt feeling, haue giuen themſelues ouer to laſciuiouſneſſe, to worke all vncleanneſſe with greedineſſe*: Out of which words theſe ſignes of an hard heart may be gathered.

Firſt, vanity of the mind and vnderſtanding part: when the mind is voyd of ſauing light, voyd of conuiction of faith, of humility, and thoſe other graces as vſually are lodged there, and ſhould ſoften it. Neither is there onely an emptineſſe of needfull graces, but ſomething poſitiue in the

minde of such a man, for he hath his vnderstanding darkned, saith the Apostle, and is estranged from the life of God through the ignorance that is in him, that is, his mind is stuff'd vp with pride, vnbeliefe, selfe-conceit, selfe-deceit, and all manner of presumption and wickednesse: Thus when the minde of a man is voyd of all sauing grace, and stuffed with pride, ignorance, &c; it comes to congeale a stone.

Secondly, for the heart wherby he vnderstandeth the will and affections, hee giues these two signes of hardnesse in those parts. 1. that *they are estranged from the life of God*, that is, from a godly life, they not onely are strangers to it (for so all men are naturally) but *estranged*, that is, an enemy thereunto, as the Apostle expounds it, *Colos.* 1. 21. *You that were sometimes alienated and enemies*, &c: 2. that they are not onely set against good, but seared, and senslesse in that which is euill, being past feeling, saith the Apostle: so that a man that is thus hardned, sinnes, and perceiues it not by himselfe, sinne drops from him, and he is not aware thereof, a world of guilt lyes vpon his conscience and he feeles it not, shrinkes not vnder it. These be the symptomes of an hardned will.

To these the Apostle addes other signes respecting the out-side, for a mans walke and conuersation.

1. Such a one as is thus hardned, hee resignes himselfe ouer to his lusts, he giues himselfe vp to lasciuiousnesse; hee hath no power at all to resist any ill motion, &c, and as he is facile to euill, so he

he is obſtinate to good, as wee haue ſhewed before.

2. As he cannot ſay nay to any ſinfull motion, ſo he cannot ſatisfie himſelfe in ſinne, he commits it in deſpite of all admonition with a great deale of greedineſſe, *he workes all vncleanneſſe* (ſaith the text) *with couetouſneſſe*, as the originall word ſignifies, he couets ſin as much as any earthly-minded man can couet gold and ſiluer: Theſe be the notes of an heart vnder the power of hardneſſe, in reſpect of God.

The ſignes of an hard heart, as it referres to man, are ſet down together by the ſame Apoſtle, *Rom.* 1. 29, 30, 31. where he deſcribes a man giuen vp to his owne affections, and to a reprobate minde, and in that reſpect hath Gods curſe, at it were, vnder ſeale.

Firſt, they are *filled with all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, full of enuy, murder*, &c. A man that is vnder the power of hardneſſe, makes no bones of any ſinne that lyes in his way, hee can ſwallow them downe eaſily without remorſe, he can digeſt yron, and neuer ſtraine for the buſineſſe.

Next, he is an inuentor of euill things, for not ſatisfied with other mens inuentions of euill, hee ſtudies how to diſcouer new plots and deuiſes, how to finde out new miſchieſes, whereby to vex mankind.

Thirdly, he is diſobedient to parents, and to all authority. Let magiſtrate, miniſter, father, mother, and all the friends in the world fall vpon

him to aduiſe him for his good, he ſtãds inflexible, he knows no more how to yeeld then a very ſtone.

Fourthly, he takes all that's ſaid or done to him for his good, in euill part, he receiues that with the left hand, which you offer him with the right, being without vnderſtanding, hee conceiues not of your good will in aduiſing him, but interpretes it as an act of pride in you, of buſy-bodineſſe, of vncharitablneſſe; he makes no good conſtruction of any counſell you ſhall giue him.

Laſtly, he is vnſociable, implacable, vnmerciſull: he can giue nothing when he looks vpon the miſerable, nor forgiue any thing, when he lookes vpon an enemy, &c.

Theſe are the markes of a man that is vnder the power of hardneſſe. Now what remaines but that we put our ſelues vpon the triall, and iudge whether our hearts are hard or not. If we finde in our ſelues ſuch a minde, ſuch a heart, ſuch a diſpoſition and conuerſation, as theſe two places haue deſcribed, 'tis in vaine altogether for ſuch to lay claime to the couenant of grace, for theſe haue made a couenant with death and with hell It is in vaine for ſuch to pray, *Our Father which art in heauen*, for they muſt owne a father in hell, this being the very guiſe and diſpoſition of the deuill himſelfe, for he is a rebell, he is vnmercifull, he is implacable, inſenſible, committing ſinne with greedineſſe and delight. Neither let any ſuch man call the Church his mother, but ſome Tigreſſe or Rock rather, as the Poet ſpeakes of him, &c. For God giues vnto all his children a ſoft and tender

heart

heart as here in the text.

Since this is an infallible note of a child of God, to haue a heart of flesh, if euer you would proue that you appertaine to him, make it good to your selues, that you haue a heart soft and tender: This is to be followers of God, as deare children. Hee is so excellent in himselfe, that hee is beyond all passiue softnesse, but actiuely he is soft, kind, tender, gentle, easie to be entreated, full of bowels of compassion, &c. And if you will call God Father, you must looke that you haue a heart like vnto him. *Vse.*

Againe, Christ is both wayes soft and tender, the rebukes of his Father fell vpon him, he wept ouer others hardnesse, he groaned in the miseries of others, and shewed himselfe most ready to tender and commiserate the afflicted, and to helpe them out in their streights and exigencies. If therefore you will proue Christ to be your head, you must be like-minded, as he was.

Againe, whersoeuer the holy spirit comes, hee turnes the tables of the heart, and makes them of stone to become flesh: And *the fruite of the Spirit is in all goodnesse*, &c. *Eph.* 5. 9. If therefore you will proue your selues Temples of the holy Ghost, make good you haue a soft heart: All Gods ordinances tend to soften vs, and if we be right, will certainely worke some softnesse in vs: Yea, all Gods people (when they are themselues at least) and all that doe any way come neare them, and dwell in their Sun-shine, are soft and tender hearted, as *Benhadad* could say of *Ahab*, who liued one-

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ly within the ſmoake of the Church, as I may ſo ſay, that he was a mercifull man, &c: So that if you would proue God your father, Chriſt your Sauiour, the Saints your bretheren, &c: you muſt labour after a ſoft heart.

Queſt. What can wee do toward it? it is not in our power to ſoften our ſelues.

Anſw. True: but yet it is in our power to harden our ſelues, to adde a further hardneſſe to that we haue all by nature: Here, therefore, take heed that when God ſpeakes, you ſtop not your eares, when God ſhines vpon you, that you ſhut not your eyes, that you winke not hard with the Phariſees; doe not receiue the grace of God in vaine, doe not future your repentance, nor make delayes, when called to amendment: you muſt not obſtinate your ſelues in ſinnefull courſes, and when God ſeekes to reclaime you, get not obiections to oppoſe to his counſels, ſeeke not euaſions, and arguments againſt your own good, but when the word findes you out in your ſinnes, take Gods part againſt you ſelues, ſtabliſhing your hearts in the aſſured truth of all the promiſes of God, of all the threatnings of God, &c; ſay to your ſelues: This is the Word of God that is deliuered; and hee is truth it ſelfe, and therefore all theſe things will ſurely fall vpon me, vnleſſe I make a timely vſe of that I haue been aduiſed. This you may doe all, and this you muſt doe, if you deſire to be ſoftned, at leaſt you muſt be of *Pauls* diſpoſition, *we can doe nothing*, ſaith he, *againſt the truth, but for the truth*: ſo here, you muſt doe nothing againſt God in the worke,

What man muſt doe toward the ſoftning of his heart.

2 Cor. 13.

worke, but plead all for him; ſtrengthening and furniſhing your ſelues with arguments, to make your ſelues beleeue that it is God that ſpeakes vnto you, that he is in good earneſt, and meanes as he ſaith, &c: and not to pick out arguments to ward off Gods ſtrokes, and to put by that's ſpoken, ſo to ſtiffen your ſelues in a courſe of ſinne.

Againe, you muſt preſent your ſelues before the Lord in his ordinances, if you intend to be ſoftned: for you muſt concurre as ſubiects (as wee haue often told you) you muſt tender your ſelues to God in the meanes of Grace, applying the word to your ſelues, for that hath the power of an hammer (as the Prophets calles it) to breake the ſtony heart into ſhiuers, and the property of fire to melt it, when it is broken: In which reſpect alſo it is compared in holy Scripture to the former and latter raine, the nature whereof is to ſoften the earth and make pliable: And ſo will the word of God the hard and ſtony heart of man, if we doe not ward off the blowes of it, but gather and apply it to our owne conſciences. Ierem. 17.

But the maine thing is here, that yee ſet faith aworke: Conſider that God hath entred into a couenant with thee, euen a couenant of ſalt, he hath brought thee into his houſe, ſealed vp a couenant with thee, and that not once onely in the Sacrament of baptiſme, but often in the Lords Supper, &c. Therefore take to thy ſelfe words, and come before him, and ſay, Lord thou haſt promiſed, nay, thou haſt ſealed it vp to me by couenant, that thou wilt take away this cold, this frozen, this hard

hard heart of mine, and giue me inſtead thereof an heart of fleſh. Now ſith it is thy couenant, ſtand I pray thee, to thy word, ſtand to thy hand, ſtand to thy ſeale: Thus if you doe, he will ſhew himſelfe to be no couenant-breaker, he will ſurely fulfill his Word.

Next, looke wiſhtly vpon Chriſt, if you would be ſoftned. The Poets tell vs of ſome that transformed ſuch as beheld them, into ſtones: But if we caſt our eyes vpon the Lord Chriſt, of ſtones we ſhall be turned into men, of hard, ſoft and fleſhy: If wee but looke on this Sunne of righteouſneſſe, our frozen hearts will melt within vs, you may reade in *Zach.* when they *looked vpon him whom they had peirced, they mourned ouer him, as one mournes for his onely ſonne*, chap. 12. 10. If therefore you would bee ſoftned, thinke much and often vpon the ſufferings and paſſion of Chriſt, ſteepe your thoughts in the blood of the Lambe, and this will diſſolue your ſtone and make you relent, when you ſee a man carried to the place of execution, and behold, how ruefully he lookes, and what moane he makes, though hee be a maletactor, and it is iuſt vpon him that he ſuffers, yet the very ſight of him will worke vpon you, and euen cauſe your bowels to turne within you through pitty and compaſſion: How much more then muſt you needs be affected with ſorrow to ſee Chriſt, as he is crucified before your eyes in his ordinances, to looke vpon him, as an innocent perſon ſuffering death, and for your ſakes too; yea, *done to death for vs*, and brought to his end for our tranſgreſſions, &c. Oh ſtand a-

Gal. 3. 1.

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while and behold, how he was attached, how he was condemned, how he was executed for me, for thee', for our offences, our tranſgreſſions: this will ſurely wound, this will deepely affect thy heart; eſpecially, if we ſhall conſider his infinite loue in ſealing vs a pardon with his owne blood. This apprehenſion of mercy in God through the merits and ſufferings of Chriſt wil be very auaileable to ſoften and melt our hearts. Haue not you ſeene a malefactor goe with dry eyes to the place of execution, but returne againe weeping and full of teares? whence was this? The apprehenſion of Iuſtice and no mercy ſhewed him by the Magiſtrate, makes him hard and deſperate at his going thither: but if being now vpon the tree, and looking for nothing but that death he hath deſerued, there bee brought him newes of a pardon beyond expectation and deſert, this makes him melt and relent at the conſideration of the Kings goodneſſe and his owne vngraciouſneſſe: So here, when a ſinner lookes onely vpon the law, vpon God, as a Iudge; or vpon the word, as written in letters of blood, it makes him feare, it makes him deſpaire, it makes him euen ready to fly in Gods face, and to teare in pieces the ſentence of death written againſt him: But bring him to Chriſt, and there let him ſee God reconciled vnto him, through his death, and an offer of free mercy made and applied vnto him: Lo, this melts him, this winnes him, this takes him off from a peremptory courſe of ſinne, and renders him pliable to that which is good. Therefore dwell, dwell much on the paſ-

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sion of Christ, and see his loue to your soules, if euer you desire to be softned.

Lastly, exercise the gifts that God hath giuen you, blow vp your sparks, awake your sleepy habits, but especially, these of faith and loue, for these doe *soluere gelicidium* (as one speakes) melt and thaw our frozen hearts. Action breeds heate in a cold body: And running water is nothing so apt to freeze, as that that stands still: so that man that's euer in action, renuing his faith, setting on worke his loue, &c; shall bee sure to keepe his heart in warmth, and to retaine some degree of softnesse.

Vse. Comfort to them that can finde in their hearts any measure of softnesse, if it be of the right stamp at least (that is not naturall, or meerly morall or legall only, but Euangelicall and spirituall) they are happy men, as those that haue right to Gods speciall Couenant.

Obiect. Alas, what comfort is this to me, who finde in my selfe still a great deale of hardnesse, and that I am little or no whit affected with the mercies of God, with the Word of God, with the executions of God, with the miseries of the Saints, &c? what shall I doe in this case?

Answ. How comes it to passe that thou findest this by thy selfe? Corruption discouers not corruption, death is not discerned but by life; cold but by heat, hardnesse but by softnesse. He that feeles this stone in his heart, groanes vnder it, prayes against it, and withall applyes himselfe carefully to the meanes of softnesse, this man hath a soft heart in a

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measure, and if he continue to wait vpon God in the vse of his meanes, he will surely soften it more and more.

Oh but here's my misery: I can weepe abundantly for other euills that befall me, but in the matter of sin, I am as dry as a stone, I cannot bring my heart to weepe ouer Christ? *Obiect.*

But dost thou iudge thy selfe for this hardnesse of thy heart, drinesse of thine eyes, &c? som men cannot shed teares, as others can, by reason of the temper and constitution of their bodies, &c. *Solut.*

But the matter lyes not so much in shedding of teares, vnlesse it be those inward teares, as *Austin* calles them, deep sighes and groanes of the heart: As for those outward teares,

——*Lachrymæ simulare docentur.* Many men can counterfeit teares at pleasure, as one saith.

Besides, some griefe is bigger then teares, and aboue them, as in that father, who when hee saw his owne sonne led forth to execution, he was so ouer-charged with griefe, that he could not let a teare, but at another time, when hee beheld his friend brought to beggery, he wept abundantly. This latter was a thing vnder teares, that former was aboue teares; there, all the griefe went inward, but here, outward. And so it fares eft soones with a Christian; sometimes he is so surprized with sorrow for sin, so confounded at the sight of his owne vilenesse and Gods deserued wrath, that he is not able to shed a teare, or make his moan to God, and sometimes he can againe, &c. The mater is not much, if his drynesse proceed from his natural *Aristit. Rhetor.*

temper

temper or complexion, or if he can groane vnto his God in ſpirit, if hee can entertaine that rationall ſorrow, wee haue ſometimes told you of, though he cannot vent himſelfe in paſſionate ſorrow for his ſinnes, as he deſireth.

Obiect. Oh, but yet ſtill my hardneſſe continues with me;

Solu. Apply thy ſelfe to the meanes ſtill, and thou ſhalt be helped. And here remember for thy comfort, thou haſt more ſtrings to thy bow then one left thee in the words of this text, ſay, thou haſt not yet that ſoft heart here promiſed, yet ſee if thine bee not one heart, whether thou haſt not pitcht vpon God as thy chiefe treaſure, whether God be not all thou deſireſt in heauen and earth: ſee ſecondly, whether thou haſt not this new ſpirit here promiſed: So that thou art changed from that thou haſt beene heretofore, &c. If thou finde in thy ſelfe this oneneſſe, this newneſſe, in any meaſure, then though thy heart be not yet a ſoft heart, or not ſo ſoft as thou wouldeſt haue it, he will in time giue thee that too, if thou be conſtant in vſing the meanes.

And I will giue them one heart. &c.

HItherto of the materiall cauſe the of grace of Sanctification, wherein hauing ſtood ouerlong, wee will make you amends with breuity in the reſt followes next to ſpeake ſomewhat of the Efficient and formall cauſe, both which wee will put into one, and ſo handle them together; *I will giue*

giue them one heart, &c. I'll do't, 'tis God you see that giues his people one heart, a new heart, a soft heart, he bestowes vpon them all grace from the beginning to the end.

It is God alone, that from the beginning to the end giueth his people all sanctifying grace; he beginnes it, he continues it, he perfects it, he crowns it: he is the *Alpha* and *Omega*, the author and finisher of all our spirituall goodnesse. In the proofe of this point, the holy Ghost is very punctuall. The whole worke is ascribed to God, 1 positiuely *Iam.* 1. 17, 18. *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, [with whom is no variablenesse, neither shaddow of turning; Of his owne will begate he vs*, &c. Note here 1. the thing, goodnesse, perfection, all that tends to perfection, and to amend vs. 2. Note the author and fountaine, it comes from aboue: how is that? *from the Father of lights* (saith the Apostle) which is in the Church, what the Sunne is in the world, here's the originall. 3. Note the continuance: with him there's no such alteration, as with the Sun, no variablenesse nor shaddow of change, no omission, no intermission. 4. Note the motiue, it is a gift proceeding from his owne will, verse 18. This comes home to all, cheifly for the beginning of Grace. *Doct.*

Adde 1 *Pet.* 5. 10. which is as full for the accomplishment of Grace: *The God of all Grace, who hath called vs to his eternall Glory by Christ Iesus, after that ye haue suffered awhile, make you perfect, stablish, strengthen, settle you.* Note here, the worke desired

and vndertaken, and the workeman. The worke is confirmation of grace to the end, set forth in a gradation. The worker is God, who will perfect them to the last. And why? 1. hee hath already called them. 2. to partake of Christs eternall glory. 3. he is the God of all Grace: Of grace preuenting, grace regenerating, grace confirming, crowning all. Thus positiuely 'tis proued.

2. This is deliuered excluſiuely alſo: The holy Ghoſt thought it not ſufficient to aſcribe all to God, vnleſſe withall, hee did expreſſely deny all to man. Thence thoſe Scriptures, *Ioh.* 15. 4. without me (a new roote, a quickning head and Spirit) ye can doe nothing, and what leſſe then nothing? Againe, *what haſt thou that thou haſt not receiued?* And if in more common gifts of the Miniſtry, the higheſt of miniſters, Apoſtles, and the chiefe of Apoſtles, *Paul* his ſufficiency reacheth not to a thought, 2 *Cor.* 3. 5. what then can we doe in matters of that life, whereto we are dead, *Eph.* 2. Surely, if God be the God of all grace, a creating God, and cauſe of all, then Man is cauſe of none: If all and euery grace come from aboue, then none from below. If we haue no more then we haue receiued, then we contribute nothing toward it. Indeed the Apoſtle mought well ſay, *the God of all grace*: for grace can haue no author, but God; who workes it out of nothing, and onely vpon his owne motiues, being firſt and freeſt, and were any creature able to deriue grace for any other head, in that reſpect, hee ſhould be abſolute and independant in regard of God, and owe him no ſeruice

Vid. Auguſt. Epiſt. 106. *Paul. Rom per totum.*

uice with his grace, as I owe no rent or homage to that Lord, of whom I hold no benefit, and from whom I deriue no title: But there's no grace but it tyes me to God, and I am bound to honour him with it, therefore I receiue it from him, for what's *for him, is of and through him*, *Rom.* 11. vlt.

But this will not be face to face denyed, let's a little more nearely looke vpon this truth, and consider the particulars that accompany it. That God is the vniuersall cause of all good naturall & spiritual, is in word acknowledged, *Pelagius* will not deny it, onely the dimensions and motiues haue been doubted of. Therfore, view this worke of grace in the depth, bredth and length of it, and then come to the mouing cause: For the greatest enemies of Grace haue euer yeelded grace in mans renuing; but what grace? A preuenting grace, a reuealing grace, a propounding, perswading grace. This is a grace, but is this all? Doth God onely lay before vs diuine truthes, and giue reasons, why we should follow them, and so work grace onely as a morall Agent? No, he not onely perswades and illightens a man, but passes also an act of power vpon him, hee puts grace into him, he puts his hand into the bowels of a man, and pulls out the stone first, and then puts softnesse in the roome thereof. A morall agent conveyes no real effect, as when I perswade my child to learne, I doe not with those words make him learned: But God workes some thing in vs, and some thing permanent: Therefore, the Apostle resolues it into the power and mighty power of God, and

The manner and measure and motiues in this worke are considered.

great and exceeding great, euen that whereby he created the world, and rayſed Chriſt from the graue, *Epheſ.*1 19, 20. *That ye may know* (ſaith he) *what is the exceeding greatneſſe of his power to vs-ward who beleeue according to the working of his mighty power, which hee wrought in Chriſt, when he rayſed him from the dead, and ſet him at his own right hand in heauenly Places.* Did God onely perſwade Chriſt, to riſe or the world to be created? No, but he put forth his Almighty power for the effecting therof, and ſo ſtands the caſe here.

Againe, if God did onely concurre as a morall cauſe, then man ſhould bee more an agent in his owne ſaluation than God. For a morall cauſe is reduced ſtil to a higher cauſe, and is not the cheife cauſe of the effects, but a mouing cauſe onely: As when I ſtirre a man vp to works of mercy, the motion is mine, the act his: So then, if there bee no more in it, man is the chiefe cauſe of grace, of ſaluation, of all; God but an Inferiour Mouer.

Againe, the diuell perſwades and iniects ill motions into bad men: Is God no further the Authour of mans grace, then the diuell of mans ſin? If ſo, then as man is iuſtly reputed the chiefe cauſe of his own ruine, notwithſtanding the diuels perſwaſion; ſo good men ſhould be the chiefe cauſe of their owne happineſſe, notwithſtanding Gods perſwaſions. This were horrible to ſay, yet *Bellarmine* compares them thus, God puts in good thoughts and deſires, as the diuell doth euill imaginations and luſts.

Laſtly, if God onely perſwade, what's his work

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more than mans, than the miniſters; betweene which, the Apoſtle makes ſo wide a diſtance? They may perſwade to grace, &c.

But God doth it in better manner: *Obiect.*

This is but *magis* and *minùs*, a difference in the degrees onely of working: But God doth more then ſo, *intùs ſuadet*, *intùs docet*, as that Father ſaid, there is an inward worke of Gods Power vpon the heart, whereby hee makes vs capable of his owne reaſons and arguments. God doth more then ſtand without doore to knock at mans heart, and perſwade him to be ſaued, he changeth him inwardly, and works him to conuerſion, hee tranſlates him powerfully from death to life, &c. *Soln.*

Thus for the depth of this worke of grace: Now for the bredth and extent how farre goes it. Truly all inward worke was not denyed by *Pelagius*, is not by the Ieſuites: They yeeld a worke vpon the vnderſtanding, inlightning that, a worke alſo vpon the affections inuiting them, but the queſtion was and is about the will, what worke God hath vpon that?

Pelagius diſtinguiſheth betweene the power of willing, and the firſt and ſecond Acts of will. The power he aſcribes to God, he hath giuen vs that faculty which is free, yea, God awakens the will, ſaith he, but the act of willing is mans. And this is the ſame (I trow) the Ieſuites teach: looke what a lightſome obiect is to the ſight, that grace is to the will: A man hath an eye and a ſeeing power, but ſeeth not actually without light: So *Vid Bellar. de lib. arb.*

a man hath some power of will, but acts it onely when the grace of light is presented. The will then is bound vp, till the vnderstanding and affections be wrought vpon, &c: But this I waue, 1. there's no such power in nature, for the heart is extreamely corrupt, *Gen. 6. In our flesh dwells no good thing. Rom. 7.* and *that which is born of the flesh, is flesh,* Io. 3. *The naturall man neither is nor can be subiect Ro.* 8. This is either a naturall and fatall impossibility (& that's Manichisme) or moral, and then the wil is impotent (willingly I confesse yet) impotent: And either originall sin spred not ouer the whole man, or else it taints the wil too indeed that most, which is the immediate principle of moral acts, so I should think, but I loue not brawls and disputes *de modo.*

Secondly, not onely the power, but the act too is from God. 1. the word is cleare, *Phil. 2. he works in vs both to will and to doe,* &c. 2. else man should do the better part of his saluation, for act is more excellent than power. 3. then mans will is the principall cause of his good, not grace, which onely sets the scales vpright, the will swayes them. 4. then God doth no more for *Peters* conuersion than *Iudasses,* for both haue sufficient grace (according to the Iesuites tenets) to conuert. 5. the couenant is for act too, *Ezech. 36.* And here's the difference betweene the two *Adams.* 6. then mans saluation and calling depends not on Gods power, but mans will, contrary to *Rom.* 11.

For the length, see the bounds 1. where it begins, God giues the first grace, the birth of it, *Ioh.* 3.

Iam.

Iam. 1. 2. as he puts in feare into our hearts, so he keepes and perfects it, how long? to the last, he neuer repents, but proceeds till he hath brought iudgement into victory, the will into deed: There's some interruption for degree, but no entire intermission or excision, no dying the second death, such shall neuer see death, they are past it, Christ liues in them, and because he liues, they shall liue also, 'tis his owne conclusion, *Ioh* 14.

Now secondly, for the mouing cause, whence it is that God giues grace, *Pelagius* said, that grace is giuen *secundum merita*, according to mens good behauiour to God, and so the Iesuites hold much what to like purpose, they haue dream't so long of a preuision, that they thrust it at length into predestination it selfe. But may *Paul* be beleeued. *Phil.* 2. 13. *It is God that worketh all of his good pleasure.* And *of his owne will begat he vs*, Iam. 1. 18. And *he hath chosen vs*, &c: *according to the good pleasure of his will:* And, *euenso, Father, for it seemed good in thy sight*, Matth. 11. And here in the text, *I will giue them one heart*; I, is emphaticall and excluſiue, *I and onely I.* And, *not for your sakes do I this, saith the Lord God*, (in a further explication of this couenant, *Ezech.* 36 32) be it known vnto you; *be ashamed and confounded for your owne ways*, &c. The only motiue then is, because it so pleaseth him, we can goe no further, we know his proceedings are reasonable, but it becomes vs to stay here, the rest we shall know at last, as *Austin* speaks in one place. *Vid. Bec.*

These truths we shall do wel to beleeue, the obiections made by Iesuites, we onely touch vpon.

1. If it be thus (say they) then man shall not bee the Master of his owne acts, but God shall be said to beleeue, repent, &c: man shall do nothing, but all shall be resolued into God.

1. The denomination is from the subiect and formall and immediate cause. May not man bee said to vnderstand, though God do powerfully inlighten, or to hate, loue, &c: They yeeld that God worketh vpon the vnderstanding and affections, and yet, man vnderstands and affects, and why should not the same be true of the will too?

August. de gra. & lib. arb cap. 61.

2. God works all things 1 in vs and then by vs. He preuents and acts vs, and then we worke vnder God. Hee workes not in vs as brute instruments (as the Iesuites report vs) we will, when we will, but the question is, whence we will, &c.

But then, what neede exhortations or other meanes: True, if God onely wrought, and did not perswade too; but the Councell of Trent can speake to this point. The word shewes, what our power was, our duty is, our prayer must be. And *Bellarmine*, who makes the obiection elsewhere, makes an answer; for when the like is said against predestination, he can then say, that predestination doth not deny, but confirme exhortations, because he prescribes meanes for attaining the end.

Lib 2 cap. 15. de lib &c.

Obiect. This takes away all merit, all praise, from man:

Solut. None, but what's diuine, and 'tis mans happinesse, if he can carry it home and place it where it is due.

Obiect. This takes off all endeauor? nay, this quickens

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our care and endeauour, if S^t. *Paul* may be heard. *Phil.* 2. 13. Therefore we muſt worke out all, becauſe we depend vpon God for all, ſaith hee: but we haue held you ouer-long, and therefore muſt needes adiourne the application and vſes to the next time.

So much for the Doctrinall part, as the Queſtion lies betwixt vs and Ieſuites, as for priuate differences betwixt moderne Diuines within themſelues, the beſt anſwer that my ignorance can make, is ſilence.

The ninth SERMON.

EZECH. 11. 20.

That they may walke in my ſtatutes, and keepe mine ordinances and doe them: and they ſhall be my people, and I will be their God.

WE haue already diſpatcht the inward cauſes of the grace of ſanctification, and haue ſpoken ſomething of the matter here promiſed by God, of the manner how he will performe it, we haue yet ſomewhat to ſay alſo of the externall cauſes. The Efficient is God, as hath been ſaid, the finall is in this verſe, and that's double. Firſt, the immediate end, and that is conformity with, and ſubiection to Gods Law; that they may walk

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in my ſtatutes, &c; The next is the vtmoſt end; and that is, cõmunion with God by vertue of the ſpeciall couenant, here in a meaſure, and hereafter in all perfection. And they ſhall be my people, &c; touching the manner of Gods working, we will take it in, as we proſecute the externall cauſes, firſt then, for the efficient, he that works all grace from the beginning to the end, is God; I will giue them one heart, and I will put a new ſpirit, &c: and I will take the ſtony heart, &c. Lo, he claimes this as his ſole worke, and his onely priuiledge, to put grace into the ſoule. The point that from this ground wee commended vnto you the laſt iourney, but had not time to finiſh the vſes, was this.

Doct. That God is the Author and finiſher of all grace in his people from one end to the other: he begins it, he continues it, he crownes it, he perfects it.

This is a point not much denied in words by the greateſt Aduerſaries of grace that euer liued. All the difference is, 1. in what manner God beſtowes grace. 2. in what meaſure. 3. vpon what motiues.

For the manner; God works grace, not onely by propounding to his people a way of grace, nor onely by perſwading them to vſe ſuch a courſe as whereby grace is feiſable, but he hath a further hand in the buſineſſe, for he creates grace and infuſeth goodneſſe into mans ſoule, whence it is that Saints endued with grace are called *the worke of Gods hands, Eſay 19. vlt.* And the Apoſtle tells vs, *Epheſ. 2. 10. that we are his worke-manſhip created in Chriſt*

Christ Iesus vnto good works: Yea, the Lord puts forth in this woke that his *greateſt power, whereby he made the w rld, and rayſed vp Chriſt from the dead, Epheſ.* 1. 19. So that he doth more here then man poſſibly can doe: for hee not onely perſwades his people to goodneſſe, but remoues all impediments and ſubdues the ſpirits of men, and ſo makes them capable of that grace he meanes to giue them.

Secondly, for the meaſure, wee told you that God not onely wo kes vpon the vnderſtanding of a man and his affections, to inlighten the one, and to inuite the oti er, but he hath a worke alſo vpon the will, for hee takes out what's amiſſe therein, and puts in what's wanting. Neither doth God onely worke in his people a power of willing, but the very act of it alſo, for euen the τὸ θέλειν, ſaith the Apoſtle, *the will aſwell as the deed is of God, Phil.* 2. And indeed the acting of the will of man is more than the giuing of him a power onely to will: for if the act of his will were left to mans ſelfe, man ſhould doe the more noble part of his owne ſaluation Therefore, you muſt know that God hath a powerfull and effectuall influence vpon the will of man, aſwell as vpon any other power of his ſoule: And to ſpeake truth, there is nothing in mans ſoule that is more out of order then his will, how and whence I diſpute not, ſo long as the thing is yeelded.

Thirdly, for the motiue whereupon God giues his grace to man, there is ſome difference. The queſtion was of old, what moued God to giue grace to his people? *Pelagius* anſwered, that hee

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gaue *secundum merita*, according to a mans good carriage, and behauiour toward God, but the Apostle answers otherwise, *of his owne free-will he begate vs by the word of truth*, and in another place, he resolues all into *the good pleasure of Gods grace*, *Eph.* 1. *per totum*.

Vse. Is this so, that God alone worketh all sauing grace in his people, he beginnes it, he continues it, and hee consummates it? then if euer you meane to haue any true grace for your selues or yours, direct your eyes and your iourney to God, he alone giues it, 'tis his prerogatiue, and none other can doe it for you. It is true, that all other blessings besides this come from God, but not so immediately as grace doth. If a man want money, friends may supply him; if hee stand in neede of counsell, the Lawyers may helpe him; if physick, there be those that can doe him ease; but if hee want power to subdue any corruption, grace to doe any duty answerable to his profession and calling, it is God alone that can furnish him therewith. He is *the God of all Grace*, as *Peter* calles him, and hee giues it in his owne wayes, and no otherwise. To him therefore, you must haue recourse, if you would haue grace for your selues or friends.

1 Pet. 5.

Quest. Where shall we finde God? and when?

Answ. He tenders himselfe in his owne ordinances, in his own word and wayes, there he is to be found, and there you may expect to receiue grace from him. And for the time, then he is to be found, when he offers grace in the preaching of the word, for then, he euen sues and seekes to you not to receiue

ceiue the grace of God in vaine. Now therefore, whiles the doore ſtands open, and God brings vnto you the Word of his grace, ſubmit your ſelues thereunto, and wait till ſuch time as he will pleaſe to ſpeake life into your dead hearts, and to worke grace in your profane ſoules.

If man be ſo impotent and helpeleſſe in himſelfe, as you made him the laſt day, how is this in mans power to doe as you would haue vs? *Obiect.*

Though it be not in the power of a man to doe any gracious acts of himſelfe, yet it is in his power to apply himſelfe to the vſe of Gods meanes, as to come to Gods houſe, to ſet himſelfe vnder the miniſter, to heare what is deliuered, to apply his vnderſtanding to that he heares, to conſult, to compare, and ſo to ſee what agreement there is betweene the written word of God, and the things deliuered, &c. Now therefore, when God giues you eyes to ſee withall, you muſt not winke, and ſince God hath giuen you eares, you muſt not ſtop them againſt his word, you muſt not ſeeke how to cauill and obiect againſt that you heare, but be ready to entertaine it, and pray God ſo to ſet it on, and bleſſe it to you, that you may be conuinced and conuerted thereby. *Solut.*

This if ye doe, though we be not of their minds, who challenge grace vpon the ſuppoſed right vſe of nature; yet we conſent to that other rule laid downe by the Dominicans, as generally true, that God in the execution of his decrees (ordinarily) neuer deſerts or forſakes his creature, till the creature firſt deſerts and forſakes him: but that if he

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be not wanting to himselfe in applying to the meanes of Grace, God although he be no way indebted vnto him, yet ordinarily he is not wanting to giue grace to such a person.

Vid. Aluar. Martin. alioq; aderit tibi si ipse tibi non defueris priùs. Chrysost. hom. quod nemo læd. nisi a seipso.

And what we say for your selues, the same likewise we say for your children too. There are none, but would be glad their children should haue grace; and therefore, you all pray for them, God giue you of his grace: Now, if you bee in good earnest for them, go the right way for the obtaining of it; runne to *the God of all Grace*: Reprooue them you must, but yet still pray for them, correct them as there is cause, but not without prayer, instruct them the best you can, but still mingle prayers therewithall, giue them good employments, giue them good examples, take them off from euill company and euill courses, but in all addresse your prayers vnto God, that he would second all your endeauours: Thus did that holy man *Noah*, *God perswade Iapheth* (saith he) *to dwell in the tents of* Shem. He had giuen this sonne of his, a great deale of good counsell, no doubt; but knowing well to how little purpose, all this would be without Gods worke vpon his heart, he falles to prayer. Now the good Lord perswade thee, &c: as if he should haue said, I haue aduised and done my vtmost to perswade with thee, my sonne, to dwell in Gods Church, but all this is but lost labour, vnlesse God bring thee in; Now therefore, *God perswade Iapheth*, &c. Thus should euery father doe for his child, euery master for his family, euery magistrate for his people, euery minister for those

those of his charge: for it is the praying father, that speeds best for his children; the praying Minister, that preuailes most with his people, &c: what's the reason that we make so many vnprofitable iourneyes vnto you; but that we are wanting in our prayers. But, when the hearers rest not vpon the parts of the Minister, nor the Minister trusts too much to his owne prouisions, but both go out of themselues, and depend on the blessing and grace of God, when the hearer prayes, and the preacher prayes, then the worke goes on, and not before. But as you must pray for your children and charges, if you would haue them gracious, so you must be no lesse carefull to bring them to the other ordinances: Set them vnder the Ministry of the word, and then pray that it may proue effectuall; for seldome doth a child of many prayers, and of many teares (as hee once said) miscarry in this kind.

Againe, if God be the author and finisher of all grace in his people, learne to depend on him, as for the beginnings of goodnesse, so for the proceeding and perfecting of the same: goe to him for preuenting grace, for confirming grace, for perseuering grace, &c; tearme it how you will, hee is the God of euery grace, as *Peter* telles vs: Want you faith? want you wisedome? want you meekenesse, &c? to him you must repaire, he is *the God of all Grace*: He giues both the meanes, euen the word of his grace, and the successe of all meanes is from him alone, Paul *may plant, and* Appollos *may water*, but vnlesse God giue the increase

creaſe, all's to no purpoſe. It is he that begins and cõtinues euery degree of grace, euery act of grace, the ſenſe and comfort of grace is from him. Grace may be hid in a man, it may lye and ſleepe, it may be raked vp in the aſhes, for any comfortable enioyment of it, till he ſtirre it vp in vs. See then, that our eſtate is an eſtate of dependancy; for not onely the beginning, but the continuing, improuing, increaſing and getting of more grace, is of God; except there be a continuall influence into vs from him, it fares with vs as with the ayre, in which, except the Sunne ſhine vpon it, there is nothing but darkeneſſe, or as with a mill, which vnleſſe there be winde or water to driue it, is no better than a dead ſtock, or as with the body of a man, which without the ſoule is but a dead trunk. And no better is the ſoule further than God hath his influence into it. Therefore, learne of the Apoſtle to *worke out your ſaluation with feare and trembling*, ſith, *it is God that works in you both to will and to doe of his owne good pleaſure*: ſith, hee is the Author of all grace, depend on him with all feare of offending him, care to pleaſe him; ſo worke-ing out your ſaluation, that is, going through all the degrees, all the parts of it, though it be begun in vs already, &c: So when any new decay of grace growes vpon you, goe to him for a new ſupply, when any new breach is made in your ſoules, runne to him for repaire, ſo in the vndertaking of any new buſineſſe, in the performing of any new duty, craue his grace, ſeeke his direction, and his aſſiſtance in all, for then, the buſineſſe is ſure to

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goe forwards, and not before. Happy is the man that knows himself, that feares himself, that hangs still vpon God, &c. A child is neuer so neare knocks, as when he trusts most to his own strength.

Instruction to carry God the whole praise and glory of any grace we finde in our selues, he giues all; therefore ascribe to him the glory of all; we can giue to God the Father, the entire glory of our Election, to Christ of our Remdeption, why not to the holy Ghost of our Sanctification. Is not Christ by the holy Ghost our Sanctification aswell as our righteousnes? is he not our life aswell as our Redemption? Giue vnto him therfore the praise of al, why should men shew themselues so nice, so shy in the businesse? why should they come off so heauily, as the *Pelagians* of old, who yeelded God the author of grace, but common grace, which is nature, of the grace of the law, of some kind of grace, also of the Gospell; namely, a propounding grace, a perswading grace, &c: Christ, say they, is the Author of grace by way of inuitation, by way of instruction, and as he propounds himselfe, as a patterne and president to vs. *Vse.*

But why should men stand hafting with God after this sort? why should they stand thus dodging and pinching with our Sauiour in point of his prayses? Let vs learne to speake out rather as the truth is, and say, I was lost and vndone till hee found and relieued me, I was blind and lame till he restored me, I was a captiue, till he set me at liberty, dead in sinnes and trespasses, till he quickned me: I hated God, till he shed abroad his loue into mine heart, I was bad, till he made me bet-

ter: I had an heart of ſtone, till ſuch time as hee tooke it out of my fleſh, aud put in the place ther-of an heart of fleſh. Thinke ſo, ſay ſo, let your liues ſay ſo, acknowledge him in all your graces, if you haue any wiſedome, any faith, any patience, any thing at all in you more then nature, giue God the glory therof. praiſe him in your words, praiſe him in your affections, praiſe him in your iudgements, praiſe him in your liues, be more ſeruiceable to him, more humble before him, more depending on him then euer you were before: for that is truely to honour the God of Grace, when wee vſe our grace to his honour, and that man doth indeed deny God, the author of his graces, and that vſeth them not to his glory, and to the ſetting forth of the riches of his mercy, but to the priding of nature and fleſh.

Negat beneficium, qui beneficium non honorat. Tert. De pat.

Vſe. Comfort and incouragement to euery poore Chriſtian, though neuer ſo hardly beſtead (as often they are) for want of grace. They want it in themſelues, they want it in their children, &c: but the comfort is, that God is the Author and giuer of all grace whatſoeuer, therefore looke vp to him, and you ſhall be helped; the queſtion is not what are your maladies, what difficulties appeare in the buſineſſe, but who vndertake the effecting of it. It is not how vnable we are to worke it, but how able hee is and ready alſo to beſtow it. This then may comfort vs, as for a child firſt.

Obiect. Oh, ſaith one, I haue a froward and graceleſſe child, that will not be ruled, &c: I haue ſpoken to him from time to time, I haue corrected him, as

there

there was need, I haue ſet others vpon him, and haue tried euery way both by faire meanes and foule to doe him good, but all in vaine, he is nothing altered, &c.

Solut. But art thou in couenant with God, & doſt thou ſee and bewaile that bad nature in thy ſelfe, that thou ſo much complaineſt of in thy child? doeſt thou grieue, that thou ſhouldſt conuey ſo bad a nature to him, &c? and flieſt to God for the healing of him? If thus, it matters not what the diſeaſe is, but who the Phyſician is that vndertakes the cure. Though therefore thou canſt doe no good vpon him by all the skill and meanes thou canſt vſe, yet God can; entreate him to conuince him, entreate him to ſubdue him, beſeech him to amend him, and thou ſhalt ſee, that nothing ſhall ſtand in his way, but the worke ſhall be accompliſhed. If God vndertake once to bring *Peter* out of priſon, no bolts or barres ſhall be able to hold him there: If he take in hand to leade *Iſrael* out of *Egypt* into the promiſed land, ſea ſhal be no ſea, wildernes no wilderneſſe, giants no giants, &c: ſo though thy child be neuer ſo ill-minded, neuer ſo deſperately bent, if vpon thine entreaty God vndertake to turne him and doe him good, the worke ſhall goe on, God can doe that in an houre, that neither thou nor any other man or Angell can poſſiblyeffect in any time. Therefore, let not thine heart ſinke, neuer caſt away thy hopes, but worke ſtill, pray ſtill, waite ſtill, God hath his times, &c.

And as for your children, ſo here's Comfort in reſpect of the Church, God hath already begun

a Reformation, made a partition in part, and pulled downe ſomewhat of the diuels kingdome: Looke what he hath begun, he will not faile to finiſh, onely *let vs follow him*, as thoſe in *Zachary with grace*, grace vnto it, &c. This is Comfort alſo to euery particular Chriſtian, who may from hence take courage, in that we haue to deale with God Almighty, to whom nothing is impoſſible? Therfore, what though your corruption be ſtrong, yet God is ſtronger: what though the deuill bee mighty and malicious? yet Chriſt is come to diſſolue his works; what though the world be crafty? Chriſt hath ouercome the world: what though your graces bee weake, your faylings many? the comfort is, you haue to doe with God, who from weak beginnings vſually makes great proceedings, and will not giue ouer till hee hath finiſhed the building, and laid the roofe vpon his owne foundation Therefore, let nothing diſcourage you, *neither things preſent nor things to come*, neither things within, nor things without you, but hang vpon God for perfect deliuerance, waite on him, and you ſhall haue comfort, God hath here vndertaken to heale you of your infirmities, and to work out all your corruptions, and to beſtow vpon you euery grace needfull to ſaluation, in ſuch a meaſure as himſelfe will accept of; onely looke to the maine, be ſure you be in couenant with God, and that he hath begunne a good worke in you: if ſo, he will alſo finiſh, he is not an improuident ſouldier, an vnwiſe builder, *Luk.* 14. he will not ceaſe till he hath brought his building to perfection.

Verſe

VERSE 20. —*that they may walke in my statutes*, &c.

HEre's the concluſion of all, the finall cauſe of Gods beſtowing grace vpon his people, and that's double, as hath beene ſaid before. We beginne with the immediate end, and that is conformity to Gods Law; *That they may walke in my Statutes, and keepe mine Ordinances, and doe them.* The Law of God hath diuers names giuen vnto it by the holy pen-men, as precepts, teſtimonies, ſtatutes, iudgements, &c. *Moſes* moſtly vſes three words for thoſe 3. kind of lawes giuen by God to that people, *viz.* ceremoniall, iudiciall and morall, for which 3 Lawes: The Hebrewes haue their particular names and tearmes, the Septuagint and Greeks haue theirs too, which ſchollars know, but I wil not trouble your eares with them. For preſent it ſhall be ſufficient to tell you, that when many of theſe tearmes are vſed together, it is a fit ſeaſon to make a diſtinction between them, but when ſome one or two of them onely meete, we ſhould not be curious herein, but conceiue the whole to be meaned by the part named, as here by ſtatutes and ordinances, he meanes euery precept, euery law of God, whether it belong to the Decalogue or to the Goſpell. *Vid. Bez in Luc. 1. aliosq.*

It is the Law of God then, you ſee, that muſt be our rule of life, and ſquare of all our actions, that they may walke in my ſtatutes: And this law muſt be 1. obſerued. 2. acted and duely performed, *that they may (keep) mine ordinances, and do them.*

Here many things might be considered and noted out of the words, as something from the Metaphor of walking, *that they may walke in my statutes*, and something from this, that Gods law should be our rule, &c. But we will content our selues with this in the generall, to obserue the scope and end of all Gods actions toward his people, and the reason why he bestowes all both temporall (as in the former verses) and spirituall blessings (as vers. 19.) vpon them, which is, *that they may walke in* his *statutes and obserue* his *ordinances, and doe them*: This is the end and vpshot of all. Hence obserue,

Doct. That all the meanes, and all the mercies giuen vs by God doe ayme at this, euen our obedience. He aymes at this in all he does for vs or sayes vnto vs, namely, that we may marke what he sayes, and doe what he bids.

This is the end and summe of all; as wee may learne from a good Arithmetician, *Eccles.* 12. 13. *Let vs heare the end of all*, saith he, *feare God, and keep his Commandements* &c: As if he should haue said, it is a tedious thing to write many bookes, and as tedious to reade them: but if a man should write an hundred, nay, read ouer a thousand bookes, this is the vpshot and end of all, to feare God (for his inward worship) and to keepe his commandements (for his outward seruice) loe, this is the end of man, the perfection of the creatures, the maine duty, & as it were, the whole of man. Thus *Salomon*: And of the same mind also was his father *Dauid*, who therefore very often in the booke of Psalmes placeth mans happinesse in the feare of

Psal. 112. & 119. & 128 in the beginnings.

God

God, and obedience to his Lawes, which our Sauiour abbridging tells vs, that he is a *blessed man that heares the Word of God and keepes it*. Now that which was Gods end in accompliſhment, the ſame was his end in intendment and deſignment, namely, that men ſhould obſerue his commandements and doe them. And to this end ſerue all Gods Words, his precepts, to mound vs and keepe vs within compaſſe, his threatnings, to reſtraine and force vs to obedience, his promiſes to allure and put vs on to duty, all good examples to hearten and encourage vs in a good courſe, &c: In a word all that's written, whether in the law or Goſpell, tends to obedience.

And as his word, ſo all the works of God, all his acts, whether immanent or tranſient looke this way, he hath elected vs, but why? that we might obey him; he hath created vs, called vs, ſanctified vs, &c; and all to obedience. All that God doth by way of mercy or correction, looke this way: The whole creation teacheth obedience, the Bible teacheth it, all diuinity is practicall, and calles for obedience.

And (to ſay truth) what can bee more equall then that he that is wiſeſt, beſt, greateſt of all, ſhould rule ouer all, and haue obedience yeelded him by all? then that he that is firſt ſhould be laſt? then that he that hath none before or aboue himſelfe ſhould make himſelfe his owne end, and doe all for his owne glory? then that he that is the Creatour of all, ſhould haue command of the whole creation, ſith *in him* it is that *we liue, moue,*

and haue our being, &c.

And as it is iuſt, ſo it is beſt it ſhould be ſo, beſt for the publike, beſt for the priuate, beſt for euery mans own particular, this being the honor and happines of the creature to be employed vnder God.

Vſe. See here, what the full weight of ſinne is, eſpecially preſumptuous ſinnes, and rebellions. Is it not an vnſufferable iniury, and an vnreaſonable thing, that a ſeruant ſhall riſe vp and rebell againſt his maſter? ſuch a thing is ſinne, its againſt all law, whether that written in our hearts, or that in our Bibles. It is againſt all conſcience, whether naturall conſcience or that which is ſanctified and elcuated.

It is againſt all wit and reaſon, that the creature ſhould oppoſe the Creator, that mortality ſhould ſtand out againſt immortality, weakeneſſe againſt ſtrength, that man ſhould make head agaainſt his maker, in whom he ſubſiſts. This vſe the Apoſtle makes for vs; *Doe we prouoke the Lord to wrath? are we ſtronger then he?* as if he had ſaid, this were the greateſt madneſſe in the world. There is no wiſedome, no ſafety in it, for the pitcher to knock againſt the rock, the lamb to dare forth the lion; for a man to kick againſt the prickes, &c. There is no profit in ſuch a courſe: for what gets the rebell that riſeth againſt his Prince, that's potent and able to bring him in and chaſtiſe him, but ſhame, death, pouerty, miſery, to himſelfe and his? It is againſt all duty, 'tis againſt the word, 'tis againſt the Sacraments, wherin we binde our ſelues by Couenant to obey God: 'tis againſt all thankful-

fulneſſe, yea, againſt nature it ſelfe, for euery Creature in its kinde and place yeelds obedience to its Maker. God ſpeakes to the winds (though vnruly creatures) and they obey him, hee ſpeakes to the ſea, and it obeyes him, he ſpeakes to the whales, to the lions, and they doe him ſeruice; There's no creature either by ſea or by land ſo ſauage or vntractable, but acknowledgeth a Lord, and obeyes him in its kinde and way: what an vnreaſonable thing is it for man, that liues in Gods houſe, that calles God Father, God Maſter, to ſhew himſelfe, notwithſtanding, rebellious and vndutifull? Now therefore, trip not ouer ſinne ſo lightly, as moſt people doe: Euery man hath his faults, ſay they, what? ſo great a matter is it to doe ſo and ſo? &c. But preſſe this point vpon thy ſelfe and ſay, Ah what a wretched creature am I? If God had made me a ſtone, I ſhould haue obeyed him, if God had made me a toade, I ſhould haue done him ſeruice, and now that God hath made all things for me, and me for himſelfe, for me to lift vp my hand againſt God, to ſhew my ſelfe rebellious, vnthankfull, vndutifull, what call you this? Nothing in the world is diſobedient, and rebellious againſt the creatour, but man and the deuill: ſay therefore to thy ſelfe, can I finde none in all the world to comply with, but the deuill? If I looke to any other creature whatſoeuer they obey God, muſt I needs goe to hell for a partner in my rebellious courſes, and ioyne with the deuill in diſobedience to my Maker, &c?

And (for a ſecond vſe) let vs all learne to re- *Vſe. 2.*

flect

flect euery man vpon himselfe, and there find out a froward nature, a crosse and crooked disposition, a spirit of contradiction within himselfe: that God can no sooner lay a statute vpon vs, but we can presently finde out an obiection against it, an euasion to auoyd it, see this to be in euery one of your natures. And for your practice, looke how you haue carried your selues towards God, consider in what relations you stand vnto him, hee is your maker, he is your master, he hath giuen you a law to obserue and keepe, but what obedience haue you performed thereunto. He gaue you not statutes to bee as pictures to looke vpon, but to walke in them, to obserue and doe them: Hee hath placed you in his vineyeard, on purpose that ye may beare fruit, therfore, let me now take vpon me the person of an husbandman (so you know, we are called in holy Scripture) and call vpon euery one of you for fruit: you haue been long time plowed, & sowed vpon, you haue had the meanes of grace for many yeeres in all power and faithfulnesse, where now is your obedience after all? what returne of fruites doe ye m[illegible] vnto God? You that are husband-men, doe not [illegible]u in time of harueſt carry out your sithes and your carts to gather in your corne? you s[illegible]ere I sowed my seed, and here I looke for my harueſt, &c: And so you that haue orchyards, doe not you at time of the yeare carie out your baskets & other implements to fetch in your fruites, which you expect after all your paines and charges? The same may wee say of you, maidē-men, doe not you at the yeeres end

Matth. 21.

or

or oftener, haply, caſt vp your ſhops, and ſay, I haue turned the penny and returned my ſtock this yeare, &c; what gaine, what increaſe is come thereof? And the like muſt we doe for the Lord. The yeare is now more th[illegible]bout ſince wee came firſt amongſt you, [illegible]now doe yee bring forth to God? you ha[illegible] a lecture of humility, what fruite? a lecture of mercy, what fruite? a lecture of meekeneſſe, of truth, of peacefulneſſe, &c: where's now the practice of that ye haue heard? where be your fruites of obedience? It is not hearing (you muſt know) the Lord ſtands vpon, but the doing of his will, he requires your hands aſwell as your eares. It is not knowlege ſo much that he looks after, he calles for your hearts aſwell as your heads. It is not words that will content him, he requires your whole man, and not onely your tongues. It is not your comming a mile or two to the hearing of the word; that ſerues the turne, except ye be doers of what you heare. It is not your walking to Gods ſtatutes, but your walking in them that Gods expects and requires; what will it auaile the tree to ſtand in the vineyard, to haue there the benefit of both ſun and raine, to be pruned and dreſſed, &c; and yet beare nothing, or leaues onely inſteed of fruite? No, no, *Euery tree that beares not fruite, and good fruite too, is hewen downe and caſt into the fire,* ſaith our Sauiour, if it be not for fruite, it muſt be for the flame, for why ſhould it keep the ground barren? Now therefore, conſider ſeriouſly of this, and ſay to thy ſelfe. I goe to heare a ſermon, but Matth. 7.

what

what doe I practiſe of it? I haue heard a diſcourſe againſt ſwearing, and do I notwithſtanding ſweare at the very Church-doore? I haue heard a Sermon againſt lying, and ſhall I goe preſently home to my ſhop, [illegible] haue heard a Sermon againſt Sabb[illegible]g, and ſhall I trauell or trafficke vpon t[illegible]ext Sabbath? I haue heard a Sermon aga[illegible]unkeneſſe, and ſhall I yet drop into the next ale-houſe I come to? It is fruit that God expects at our hands, &c. And for this it is that he makes the weather ſo vnſeaſonable, and the earth ſo barren; becauſe of our vnſeaſonable diſobedience and vnfruitfulneſſe in good workes. Tell not me what you know of Gods ſtatutes, but what you doe: ſhew your faith in your workes, your loue in your deeds, your knowledge in your practiſe: This or nothing will doe you good, and ſtand you in ſtead in the euill day, whereas vneffectuall knowledge ſhall but aggrauate your iudgment. Bee entreated therefore for the future, to ſhew your ſelues obedient ſeruants to God and his Lawes; what's the end of your creation? what's your errand into the world, but obedience? what's the end of all Gods workes, of all his wages, what's the end of all Gods ſayings vnto you, and of all his doings with you, but to bring you to bee fertile and fruitfull ground? Therefore content not your ſelues to haue gotten ſome knowledge or to haue made profeſſion of the truth, or to haue been at paines to come to the meanes of ſaluation: Obedience is all in all, and the former without this is of no eſteeme with God, and for

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no benefit to your owne ſoules. Doth God then bid thee ſhun any ſinne? fly from it; doth he require any duty of thee? ſet vpon it. 'Tis doing (my bretheren) 'tis doing, that graceth Religion, pleaſeth God, encourageth the ſeedeſ-men, it is that alone that will honour you, and doe you good another day: when a man is dead, what remaines of him more then his goodneſſe? Looke what good he hath done in his life time, that goes along with him, & that ſtayes behind him too in a good name, which he leaues amongſt men, when as all the reſt will periſh and come to nothing. Neuer tell me, I goe two or three mile to heare a Sermon; this is well, I confeſſe, and we commend your forwardneſſe this way, but this is not all, will you goe as farre to doe a Sermon? there bee many ſtrides to heauen: Hearing is but one ſtep towards heauen, knowledge another, profeſſion another, but that which muſt iuſtifie all your grace to bee in truth, is your obedience: If your inſide be throughly cured, the outſide will be anſwerable; ſo much true grace as any man hath within, ſo much conformity there will be on the outſide; at leaſt in deſire and endeauour of obedience. Therefore, let few words preuaile with you aſwell as many, yeeld your ſelues tractable and obedient to Gods Commandements, be of *Cornelius* his mind, we are all here preſent before God to heare (and not ſo onely, but to doe too) all things commanded thee of God. If you will bee Gods ſeruants, you muſt not refuſe any worke that's his, but ſet your hands to all that hee bids

you

you doe. This you ſhould do, and this you may do too if you will, not in perfection indeed, but in an Euangelicall manner, and in ſuch a meaſure, as he will accept of. This God hath vndertaken here to enable you vnto; Looke what hee ſaith in the text, *I will giue them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh,* &c. And why will he doe all this for them? *that they may walke in my ſtatutes, and keepe mine ordinances, and doe them.* Now therefore, if you will bee conſtant in the vſe of Gods meanes, and be earneſt with him for the ſame in prayer, he will not faile to fulfill his Couenant, which is to giue you ſo much grace, as that you ſhall be able to ſerue him acceptably, as the Apoſtle ſpeakes to his Hebrewes, all the dayes of your liues.

Heb. 12. 28.

The tenth SERMON.

WE are now vpon the laſt of thoſe cauſes of the Couenant, and that is the end of all. The Lord vndertakes (as you haue heard) to be very gracious to his Church, to bleſſe them with outward bleſſings, and with ſauing graces: the end of all is, *that they may walke in* his *ſtatutes, and obſerue* his *ordinances, and doe them*; this is the immediate end. The vtmoſt end of all is communion with God, for they ſhall be his people, and he will be their God.

We

Wee were ſpeaking ſomething to the former, the laſt day; we ſhewed you whither all mercies, all meanes, all the words, and all the works of God tend, namely, to bring the creature to ſubiection, to make the Church obedient to God. This is the end of all ordinances, the end of the Magiſtracy, of the Miniſtry, of euery particular calling. This is the end of all Gods words, his promiſes, precepts, threatnings, &c; of all Gods actions, whether immanent, as in our election, or tranſient in other degrees of our ſaluation; all that God doth, and all he ſaith to his Church, is to make her obedient to his Lawes. *Doct.*

For vſe: we hence tooke notice of the vnreaſonableneſſe of rebellion: It is againſt all law, all conſcience, all wiſedome, all example, except wee will to hel for example: for no creatures, ſaue the diuell and man, diſobey God in their place and kinde. *Vſe 1.*

Secondly, wee tooke occaſion to enquire amongſt you for obedience, and (as the husbandmen of God) to call for fruites, and we entreate you, call vpon your owne hearts, and ſay: I haue reade the Word of God, but what do I do of it? I haue heard a Sermon, but what doe I obey thereof? I know and vnderſtand Gods ſtatutes, but what doe I practiſe? &c. *Vſe 2.*

Thirdly, we now proceed to call vpon you to performe obedience, to put all you know into execution: this is all that God ſhootes at. Obedience is that which euery one of vs doth profeſſe, and we ſeeme to pray for it, when we ſay; *Thy will* *Vſe 3.*

bee

be done in earth as it is in heauen, therefore this is it, that must be studied.

Now, by obedience wee meane a free subiecting of the whole man to God; when a man bestowes, and giues vp himselfe to God to be orderd by him according to his reuealed will, then hee is truely said to be obedient. The Apostle telles vs what it is in that, *Rom.* 12. 1, 2. *I beseech you by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, acceptable to God*, &c: *and be not conformed to this world, but be ye transformed*, &c. when he saith, *Giue vp your bodies*, hee meanes thereby the whole man, like as in the next Chapter by soule, he meanes the whole person: *Let euery soule be subiect to the higher powers*, *Rom.* 13. 1. Many will submit their bodies to rulers, but the Apostle cals for their hearts too. So in this place, he beseecheth them to giue vp their bodies to God, for most men will professe that God hath their hearts, they haue as good hearts to God-ward as the best, they say; but if it be so as they pretend, their bodies also, and so their whole man must be giuen vp to God. In that *Rom.* 13. there is an Hebraisme, the soule for the whole man: In this wee now vrge, there is a Grecisme, as wee could shew if it were needfull, and with vs it is ordinary to vse body for the whole man, as when we say; Hee is a very good body, or a naughty body, that he Greeks often put σώματα for persons *vid. Thucy.* &c: So that when he willes vs to giue vp our bodies, he meanes our selues, our whole man, soule and body, but especially the will, which is the seate of all

all obedience, it is *origo facti* (as a father ſpeaks) the fountaine from whence all mans actions flow. So that obedience is a conformitie to the will of God, as it is reuealed: 1. In his Word, whether it be in the Goſpell, whereunto we owe the obedience of faith, or in the Law, whereto wee owe the obedience of fact. 2. In his workes. The commanding will of God is reuealed in his word: his diſpoſing will is reuealed in the acts of his prouidence. To the former we owe an actiue, to the latter paſſiue obedience, quietly ſubmitting to his good pleaſure in all eſtate. This obedi- muſt haue theſe properties:

Firſt, it muſt be hearty: the heart muſt be de-liuered vp to the word, as the Apoſtle ſaith, to be *framed and faſhioned thereby*: and then from an in- Rom. 6. ward principle, obedience muſt be yeelded to the will of God.

Secondly, it muſt be ſincere, for the end of it, whil'ſt we *walke worthy of the Lord in all wel-pleaſing*, as hee ſaith to the *Coloſſians*, God muſt be our chiefe aime, and all that wee doe this way, muſt ence be done to him, and for him.

Thirdly, it muſt be regular, for the forme and Coloſ. 1. manner of it, ſquared out by the Word, which muſt be a rule vnto vs, both in point of faith, and in matter of practice. The Law it ſelfe in this reſpect is not abrogated, but ſtill continues in force, as a rule to liue by: There want not thoſe (tis true) that would vtterly race out the whole ſecond Commandement, as moſt of your latter Ieſuites, like as ſome others there are that would

become his debter, but this was a couenant of workes, not of grace; it was, winne it and weare it, &c. Againe, that was a couenant of amity, not of Reconciliation, for there was no breach made before, as now there is between vs and our God. 3. That first couenant *Adam* was to make good of himselfe, and by his owne power, he was to stand vpon his owne bottome, and to trust to his owne strength, but here God vndertakes to enable vs to walke in his statutes, &c. 4. In that couenant, God tooke the very first forfeiture vpon the first breach. *Adam* dyed for it, and then the couenant was at an end: But it is not so here: for though wee breake often with him, yet hee takes not the aduantage against vs, as he might, but repaires our breaches, and confirmes vs in the couenant, so that wee are, you see, vpon better termes with God, then *Adam* was.

Come on in the next place to Gods couenannt with the Patriarckes, and people of Israel, that was a couenant of grace too, as well as this with vs, and the very same in substance with ours, but yet wee haue very great aduantages, that they wanted:

For, first they looked vpon things as they were to be done heereafter: Christ the Sauiour of the world was promised indeed, but not yet exhibited, but now we look vpon all as done, dispatcht, and finished. It is not now (as *Austin* saith) Christ shall be borne, Christ shall dye, Christ shall rise againe, &c. but hee is already.

Next, their seales were more painefull and chargeable

chargeable then ours are, which in comparison of theirs, are cheape and easie. Circumcision was a painefull Sacrament: the Passeouer, and other sacrifices were costly, and chargeable, besides the trouble of them too, for they were tyed to take long iournies at certaine times of the yeere, vp to Ierusalem.

Lastly, our writing is farre more cleare, and fairelier written then theirs was; theirs was done more darkly, ours is apparent and conspicuous. They had a Mediator, *Moses*, *Christ is a Mediatour of a better testament*, and in a more heauenly manner; they had the blood of Christ too, but shadowed onely in *the blood of bulls and goates, &c.* but we haue the very blood of Christ it selfe, to seale vp vnto vs this couenant of grace.

So that wee are herein beyond, not Heathens onely who were without God, and without the couenant, but euen beyond *Adam* in his innocency, beyond Gods ancient people of Israel, for we haue a better couenant then they had, made vpon better promises, vpon better termes and conditions, vpon better euidences and assurances, &c. Oh see his goodnesse in this behalfe, and be moued to say as *Dauid* in a case not vnlike, when the Lord had graciously promised to build him an house, and to be good vnto him in his seed, he gat him into Gods house, and sate downe, and bethought himselfe, and said, *Who am I, O Lord God, and what is my house, that thou hast brought me hither to?* so say you with your selues, what are wee more then the heathen, more then *Adam* in the state of his

Hebr. 8.

2 Sam. 7.

First, because it is possible to obey God in such a measure, at least as shall be accepted: If we are in the couenant, God hath vndertaken to enable vs to obserue his statutes, and wee may attaine to grace, whereby to serue God acceptably, as the Apostle saith,

Secondly, as it is possible, so 'tis profitable too: for *euery man shall be rewarded according to his works*, And as the Apostle saith, *not the hearers of the Law, but the doers shall be iustified*, so it is not our hearing of the word, our profession of religion, our knowledge that will carrie it, but as Saint *Iames* saith, *You shall be blessed in the deed.*

Thirdly, it is comfortable, as well as profitable, to obey God, it is euen our life. If the Philosopher could say, That our life stands in doing things vertuous and praise-worthy amongst men, how much rather may wee vse the same speach of doing the will of God from the heart. This indeed is to liue, and nothing else but this: This is the man whiles he liues, and this he leaues behinde him when he dies: For then, it is not how great any one hath been vpon earth, or how rich, beautifull, politick, valourous, &c. these respects sway nothing with God: but so much goodnesse as any man hath had, so much comfort hee carries with him, and so much honour, respect and loue, he leaues behind him, when he goes hence.

Now then, if you beare any respect to God, if you would grace the Gospel, glad your teachers, silence your enemies, encourage your brethren, bring comfort to your owne soules; the thing

you

you are to perſorme and looke to, is practice. This is it that muſt iuſtifie your knowledge, for hereby we are ſure that we know him, if wee keepe his Commandements. *He that ſaith, I know him, and keepeth not his Commandements, is a liar, and the truth is not in him*, 1 *Ioh.* 2. 3, 4. This muſt iuſtifie your faith, for *ſhew me thy faith by thy workes*, for *faith without works is dead*, *Iam.* 2. This is it, that muſt iuſtifie your loue; for *he that keepeth his Word, in him is the loue of God perfect indeed*, 1 *Ioh.* 2. 3. Obedience ſhews what a man is: If then you would approue your ſelues to your ſelues, if you would approue your ſelues to God, if you would approue your ſelues to men, you muſt not onely know or profeſſe the truth, but come on to practiſe: when you heare a leſſon deliuered, ye muſt ſet vpon it; when you heare a fault reproued, you muſt ſet againſt it; when God by his prouidence laies any croſſe vpon you, you muſt ſubmit to him: This is that the Lord aymes at in all his ordinances.

Queſt. How ſhall we come to this obedience? *Anſw.*

Be ſure you be in Chriſt, ſettle that, for from the old *Adam* you can ſucke nothing elſe but treaſon and rebellion: it is by the ſecond *Adam* that any one is made fit to obey. This being preſuppoſed then that you are in Chriſt: Firſt, you muſt get a treaſure on the inſide, make the tree good, and the fruite will be good alſo, according to the goodnes of the ſap, will the fruite be. This is it that *Peter* telleth you, 2. Ep. 1. *If*, ſaith he, *you adde to your faith vertue, and to vertue, knowledge & to knowledge, temperance; and to temperance, patience; and to patience,*

godlineſſe; and to godlineſſe, brotherly kindneſſe; and to brotherly kindneſſe, loue: that is, if you get an heape of graces, and if theſe things be in you (and abound) they ſhall make you, that *ye ſhall neither be barren nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt*: for if there be grace within, it will certainly breake forth and ſhew it ſelfe in the outward practice.

Secondly, you muſt act thoſe graces that you haue, be doing ſtill, vp and be doing; and the Lord ſhall be with you: Neuer ſtand obiecting, I cannot doe ſuch a duty, maſter ſuch a corruption, reſiſt ſuch a temptation, beare ſuch a croſſe, part with ſuch a child, &c: but put your ſelues vpon the worke, and ſay, God bids me doe thus and thus, and I will doe it, at leaſt endeauour it, *I am able to do all things through Chriſt that ſtrengthens me*, ſaith *Paul*, *Phil.* 4. *I can both abound and bee abaſed*, &c. I can part with any thing, or doe any thing that God bids me doe. Thus we muſt ſtand reſolued in point of obedience, and God will be with the couragious.

But eſpecially, make vſe of the Couenant. He hath promiſed here, you ſee to giue bleſſings without, and grace within; euen one heart, a new heart, a ſoft heart, and all to this end, *that we may walke in* his *ſtatutes, and obſerue* his *Commandements, and doe them*, &c. Improue this Couenant, make your beſt of it, and ſay as the Prophet, *Lord, giue thy ſtrength to thy ſeruant, that I may keepe thy word*; I am thy ſeruant, Lord, there is a relation between vs, I am in Couenant with thee, and I come for

that

that ſtrength, which thou haſt promiſed in the Couenant: ſo ſay, thou haſt promiſed to take my old, hard, diuided heart, and to beſtow vpon mee one, new, ſoft heart, thou haſt vndertaken to free me from my corruptions, and to fit me for holy duties, and all for this end, that I might obey thy ſtatutes, and do thee ſeruice in an acceptable manner: Now I pray thee make good thy word to thy ſeruant, enable me to doe thy Commandements, and then command what thou wilt.

And I will be their God, and they ſhall be my people.

THis is now the laſt clauſe of the new Couenant and the vpſhot of all the reſt: *And I will be*, &c; wherein we haue theſe two things to conſider of, 1. for their part, they muſt behaue themſelues as his people. 2. and for his part, hee will be their God: Wee will not ſtand vpon the particulars, but content our ſelues with this one point for preſent.

That the Lord is very ready (ſo ſoone as he hath made his people) to ſmite a couenant with them, and to marry them to himſelfe. Firſt, he fits them, and then he contracts then. *Doct.*

Thus he dealt with *Abraham*, the Father of the Church, God calles him out of his owne country, beſtowes his grace vpon him, calles for the exerciſe of it: Walke before me, and be vpright, and then ſmites a couenant with him, *Gen.* 17. 1, 2. *I will make my Couenant betweene me and thee, and will multiply thee exceedingly.* Firſt, you ſee, the Lord

fits him, and then enters into couenant with him. And so he dealt afterwards with his people *Israel*. He calles them out of idolatrous Egypt, humbles and tries them in the wilderneſſe, giues them ſummons in mount *Sinai*, prepares them before hand, by thunderings and lightnings, and the noiſe of the trumpet, and the ſmoking of the mountaine, &c: and hauing thus ſubdued them to his feare, he makes a couenant with them, *Exod.* 19. *If yee will obey my voice indeed, and keepe my Couenant, then ſhall ye bee a peculiar treaſure vnto me aboue all people*, &c Thus he dealt with *Iſrael*, and thus alſo with the *Gentiles*, as you may reade, *Hoſ* 2. which the Apoſtle alſo makes vſe of, *Rom.* 9. *I will ſay to them that were not my people, thou art my people; and they ſhall ſay*; *Thou art my God*. And ſo the Apoſtle applies it to ſome particular Gentiles, 2 *Cor.* 6. *Come out from among them my people, and be ye ſeparat*, ſaith the Lord, *and touch not the vncleane thing, and I will receiue you*: And *I will be a father vnto you, and ye ſhall be my ſons and my daughters, ſaith the Lord Almighty*. Thus you ſee God is wonderous ready to ſmite a couenant with his people.

The particulars of this couenant.

1.

The ground of this couenant is Ieſus Chriſt, *the Angell of the Couenant*, he was God for the buſineſſe with God, and man for the buſineſſe with man, he partaketh of both God & man, that they may both meete in one in him, and whereas there was a difference betweene them, hee reconciles and makes them one again; to this end, God 1. deputes Chriſt to the office of a Mediator, & ſends to his people, this Angell of the couenant, 2. they accept of him

for

for their mediatour, and ſay as the people of *Iſrael* did of *Moſes*, *If wee ſhould heare the voice of the Lord our God, ſpeaking out of the fire, wee ſhould dye; Goe thou neare and heare all that the Lord our God ſhall ſay, and ſpeake thou vnto vs, all that the Lord our God ſhall ſpeake vnto thee, and wee will heare it and doe it*: In like ſort, the people of God ſtand affected toward Chriſt, and ſay; If God will pleaſe to looke vpon them in Chriſt, and deale with them in his mediation, they will be content to put themſelues vpon him, and to obey him in all things. This is the ground of the Couenant.

Next for the motiue, that ſtirres him vp thus to make a league with his people, it is meerely his owne grace and goodneſſe, 'tis becauſe hee hath ſet his loue vpon them, as he tel'es the Iſraelites, *Deut. 7. 7. The Lord did not ſet his loue vpon you, nor chuſe you, becauſe ye were more in number then any other people* (or for any ſuch like reſpects) *but becauſe the Lord loued you.* Lo, he loued you becauſe he loued you, to ſhew the freedom & independancy of his loue vnto them. And ſo he ſpeakes likewiſe, *Ezek. 16.* to his Church, vnder the Parable of a forlorne Infant, &c: *It was the time of loue, and I ſpred my skirt ouer thee, &c: yea, I ſweare vnto thee, and entred into a Couenant with thee, ſaith the Lord, when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid vnto thee, when thou waſt in thy blood, liue, yea, I ſaid vnto thee, when thou waſt in thy blood, liue.* 2.

Thirdly, if you enquire into the order, it is thus: Firſt, a couenant of Grace is made with Chriſt,

Christ, and next, in Christ it is made with all Christian men and women. The first capitulation and condition is with Christ, as he is head of the Church: God giues vnto his Sonne Christ a people from all eternity, that he should redeem them, and bring them back again; Christ comes in the fulnes of time to performe this work by laying downe his life for his people, and after this sends forth his ministers for the gathering and building vp of his Church: for it is our worke, who are *ministers, to espouse you to one husband, that we may present you as a chast virgin to Christ*, after which, Christ also presents you to his father in his prieſtly office, with, *Father I will that where I am, there these be also. Ioh.* 17. Next, the Lord hauing first couenanted with Christ, he couenants also with vs, hee fits vs in Christ for himselfe, and then brings vs home to himselfe.

2 Cor. 11. 2.

4. Lastly, the end of all this, that God doth for his people, is 1. in respect of himselfe, that he may set forth his own grace and goodnesse to the sons of men. 2. in respect of vs, that he may secure vs of our saluation, in all the parts and degrees thereof.

Vse. 1. Is God thus ready to make a league with his people? take notice then in the first place of the wonderfull grace and goodnesse of God, that he should descend so farre below himselfe, as to enter into couenant with such silly wormes as wee. This goodnesse of his appeares especially, if you consider, how 1. he seekes it. 2. seales it. 3. performes it.

For

For the firſt, it had beene grace wonderfull in him, if he would haue but accepted at our hands, tearmes of peace vpon our ſuite and ſubmiſſion, but behold his goodneſſe in that hee is pleaſed to ſue to vs for reconciliation. It had beene our part, queſtionleſſe, to haue ſued to him rather, as being vnderlings, and farre inferiour to him; beſides, we had done the wrong, and wee were in his danger, not he in ours; for he is cleare and free, he is full and abundantly bleſſed in himſelfe, he needeth not vs: for he was many thouſands of yeeres, euen an infinite time before wee had any being at all, in himſelfe perfectly happy: ſo that in the couenant he makes with vs, he ſeekes not himſelfe, he ſerues not himſelfe of vs, all that hee aymes at herein, is at our comfort, our ſafety, our happineſſe. It is as if ſome mighty Prince, that ſits quietly vpon his throne, when rebells are gone out againſt him, though he be out of their danger, yet hee ſhould ſend out vnto them, and entreate them to come in and accept of a pardon; thus God deales with his people, we haue rebelled, and he, (though he needes not for any harme we can doe him) ſendeth out his *Embaſſadours beſeeching* vs *in Chriſts name to be reconciled vnto him.* 2 Cor. 5.

Secondly, hee ſhewes his loue to vs, as in ſeeking, ſo in ſmiting this couenant with vs, which is a wonderfull grace in him, if you conſider 1. the matter that this couenant containes, or 2. the manner of confirming it. For the firſt, this couenant containes all good things deſireable, 1. freedome from all euill that may any way proue hurt-

hurtfull to vs, 2. the enioyment of all good things: for God promiſeth to giue two worlds, yea, hee will beſtow himſelfe vpon vs, which is more than all the world beſides. Secondly, for the manner his mercie appeares in, that he confirmes this couenant in the Sonne of his loue, whom he ſent into the world, not onely to publiſh the couenant, but alſo to ratifie and ſeale it vp, not in wax, but in his owne heart-blood; for he died to ratifie this couenant of grace, which wonderfully ſets out the Loue of God to his people: for it is all one, as if ſome great Prince ſhould do to death his owne and onely ſonne, for the ſatisfying of his owne Iuſtice, and for the redemption of rebells, that had riſen vp againſt him: Conſider in the next place, how hee ſeales this couenant with vs, wee breake with him continually and proue falſe in the couenant, he neuer failes towards vs, and yet, hee is ready vpon all opportunities to confirme it vnto vs: he giues vs all poſſible ſatisfaction for the preſent, and for the future, he is ready from time to time, as wee faile on our part, and ſo are ready to queſtion any part of the couenant, to ſeale againe vnto vs, this yeare, and that yeare, this quarter, and that quarter, this moneth, and that moneth; whenſoeuer we faile or doubt, if we but come vnto him in his ordinances and deſire ſatisfaction, he is ready to ſet to a new ſeale for our confirmation; with great men you ſee it is farre otherwiſe, who knowes not what a buſineſſe it is to draw them to ſealing, eſpecially in gratuities, they reckon it preſumptiō and ſaucines in ſuch caſes to cal

vpon

vpon them for ſecuritie, if you will truſt to their gentleneſſe, or reſt vpon their bare words, well and good, if not, you may chuſe, and goe without: But if at length they be once drawne to ſeale, you muſt looke to your ſelfe for euer after, and not expect a new ſealing. But now, the Lord is not onely ready to ſeale a couenant with his people once, but againe and againe hee ſeales it, euen as often as his children ſhall ſcruple him, or make any queſtion of his loue to them. But, laſtly, 'tis nothing to ſmite and ſeale a couenant, if it be not kept and performed: therefore *God is euer mindefull of his couenant*, as ſaith the *Pſalmiſt*, hee beares it ſtill before him, and hath it euer in his minde, to make good his couenant in all the particulars, as well on our part, as on his owne; and he takes it wel, if we mind him of his coueuant, and preſſe him with his promiſe: Great men cannot endure to be ſo dealt withall, they will ſoone be out of all patience with the man that ſhall dare to preſſe and charge them with their couenants, but it is not ſo with God, for the more wee vrge him with his couenant, and hold him to it, the better hee likes it and the ſooner hee inclines to vs. Thus in the generall you may ſee the goodneſſe of God in this couenant, which will yet further appeare, if wee looke a little to particulars, and compare it with ſuch couenants as God made of old. Pſal. 111. 5.

And firſt, with that couenant that was made with *Adam* in the ſtate of innocency: it was a fauor to that firſt man that God would take him into fellowſhip and communion with himſelfe, and become The excellency of our couenant beyond that with *Adam* and with Iſrael.

doe as much for the fourth, denying the morality of that Commandement, and then comes the Antinomist, and pulls vp all by the roores. And so likewise for the Gospell, some Frier-like fellowes haue not doubted to obtrude a fifth Gospel of their own, & to call in Gods; but we must hold and acknowledge the whole Word of God to be our rule for the generall: and for particular actions, wee haue another rule: as, 1. The rule of discretion, teaching vs to obey seasonably, as it is said of a godly man, *Psal.* 1. that he brings forth his fruit in due season.

2, Another secondary rule we haue, is a mans calling, within the lists whereof God hath so tied vs, that nothing we doe can be accepted, vnlesse it be by vertu of our calling. And this is that that S. *Iames* tells vs, *cap.* 3. 12. *Can the Fig-tree, my brethren, beare Oliue berries? either a Vine figs?* why? what if a Vine doe beare figges? are not figges a good fruite? Yes, but not for a Vine to beare: so if a man do never so commendable an action, if it proceed not from a right principle, if it be not done by vertue of his calling, it is no way accepted.

And for the matter of our obedience, wee must obey in all things: Wee owe that to God our Father, which the Papists teach, wee owe to our Mother, the Church, and that is vnlimitted subjection in all parts and points of duty: A man must winke (as *Abraham* did) and put himselfe into Gods hands, to be guided and ordered by him, in all things. They goe farre from their visible head of the Church, as they call him, when they

tell

tell vs, that whether hee command truth or falſehood, good or euill, yea though hee ſhould ſay that vice were vertue, and vertue vice, yet 'twere our part to lay our hands vpon our mouthes, and to ſet our ſelues to worke without diſpute: But though wee acknowledg no ſuch law, as this, yet for God, it is true, that whatſoeuer it be that hee commends ro our faith, we muſt beleeue it, whatſoeuer hee commends to our obedience, that wee muſt practice, and whateuer by his prouidence hee is pleaſed to lay vpon vs, wee muſt willingly ſtoope to it.

And this wee ſhould doe for theſe motiues: 1. from God: 2. from our ſelues. For God, firſt it is that that doth wonderfully honor him, when we can be content to deny our ſelues, and as it were to diſpoſſeſſe our ſelues of our ſelues, that we may put him into whole poſſeſſion of our hearts.

Secondly, this hee expects of vs as a father, as a Maſter, as a teacher, as a King, as a Creator and maker of vs.

Thirdly, this he commends in his people, when they obſerue to do his commandements, as when hee compares his Church to the horſes in *Pharaohs*, charet, implying that his people were ſuch as could be content to be turnd, and wound any way by him.

Fourthly, this is accepted of God aboue all ſacrafices, as the Prophet tells *Saul*; *to obey is better then ſacrifice*, 1 *Sam.* 15. 22.

As in reſpect of God, ſo in reſpect of our ſelues we ſhould ſhew our ſelues obedient:

innocency, more then the ancient Israell of God, that hee should make with vs such a couenant of peace, &c.

Vse 2. Sith God is so ready, as hath beene said, to make a couenant with vs, learne we to be as ready on the other side: 1. to smite the couenant with God: 2. to keepe it: and 3. to improue it, and make our vse of it.

For the first, hee is ready to make a couenant, why are not wee as ready? why doe not wee salute and imbrace the promises a farre off, as those of old did, *Heb.* 11.13. why are wee not as ready as *Benhadad* was to catch at any word of comfort. *Is my brother Benhadad yet aliue?* said *Ahab*, *Thy brother Benhadad*, said they? Why, doe wee not lay hold vpon the hint, and euen cheerefully and ioyfully passe into the couenant.

ἐπιποθία νοι.

What the couenant is.

To stirre you vp the better hereunto, let vs open the point a little, and so wee will shew you first, what a couenant is in generall: secondly, what be the kindes of it: thirdly, what motiues there are to quicken you to embrace this couenant.

A couenant is nothing else but a solemne contract passing betweene some parties, (two at the least) whereby they binde themselues each to other in certaine articles to both their contents, for their mutuall peace and comfort.

The parties, first, must be two at least: the couenant a man makes with himselfe, as when *Iob made a couenant with his eyes*, is a metaphoricall couenant, not proper, and yet in that case too there are two parties in one person, a couenanter, and

and a couenanted; euery new man being two men, &c. But in euery couenant that's formall and proper, there muſt be two parties at leaſt: two diuers perſons if there haue beene no breach, and two differing perſons if there hath.

As for the matter of a couenant, it ſtands in the articles of agreement, in ſuch promiſes as are giuen and accepted to and fro, if the couenant be kept, together with a certaine ſanction and forfeiture, if they keepe it not: For the forme and maner it, muſt be done with ſome ſolemnity. And herein ſtands the difference betweene a promiſe and a couenant; euery couenant is a promiſe, but not euery promiſe a couenant, for a couenant is a promiſe made with a great deale of ſolemnity. The Hebrews (and after them other nations) vſed many ceremonies at their couenant makings, they vſually had a feaſt thereat: whence it is, that the ſame word, ברית is taken for both a couenant, and a feaſt: there paſſed alſo many pawnes and pledges on both ſides, &c.

The end of all was for the eſtabliſhing a mutuall peace betweene the parties, for the perpetuating of peace where it was, for the repairing of it where it had beene interrupted, for the ſetling of it, where as yet it hath not beene.

For the ſecond couenants are either, 1. ciuill: theſe we haue here nothing to do with, and therefore paſſe them by: 2. ſacred: Theſe againe are eyther perſonall or publike: This we now ſpeak of is a publike couenant: and here God tenders two inſtruments, as it were, to his people, a double coue-

nant : one of workes, and the other of grace, which two are now incompatible: If a man will be ſaued by the couenant of grace, hee muſt let goe workes, I meane, in point of Iuſtification, and an opinion to be ſaued by them : But if any will needs be ſaued by workes, hee is falne from grace, as *Paul* tells the *Galatians : For if ſaluation be of workes, it is no more of grace, elſe works ſhould be no workes, &c.*

The couenant of workes ſtands vpon perſonall obedience to all Gods Commandements, the ſanction of this couenant is, *Doe this and liue*, faile in doing of it and dye. The ſeales of this couenant were the tree of life, in caſe man obeyed, the tree of knowledge of good and euill, in caſe hee brake it.

The Couenant of grace is this : be content to accept of anothers obedience, and to lay hold vpon the righteouſneſſe of Chriſt for Iuſtification. The ſanction of this couenant is, *Hee that beleeueth in the Sonne of God, hath eternall life ; hee that beleeueth not, is condemned already :* The ſeales of this new couenant, where'tis accepted, are Baptiſme, and the Lords Supper. The puniſhment, in caſe men obey not, are the cenſures of the Church, excommunication, and that great *Anathema Maranatha.*

And this is that couenant we now ſpeak of, that God is ſo ready to make with his people, euen *a couenant of grace and peace*, they cannot performe legall obedience in the couenant of workes to be ſaued thereby: God would haue them therefore

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to make a choyce of Christ for their sole Sauiour, to cleaue to him, and to rest vpon him for safety and saluation.

And now that you haue seene what this couenant of grace is, what neede more words to perswade you to imbrace it; and yet there want not many motiues hereunto.

1. It is greatly for our aduantage to make this couenant with God. For: 1. what an honour is it to vs, that God should vouchsafe to enter into bond, as it were, for our security? 2. what a benefit? *I will be your God &c.* as if he had said, Accept of Iesus Christ for your Sauiour, and then I will bestow my selfe vpon you, looke whatsoeuer is mine, my goodnesse, my wisdome, mine happinesse, &c. All is yours, I will communicate my selfe vnto you, so farre as you are capable, and throughout all eternity, I'll be your life: Princes may couenant with their subiects for peace, for liuing, for liberty, but none besides God can make a couenant of life with any: it is hee alone that can say vnto vs, liue and neuer dye, as in that place of *Ezekiel* forecited, *I said vnto her, liue, viz.* the life of grace here, and the life of glory hereafter. It is God onely that can speake life to his people: and what so sweet as life? what can there be better then eternall life?

2. Next, see how free a couenant it is God makes with vs, euen a couenant of grace: there is nothing required of vs more then this, to disclaime our selues, and to make Christ alone our Teacher, our head, our all-sufficient

Sauiour, for in him wee ſhall be beloued.

3. Conſider how full a couenant this is; hee vndertakes with vs not for our ſelues onely, but for our ſeede after vs: for, *I am thy God, and the God of thy ſeed.*

4. As it is a full, ſo 'tis alſo a firme couenant, euen ſuch as ſhall ſtand vnalterable to all perpetuity; *Heauen and earth ſhall paſſe, but not one title thereof ſhall fall to the ground*; 'tis an euerlaſting couenant.

Ieſem. 31. Eſay. 54.

Laſtly, ſee how deſirous the Lord is to enter into this couenant with you, for he ſent his Sonne into the world on purpoſe to make this couenant, and now ſtill he ſends abroad his ambaſſadours in his name, to entreat you to accept of condition of peace, and to be content to be reconciled vnto him.

Now therefore, as *Ioſhua* ſometimes ſpake to the children of Iſrael, when hee renewed the couenant betweene them and God: *Feare the Lord*, ſaith hee, *and ſerue him in ſincerity and truth, &c.* And if it ſeeme euill to you this day to ſerue the Lord, chuſe you this day whom you will ſerue, &c. So ſay I to euery one that heares mee this day; make your choyce, and reſolue whom you will cleaue vnto, and which way you will take for your owne ſafety: But if it be ſo, that there be no ſuch God as the Lord, no ſuch Sauiour as Chriſt, no ſuch couenant as the couenant of grace, no ſuch performance as Gods, no ſuch worke, no ſuch wages, no ſuch plaine-dealing in all the world as with him, be you entreated to be-

ſtow your ſelues vpon him, let him haue your hearts; we beg it of you, we beſeech you in Chriſts ſteed be reconciled vnto God, let him haue loue for loue: He hath made you, he hath bred you, he hath fed you, he hath taught you, he hath done all for you; therefore, let him haue all, yea, beſtow your ſelues alſo vpon him; Nay, this you haue done already, the couenant is not now to make, it was made long ſince euen in your Baptiſme: The tender of our ſelues in that Sacrament was a reall paſſing ouer of our ſelues to God; Baptiſme was the ſeale of the Couenant giuen on Gods part, and taken on your part: And euery time you come to the Lords Table, you renue this Couenant, you take the Bread and wine vpon it, you ſeale to it that you wil be Gods people, &c Now therefore, ſee that ye be men of your words, and keepe the couenant you haue made with God.

And that's the ſecond thing we propounded to be done by euery one of you, keepe couenant with your God, we haue the aduantage of it, we ſhall be ſure to haue the comfort, the ſafety, the happineſſe; in doing of this, there is great reward; for God cannot lye, he cannot deny himſelfe, he cannot but make good vnto vs, whateuer he hath vndertaken to do for vs, therfore hold him to't; And that you may not faile of the promiſe, mind your ſelues often of your Couenant in Baptiſme, remember what you there receiued and promiſed, conſider that in comming to the Lords table, you renued this couenant, you receiued the ſeale thereof: hee gaue his earneſt-peny to you to hire ye

for his ſeruants,& you accepted it,ſo that the bargaine now is made,there's no ſtarting,no flinching from it; when therfore at any time you are tempted to the committing of ſinne, ſay; no, I muſt now lye no more, ſweare no more, breake Gods Sabbath no more, trade in any of thoſe dark courſes no more; it is againſt my bargaine,&c: ſuch a Sabbath, in ſuch a congregation, before ſuch and ſuch witneſſes I tooke the Sacrament vpon it,that I would doe ſo no more, &c: So likewiſe, when you finde your ſelues backward to any holy duty, ſlack to doe God ſeruice,ſay, what? ſhall I dodge and falter with God? No, I tooke the Sacrament to doe otherwiſe, I tooke it vpon my ſaluation, that I would performe my beſt ſeruice to God, and vpon my damnation, if I did it not,&c; ſhall I therfore falter with God? dodge with heauen? faile of that I haue promiſed, bee worſe then my bargaine? No, it is my couenant, and therefore I will hold me to it.

Laſtly, bee you all exhorted to improue this couenant for all good intents and purpoſes, but eſpecially, for the confirmation and ſtrengthening of your faith: Say I haue Gods hand, Gods ſeale, Gods oath, that he will be my God; why ſhould I not then take heart and comfort? He willingly made this couenant with me,and aduiſedly he did it, therefore he will ſurely make it good vnto me.

Lieft. If I could doe my part of the couenant, ſhould not doubt, that God would doe his.

Iohn. It is a couenant of grace that we are entred into, and God hath vndertaken for vs aſwell as for himſelfe

ſelfe, that he will giue vs a ſoft and tractable heart, &c; *that we may walke in his ſtatutes*, &c.

Oh, but I finde that I cannot doe thus, I do not walke in Gods ſtatutes, and keepe his ordinances? *Obiect.*

Legally thou canſt not, but an Euangelicall obedience thou canſt and doeſt performe: for there is truth and vprightneſſe to bee found in euery one of Gods children, and this is all the condition that God requires of his people, as in that couenant he made with *Abraham*: Walke before me and be vpright, and then I will be thy God, &c. And this euery child of God is able to ſay of himſelf, either I leaue all ſinne, or I would leaue it, either I performe all duty, or I would doe it: wherin I come ſhort, I am humbled, and do bewaile my faylings, but verily this is the marke I ayme at, this is the white I ſhoot at, in all things how to pleaſe God, and this is accepted of him. *Sol.*

I am ready to fall from this couenant euer and anone; *Obiect.*

It is one part of Gods Couenant to hold vs on, to keepe vs ſafe and entire to his kingdome, and in caſe we ſtraggle: to fetch vs in againe *Sol.*

Oh, but I breake promiſe with God euery day, I come indeed to the Sacrament, and there I promiſe, at leaſt I purpoſe to leaue ſuch a ſinne, to do ſuch a duty, and within a day or two I am quite off againe? *Obiect.*

You muſt diſtinguiſh of ſinnes: ſome are groſſe and foule, theſe you muſt beware, take heed you ſtep not beyond your bounds in this kind. Some againe, are leſſer infirmities, our daily vnauoid- *Solut.*

able faylings, these though they make a breach, yet they forfeit not the couenant, they make not a nullity. It fares herein as betweene the Land-lord and tennant, euery petty offence doth not make forfeiture of the estate, and as it is betweene husband and wife, not euery small offence betweene them nullifies the couenant made in wedlock, but such only as strike at the marriage knot, and break it, as adultery: So here, not euery small fayling shall seem cause sufficient of a diuorce from God. He hates putting away, but if wee goe a whoring from vnder God after other louers, if we suffer other gods to creepe in betwixt Christ and the heart, if we dote vpon any thing, prize any thing, if wee set vp idols in our hearts, and preferre any thing in the world before our husband Christ, before our Father, God; this makes a grosse breach in the Couenant, and if God should take the forfeiture of vs, hee is at liberty, he might doe it: And yet in that case too, he hath not left vs cõfortlesse, see what he saith, *Ier.* 3. 1. *They say, if a man put away his wife, and she goe from him, and become another mans, shall he returne vnto her againe? shall not that land be greatly polluted? but thou hast plaid the harlot with many louers, yet returne againe to me, saith the Lord.* Now, if in sinnes of this nature God proclaime mercy to his people, how much more in case of ordinary infirmities? The Christian man failes in his loue, failes in his faith, failes in his prayer, he is troubled at, humbled for it. Now let him flee to God, seeke to be found in him, and not in himselfe, &c; and so shall he be accepted.

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Only be ſure you be in the couenant, and then God will be a God to you; then the which, what can be ſaid more to your comfort, though we ſhould ſpeake vnto you this twelue moneth.

Queſt. How ſhall I know that God is in couenant with me? He hath indeed ſmitten with me an outward couenant in the Sacrament of Baptiſme, but how may I come to know that God is in ſpeciall Couenant with me, and that he is my God?

Anſw. For your ſatisfaction herein, ſee firſt, how this couenant workes vpon you, and affects you. Doth it driue you from ſinne, and make you diligent in duty? doth it (as the Apoſtle preſſeth the point and makes this vſe of the couenant, 2 *Cor.* 7. 1.) *cleanſe you from all filthineſſe of fleſh and ſpirit, ſo as you perfect holineſſe in the feare of God,* as he ſaith; Hauing theſe precious promiſes compiled, as it were, and compoſed into one body of the Couenant, purge your ſelues from open filthineſſe, and from ſecret ſinnes, and endeauour perfection of holineſſe more and more.

Againe, ſee whether you haue the counterpane of Gods Couenant within you or no: for he hath promiſed in this new Couenant to put his feare in our hearts, and write his lawes in our inward parts &c: theſe are as a paire of Indentures, whereof he keepes the one, and giues vs the other: So that euery child of God hath this couenant written vpon his heart (they are all taught of God) he finds this oneneſſe, this newneſſe, this ſoftneſſe of ſpirit, in himſelfe aſwell as in the text, hee hath the minde of God, his minde is as Gods is, his life as

Gods

Gods is, hee walkes as Christ walked, &c: he is conformed to the will of God, made partaker of the diuine nature, he hath a diuine stamp set vpon him, so that he is wholly a New creature.

Lastly, see what you doe in the Couenant: doe you endeauour to keepe touch with God and to please him in all things? and when you faile and come short of that you should do, haue you no rest your soules, till you haue been with God, & there shamed your selues in his presence, and made your peace? well and good then, for this you may trust to: If your greatest care be to please God, your greatest feare lest you should offend him, if you loue him best, rest vpon him, and cleaue to him most, if you make choyce of him for your life and happinesse; so as you had rather haue him, then a world of worlds, &c: if thus ye keepe touch with him, hee also will make good his couenant with you in all the particulars, so that your hearts shall be amended, your corruptions cured, your graces encreased, and all things needfull for life and godlinesse shall be confirmed and made good vpon you.

WE are now come to the close of the Couenant, the summe whereof is deliuered in these tearmes. *They shall be my people, and I will be their God.* We spake the last time vnto you of this Couenant, & shewed what a Couenant was in the ge-

generall, what kind of couenants God hath vouchſafed to make with his people, together with ſome other particulars then mentioned. It remaines now that we ſhould proceed to ſpeake of the perſons concurring (although differently) in this couenant, *viz. God and his people.* Something hath beene ſaid already of the people of God in a former point; therefore, we paſſe by that part, and come to the laſt of all, which is the vpſhot of all, and that that doth conſummate mans happineſſe, and cheifely ſeale vp Gods Loue vnto him: *I will be their God*, that is in ſhort; I'll binde my ſelfe to do for them, all that can be expected from a God.

Doctr. The point we would hence commend vnto you, is: That the height of mans happineſſe lyes in this, that he hath God for his God; that God is reconciled vnto him, and become a father, that God is pleaſed to be in couenant with him. Hence is it that this concludes the couenant here this is the end of all, and crownes all theſe former mercies aboue-mentioned. Wherefore doth God ſeuer a people to himſelfe from the reſt of the world, wherefore doth he worke a cure both vpon their inſide and outſide? all tends to this, *I will be their God*, &c. I o, this crownes all the reſt, and is the top of mans felicity, when God takes him into couenant.

For proofe of this point, we haue a double teſtimony, 1. from Gods ſelfe (and that ſhould bee ſufficient) 2. from the people of God.

God, when he had ſpoken much by way of promiſe to his Church, as that *he would giue them raine*

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Leuit. 26. *in the due season*, &c: so that they should eate of the old store, and bring forth the old because of the new: yea, that he would set his tabernacle among them, &c: at length he concludes all with this, ver: 12 *I will walk among you*, I wil euen neighbour with you, as it were, *and I will be your God, and ye shall be my people.* So 2 Cor. 6. 17, 18. *Come out from among them, and be ye separate, saith the Lord, and touch not the vncleane thing, and I will receiue you: And I will bee a father vnto you, and ye shall bee my sonnes and daughters, saith the Lord Almighty.* Loe, when God inuites a people, and speakes all mercies to them in one, it is thus; *I will be a father vnto you*, &c. As on the other side, when hee would shew himselfe most of all displeased with a people, and seale vp greatest wrath against them, he calles them *Loammi*, Hos. 1. 9. *Ye are not my people, and I will not be your God*; as if he had said, I am now diuorced from them, I haue discarded them, and turned them off; I'll owne them no longer, let them labour vnder this curse; *I'll be their God no more.*

And if with this Testimony of God, you ioyne the testimony of the Church, the point will be yet more plainly proued, *Psal.* 144. 15. *Happy is that people that is in such a case, yea, happy is that people whose God is the Lord.* They had spoken before of som special mercies, but this is it that crownes all, when God is pleased himselfe to come along with his mercies. See a like place, Psal. 33. 12. *Blessed is that nation, whose God is the Lord: and the people whom he hath chosen for his owne inheritance.* The honour and happinesse of a nation and people lyes in this, that they

they haue God for their God. And the ſame is true alſo of particular perſons, Pſal. 65. 4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach vnto thee, that he may dwell in thy courts*: we *ſhall be ſatisfied with the goodneſſe of thy houſe*, &c: there es beauty, goodneſſe, fatneſſe in Gods houſe, ſuch as will fill the ſoule of a man, and giue him as much as he can deſire.

Thence that exclamation of *Moſes*, Deu. 33. 29. *Happy art thou o Iſrael, who is like vnto thee, O people, ſaued by the Lord the ſheild of thy helpe, and who is the ſword of thine excellency*, &c: wherein ſtood the happines of *Iſrael* aboue other nations, but in this, that God was ſo neare them, God had made a ſpecial couenant with them? ſo that whether you aske the voyce of the people of God, or of God himſelfe; it is granted, that the top of mans happineſſe is to haue God for his God.

This you will more eaſily beleeue, if you conſider the Reaſons.

And firſt, when a man hath God, he hath all: for God is bleſſedneſſe it ſelfe, and all bleſſednesin the world is but deriued from him. God is, as eſſentially in himſelfe, ſo cauſally the root and fountaine of all happineſſe in the creature, and euery thing is ſo farre forth happy, as it partakes of God. Thus, thoſe creatures that haue a being, thoſe that haue life, thoſe that haue ſenſe, are ſo farre happy, and no further then as God pleaſeth to impart himſelfe vnto them: ſo much of God as any hath, ſo much happineſſe. But as this is true of the reſt of the creatures, ſo eſpecially of man, *Reaſ.* 1.

man, a creature capable of true happineſſe, and indeed made to bee happy in the enioyment of his God. For it is God alone, that can free him from that that makes a man miſerable, ſinne and the curſe: and it is God onely that can beſtow vpon him, that will make him truely bleſſed, Grace and glory. So that mans happineſſe lyes in God.

Reaſ.2. Againe, when God comes into the heart, all other comforts come along with him. If God once be your God, then Chriſt alſo is your Sauiour, the holy Ghoſt is your comforter; the Word is yours, the Sacraments yours, Angels, Saints, and al creatures are yours: *whether it be* Paul *or* Apollo *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours, both worlds are yours,* and why? *becauſe ye are Chriſts, and Chriſts is Gods,* 1 Cor. 3. 22, 23. ſuch an vnion there is between God and all the creatures, that in hauing him, a man comes to haue all.

Reaſon 3. Adde hereunto, the immunities and priuiledges of thoſe that haue God for their God. Wee haue ſpoken of many of theſe heretofore: The Prophet ſpeakes all in ſhort, Pſal. 84. 11. *The Lord God is a Sunne, and a Sheild, the Lord will giue grace and glory: and no good thing will he with-hold from them, that walke vprightly*: Looke whatſoeuer thing is truely good, and tends to the making of them happy, they ſhall haue it, as on the other ſide, whatſoeuer is truely hurtfull vnto them, and preiudiciall to their happineſſe, God will certainly preuent it, therefore they muſt needs be happy, whoſe God is the Lord.

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If God be the happineſſe of the creature; Take notice, firſt, of thoſe that ſeeke for happineſſe in other things. Theſe miſtake themſelues in the maine marke, in their vtmoſt end, and therefore muſt needs wander all the world wide. And this is the eſtate and condition of euery one of vs by nature; we all fumble indeed and grope after happineſſe, but few pitch vpon it, through miſtake of the thing wherein it lyes, and of the place where it is to be found, we ſeeke it, where it neuer grew, not in God, but in the creature. We deny not, but there are ſome delights and contentments to bee found in the creature, but not ſo much as can amount to true happines. The comforts that come this way are poore, leane, miſerable, a very dream rather then any thing elſe, as the Prophet ſaith of the hungry man, that in his dreame he eates, but at his awaking, behold, he is hungry; and findes it was but a dreame, and is therefore ſo much the more tedious to him: ſo thoſe that ſeeke, and found their happineſſe vpon the creature are ſure to be deceiued. They fancy to themſelues a kind of content, but 'tis but a dreame, a deluſion, there's no ſuch thing there to be had. *Vſe* 1.

But if there were any ſuch thing in the creature as theſe imagin, yet in thiugs comparatiuely good it is the part of a wiſe man to make choyce of the beſt. Now there can be no ſuch happineſſe in the creature, as in God; ſith the creatures receiue all they haue at ſecond hand, but God is eſſentially happy, the fountaine of all comfort, the God of all bleſſing. The creatures can giue no better

then

then they haue, they are imperfect, they are vncertaine, they are vnſufficient, therefore the comforts they yeeld, muſt needs be ſo too. The creatures are inferiour to man, and below him, therefore they cannot raiſe a man to true happineſſe, which is to be found in God alone: Here then is diſcouered a double folly in the ſonnes of men; according to that old complaint by the Prophet *Ieremy*, *Be aſtoniſhed ô ye heauens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord: For my people haue committed two euils, they haue forſaken me, the fountaine of liuing waters, and hewed them out ciſternes, broken ciſternes that can hold no water.* Ier. 2. 12. 13. here's a madneſſe in men that they will leaue the fountaine, and goe to a ciſterne, forgoe liuing waters for thoſe that are dead and vnſauory, forſake that that alwayes holdes water, for that that leakes, for broken ciſternes: And yet this is the courſe of the world, they leaue God the fountaine of all felicity, and runne to ciſternes that hold nothing, nothing at all. It is a great diſualuing of a cleare and liuing fountaine, when a man ſhall leaue it and cleaue to a ciſterne: And no leſſe diſhonour is done to God, when a man ſhall rnnne from him to the creature for happineſſe. *Eſau* heares profane to this day amongſt vs, and for what? why, for that he would ſell his birth-right (the ſeale of Gods Couenant) for a meſſe of pottage. And ſo for the *Gadarenes*, we look vpon them as men worſe then ſwine, becauſe they preferred their ſwine before God incarnate. And *Iudæs* remaines a curſe amongſt vs to this day for this, that

he

he rated his maſter Chriſt at the price of a ſlaue, he ſold him for thirty peices of ſiluer. And what leſſe doe we then *Eſau*, *Iudas* or the *Gadarenes* did when we paſſe by God, forſake God, and, as it were, kick vp God for a toy, for a trifle, for a thing of nought? For what are all the creatures compared to God, but as the drop of a bucket, or duſt of the ballance, as ſaith the Prophet, *Eſay* 40. 15. what's a drop to the whole bucket? what's the bucket to the well? what's the well to the ſea? Againe, what's the ſmall duſt of the ballance, to the ballance it ſelfe? what's the ballance to the earth? what's the earth to the whole vniuerſe? what's all the world to the great God, who made all with the breath of his mouth? Now therefore, to ſet ſo light by the Almighty, for that that is not as the drop of a bucket, or ſmall duſt of the ballance (for all nations laid together amount not to ſo much as that comes to, ſaith the Prophet, how much leſſe any one or ſome few of the creatures?) is the greateſt vnthankfulneſſe, the greateſt folly and ouerſight that can be imagined. And yet how many haue we amongſt vs, that for a very trifle, for a groate, for a peny, yea, ſometimes for a farthing will deny God, hurt their conſciences, hazard the loſſe of heauen, &c. Let the heathen bluſh at this impiety: would any of them euer ſell their Gods, and that for a bable, a thing of nothing: what a madneſſe then is it in them that for a very trifle will forſake God, and endanger themſelues to his fierce wrath for euer?

But if they be ſo much to bee blamed that pre-

ferre earth before heauen, what ſhall we thinke of ſuch as preferre hell before heauen, ſuch as rather then they'll deny themſelues in any ſinnefull luſt or paſſion, will let conſcience goe, God go, Chriſt goe, yea, heauen and all goe: Theſe what doe they elſe but preferre hell before heauen, Satan before God, &c: whileſt they will needs ſeek happineſſe in darkeneſſe rather then in light, &c.

Vſe. 2. Be wee all exhorted to reſolue at length where true happineſſe lyes, namly in God, if we ſeeke it any where elſe, wee doe worſe then looſe our labour.

This exhortation muſt be addreſſed to two ſorts of people: Firſt, to thoſe that are yet to come in, young beginners that haue not yet married themſelues to God. And for theſe, let mee perſwade them to reſolue vpon this truth, that there's no happineſſe to be had but in God: for a great part of their time is runne out with many men, before they know where their maine buſineſſe lyeth. Man was made for happineſſe, neither can his heart euer bee at reſt till it hath pitcht vpon ſomething which (at leaſt in his imagination) can make him happy: only herin lyes his miſery that he miſtakes himſelfe in the matter of his happineſſe, whilſt he vainely ſeekes it in the creature. Men might take *Salomons* word without trying any further concluſions. Vanity of vanities, ſaith hee, all is vanity, he ſpake it vpon experience: and when men finde themſelues (as they ſhall) diſappointed of their hopes and expectances, they will then ſay they are vanity and ſomething elſe too, namely, vexation.

Fo

For 1. the creatures are all finite, but man hath ſomething in him of infiniteneſſe, neither can hee reſt ſatisfied till hee finde that that's infinitely good. 2. The creature laboureth vnder Gods curſe vnto this day, and therefore cannot poſſibly make man bleſſed. 3. The creatures are all cumberous and troubleſome, ſo that a man had better not ſtand in need of them, then haue them, and therefore in heauen it ſhall bee our happineſſe not to need theſe preſent comforts, as food, clothes, &c: how then can they make vs truely happy? 4. Theſe comforts that come from the creature, are meerely partiall and particular, they ſerue not to all turnes, they cannot ſupply all our wants at once, money ſerues onely for one vſe, food for another, clothes for another, &c: but nothing for all.

Yea, but if a man put them all together, he may extract out of them a compound of true happineſſe? *Obiect.*

Firſt, ſhew me the man that can thus compound the comforts of the creature: who is hee that can ſay, that he hath a body to his mind, a heart to his minde, a houſe to his minde, that hath an eſtate, a wife, children, friends, neighbours, all to his minde. *Solu.*

But ſecondly, if ſuch a thing could bee, yet all this without God would yeeld no ſolid content. See it in *Adam*; hee, when he had fallen from God, was yet in paradiſe, a place of pleaſure, and for wealth, he was heyre of all the world. But what was all this to *Adam*, when he had loſt God

once? Locke vp to heauen and see it in the Apostate Angels, they were in heauen when they sinned, where God is specially present, and yet when they had lost God, heauen it selfe was a very hell vnto them: I doe verily beleeue they had rather a great deale haue beene in hell then in heauen; when vpon their sin they beheld such an infinit distance and disproportion between God and themselues: you see that though a man had al the world, nay heauen, heauen it selfe would be a very hell vnto him without God. Therfore, let no man seeke for happinesse in the creature, but sit down by this conclusion: All the creatures are very vanity and vexation of spirit without God.

Secondly, when you haue gotten thus far, conclude with your selues, that you must haue God, if euer you shal be happy. Indeed, al the world is in a manner conuinced of this, that there is no happinesse without the hauing of a God, and therefore rather then man will want a God, he will make himselfe his owne God, as hauing this principle within him engrauen, no God, no happinesse. Neither will euery God serue the turne for true happinesse, safety and content. A false god makes but a false happines, an vnsufficient god, an imperfect happines: so then if you would haue happinesse you must haue the true God for your God: for til then the heart of man, that was made for happines, can neuer be at quiet. For, as the eye being made for light is neuer at rest till it be brought to the light: and as the stomake, being it was made for meate, is neuer at rest till meat be giuen vnto it in due manner and in due season: so also the soule of man is ne-

neuer at quiet, it is not vpon its center, it takes no content till it hath God (for whom it was made) and not euery God neither, but that God that is described in the Bible, to be a God of al mercy and consolation, an infinite, all-sufficient Maiesty, hee that made heauen and earth by his word, that gaue vs our soules, and makes things to suite with our dispositions, &c. This God we must haue, or we cannot be happy.

How haue him? haue we him not already? Are we not in couenant with God as his people? Doe we not professe the true religion of God? Where is God to be found, if not amongst vs? *Quest.*

It is one thing to haue God in outward profession, and another thing to haue him in respect of propriety, as our God: We all haue God in regard of the profession of his truth, and the enioyment of his ordinances, and this is our happinesse aboue other nations. But this is not enough to proue vs happy, vnlesse we be in speciall Couenant with God: for these two are set together by the Apostle, without the Couenant and *without God in the world, Ephes.* 2.12. so that till God become his, by a propriety, a man can haue no sweetnesse, comfort, happinesse in any thing. Therfore striue to be able to say, *God, euen our owne God shall giue vs his blessing.* In other matters, we are all for proprieties. If a man see a faire house, he wisheth to himselfe, I would it were mine, so, if a fat pasture, a handsome horse, &c: he can scarce looke vpon any thing excellent or desirable, but he couets it for his owne. These wishes are sometimes sinfull and *Answ.*

vnwarantable, alwayes they are bootleſſe & vnſufficient: But it is both lawful and profitable to wiſh, Oh that God were mine! oh that he would pleaſe to receiue mee into the number of his people, to bleſſe me, and to take me for his ſeruant.

And this I dare vndertake that neuer any man deſires in good earneſt, but, he obtaines it, God beſtowes himſelfe on that man, that in true deſire would haue God for his God.

Therefore, labour all you can to get him for your owne; but how your owne? firſt, get God reconciled vnto you, otherwiſe hee *is a conſuming fire*, not a Father, but a Iudge; not a friend vnto vs, but an enemy; he that hath not God for a Father, hath him for an enemy: and oh what an vnequall match muſt that needs bee, when mortality muſt wreſtle with immortality, when the pitcher ſhall ſtriue with him that made it, and daſh againſt the Rock that will certainely breake it in peices. It cannot but goe hard on mans ſide, when God ſhall ſet againſt him: And yet this is the caſe of vs all; either God is our God or our enemie. Therfore labour to be reconciled to God, and make peace with him: you know what *a fearefull thing it is to fall into the* puniſhing *hands of the liuing God*; when the beſt men apprehend him as diſpleaſed, and frowning vpon them, and that he will not looke ſweetly vpon them and receiue their prayers, this kills their very hearts, inſomuch as ſome wiſht to endure hell rather then Gods diſpleaſure; yea, they haue held it much better to lye in hel a thouſand yeeres, if then God would ſmile vpon them,

and

and ſhew them fauor, then to haue his diſpleaſure: Therefore labour a reconciliation, goe to your peace-maker Chriſt, take him vp in your armes, ſet between him God & your ſoules, pray him for Chriſts ſake to be reconciled vnto you: And *take hold of the word of reconciliation committed vnto vs, who are Embaſſadours of Chriſt; as though God did beſeech you by vs, we pray you in Chriſts ſteed, be ye reconciled to God*, 2 Cor. 5. 20. Loe, God intreates you for a peace, oh take the hint, and ſay, Lord, thou ſueſt for a peace to me, I alſo ſue for peace with thee: thou entreateſt me to be reconciled, behold, I entreate thee, I entreate thee, that it may bee a match betweene vs, and that there bee no longer ſtrangeneſſe.

Secondly, reſt not in being reconciled, but ſtriue to be vnited vnto him, get a vnion with God, not a vnion of peace onely, but of grace too; which is the foundation of the other, it is knowledge, faith, loue, dependance vpon God and ſuch like graces, that doe vnite vs vnto him: by theſe you muſt go out of your ſelues, and cling faſt vnto him, as your life and happineſſe, in whom you liue more then in your ſelues.

And this Vnion once made, come on to a communion with God, for it is that that makes a man happy. Indeed Vnion with God giues vs right, but communion giues the fruition and ſenſible enioyment of all; what is a man the better for hauing a brother, if he neuer ſee him, if hee neuer make vſe of him? what good is it to haue a friend in the court, and neuer receiue any benefit by him:

so what is it to haue God for our God, if we fly not vnto him, if we make not vse of him. Therfore be much in Gods presence, runne to him by prayer, heare him in his word, reade him in his bookes, peruse his promises, euery day let him heare from you, looke him in the face, visit him often, walke with God in the light as he is light, for herein stands your happinesse and comfort, because hereby you haue communion. 1 Ioh. 1.

Secondly, for such as are already in couenãt with God, and so haue laid hold of true happinesse in him, let them be exhorted to deale as good husbands vse to doe in like case, when they light vpon a good bargaine, they step not backe, they slip not the opportunity, but labour to get all good assurance thereof, and to bind it as fast as they can for present, and afterwards more, as counsell shall direct them. Here you know what a man will do, lay earnest of the bargaine, draw writings, call in statutes, leuy a fine, &c; make all as sure as possibly he can. The same must wee doe here, wee haue God in bonds to vs, if we goe not back, hee will not onely make the matter as sure as you can: giue ouer these May bees, leaue this houering, these vncertainties; I cannot tell what to say of my selfe, I dare not say, I am not a child of God, and yet I rest somewhat doubtfull thereof, &c: but driue it to an issue, secure this maine point, yea, adde to your assurance of this, that you are in speciall couenant with God, and that he is yours: get more and more euidences of this to your selues. This is needfull to be done, this is comfortable

to

to be done: for all the particular promiſes depend vpon this maine charter, that God is our God: therefore put it out of all queſtion.

How ſhould this be done? *Queſt.*

We told you before in part. Firſt, you muſt deny your ſelues 1. in euery ſin, for while wickednesse pleaſeth a man, and is held as ſweete meate vnder his tongue (as the Scripture ſpeakes) he cannot be ſecured of Gods fauour. 2. as you muſt deny your ſelues in your luſts, ſo in matter of merits too: The Papiſt is therefore ſo vncertaine, and hangs looſe in this maine point, becauſe he founds his happineſſe vpon himſelfe, and ſeekes it by his owne good workes. 3. deny your ſelues in your ſenſe, conſult not with carnall reaſon, but go quite out of your ſelues, and reſt wholly vpon the word. *Anſw.*

Secondly, theſe things thus done, build forward: Looke 1. vpon ſuch ſignes of ſaluation as are moſt generall, and moſt ſenſible; as 1. for your company, what ſide doe you take? what company doe ye delight in? 2. for your affections (they are ſenſible things) ſee whether ye hate ſin, whether you loue goodneſſe, what doe yee moſt thirſt after, what doe ye prize moſt, delight in moſt, &c: and accordingly make iudgement of your ſelues.

2. Then adde hereunto thoſe other notes of ſtronger Chriſtians, of a man in Chriſt, neuer ceaſing till you haue ſettled this to your ſelues, that God is yours. This is that wil ſtand you inſteed in the

the euill day. Now, while the ſeaſon is cleare, and all things goe well with men, God is of no reckoning with them, they can ſhift well enough without him; but when ſickneſſe comes, when they ſhall lye vpon their death-beds, and at the day of Iudgement, when the fire ſhall be about their eares, then God will be God to a man, then Chriſt will be Chriſt, then it will appeare what cõmunion with God is worth, &c; and things ſhould be prized now as they will proue then.

Vſe. 3. Inſtruction how to iudge of mens happineſſe, namely, by their relation to God, and cõmunion with him. As any man hath more intereſt into, and acquaintance with God, ſo is he to bee eſteemed more or leſſe happy. Neuer aske the world who is the happy man, for this is (ſaith a father) as to aske a ſicke mans opinion of the reliſh of meats, or a blind man what he thinkes of colours. The world vſually ſpeakes in this queſtion according to its wit, oh ſuch a one, ſay they, is an happy man, he doth gayly well, for he hath a great Liuing, a faire houſe, &c: Againe, ſuch a one is made, for he hath a great wind-fall of late, he hath wonderous luck, he hath met with a great match, &c. A third cannot doe amiſſe, for he is held vp by the chinne by ſuch and ſuch good friends, and how can he miſcarry? &c.

Ambr.

How's this? how's this? my brethren, is a man therefore happy, becauſe he hath ſuch goods and ſo much money, becauſe hee hath a little land, a few ſheepe, a daily friend, &c? I would faine know what finne theſe can keepe from the ſoule, or what

ſoule

ſoule they can keepe from hell? (and can a man be happy in hell?) No, but he alone is to bee reputed rich and happy, whom God loueth and fauoureth, neither can that man euer doe amiſſe, that hath him for a daily friend: Other friends, though neuer ſo kind, may be dead; or their affections or their abilities to doe vs good may be dead: onely God is conſtant in his loue, and for his power, he is ſtill one and the ſame; therefore, *he is an happy man that hath God for his God*, that is in ſpeciall couenant with him, and he alone.

Yea, but many of theſe you call happy men haue wants enough? *Obiect.*

It is one thing to be without, and another thing to want, Gods people neede not many things, and therefore they want them not, although they haue them not; we ſaid before that it is a greater happineſſe, not to be in need of theſe outward things, then to haue them in all abundance. *Solu.*

I, but they want neceſſaries, many of them? *Obiect.*

One thing onely is neceſſary, and that they are ſure to haue, beſides God will withhold from them, no other thing that's good for them, that ſerues to make them good; as on the other ſide, they are ſure to feele no euill that ſhall impeach their happineſſe. Therefore, let vs bleſſe ſuch men as the richeſt, greateſt, happieſt and moſt honourable of all men. Chriſt is not aſhamed to call them brethren, ſaith the Authour to the Hebrewes, God is not aſhamed to be a Father vnto them, and ſhall we be aſhamed of them whom God doth honor? *The righteous is more excellent then his neighbour*, *Solut.*

ſaith

ſaith *Salom.* of greater parentage, of greater place, of greater expectation here, and ſhal be of far greater entertainment at the laſt day: this is true in the ſpirituall, not ciuill regiment, and ſo take it.

Vſe 4. Comfort to all thoſe that are in Couenant with God, that haue the Lord for their God, &c: when ye ſhall heare men boaſt, and ſay: This ground is mine, or this lordſhip belongs to me, you may ſpeake all in one, and ſay: God's mine, God's mine; he is my portion, he is mine habitation, he is my life, all that I truſt to, all I ſtand in need of: If God be thine; al that's contained in this couenant is thine, all in the Bible's thine, all comforts, all creatures are thine in right, and thou ſhalt enioy them, when thou ſhalt moſt need them: All in Chriſt is thine, his loue, his graces, his merits, &c; what ſhould we ſay more, God's thine, God's thine, and al that is in God is for thee, his truth for thy ſecurity, his loue for thy comfort, his power for thy protection, &c, in a word, all Gods excellencies and perfections are thine.

Obiect. How then is it that I ſuffer want of theſe outward comforts?

Sol. What father doth not chaſtiſe and reſtraine his child during his minority. A Prince is not ſet vpon the throne preſently, ſo ſoon as euer he is born. God beſtowes good things vpon vs by times, and as we are able to receiue them, and in the meane time, we ſhall haue all things ſo farre as may conduce to our eternall happineſſe.

Obiect. Yea, but for ſpirituall things, God hath vndertaken to mend our hearts, and to make a ſupply of all needfull graces, &c? Here's

Here's a couenant you see, that God makes with his people, and there is euer some distance of time passeth betweene promises and performances. No man entreth into bond for the payment of money, and payes it presently, God will do all in his time. *Sol.*

Yea, but I sue to God for grace & obtaine it not? *Obiect.*

And sue still, for thou neuer suest for grace but thou gainest somewhat. Grace is a precious thing, and God bestowes it vpon vs, as we are able to receiue. *Sol.*

It is one thing to drinke a cup of beere; and another thing to drinke a cup of spirits or of hote-water, for this must be taken in by degrees, by little and little. If God should giue vs all at once, we should be in danger of being drunk with pride, security, &c. Besides, we haue been sick men, and being hardly recouered are still very crazy, therefore God sees it but needfull for vs to eate a little and often: but if ye be in couenant with God, and make your vse of it by presenting it to God, and pressing him with it, hee will surely stand to his word, and be as good as his bargaine.

But how shall I know whether I am in the couenant, and that God is my God? *Quest.*

We haue answered it already: Take this for present. First, God conueyes himselfe to such, and makes them partakers of his holinesse. Hast thou then of the diuine nature in thee? hath God conueyed into thee, of his wisedome, holinesse, mercy, meekenesse, &c? hath hee giuen thee a new iudgement, a new will, new affections? hath hee *Answ.*

God takes & we giue full possession.

taken

taken poſſeſſion of thine heart, and is there ſome-thing of God put into thee? &c.

Secondly, haſt thou put God into poſſeſſion of thy ſoule, doſt thou reſigne all to him, layeſt thou all thy comforts on him, ſo as thou reſolueſt to haue no God, no husband, no father, but him? God is thine.

Thirdly, ſee what vſe thou makeſt of the Co-uenant, how doſt thou prize it? (indeed if thou well vnderſtandeſt the worth thereof, thou wilt ſet no price vpon it. *Thouſands of gold and ſilver*, what are theſe to *Dauid*? one word of Gods mouth is much better then all, when a Chriſtian ſoule is drooping vnder ſome temptation or corruption, there comes a word of God, a promiſe as he is reading or hearing, which is more worth to him then ten thouſands of gold and ſiluer, &c: Doeſt thou finde it to be thus with thee, be of good comfort, thou art a right happy man, for God is thy God; and therefore in his due time, all the diſtempers of thy ſoule ſhall be healed and remoued, he is ſtil in curing them, till he haue perfected the cure; where he lights on *a bruiſed reed*, *hee breakes it not*, where he findes *ſmoaking flax*, *he will not leaue till* he hath brought foorth iudgement to victory. Art thou ſo weake, that thou canſt not ſtand high-lone, he will make thee to walke in his ſtatutes, &c. In a word, if ye wil heare my voice indeed, *Exod. 19.5.* not in flouriſh and complement, but in good earneſt, and *keepe my couenant, then ye ſhall bee my chiefe treaſure, euen a kingdome of prieſts, and an holy nation: And ye ſhall be my people, and I will be your God.*

Pſal 119.

FINIS.

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TWENTY FOURE
SERMONS ON THE BEATITVDES,
Taken out of the fifth of *Mathew*, the twelue first VERSES.

MATH 5.1. *And seeing the multitudes, he went vp into a mountaine, and when he was set, his Disciples came vnto him.*

2 *And hee opened his mouth and taught them, saying,*

3 *Blessed are the poore in spirit, for theirs is the kingdome of heauen,* and so forward to the 13. verse.

THis TEXT doth iustly challenge our best attentions, the Auditory is great, the Preacher glorious (our blessed Lord) the Sermon long, supposedly, the first certainely, one of the fullest that the LORD of Preachers euer made, the matter handled, most heauenly, and the order more then methodicall. For our part, we fasten

but vpon one part of it, where note: 1. The preparation to it: 2. The prosecution of it. We beginne with the first, where the motiue first offers it selfe, his sight of an Auditory, and that great, that's the first thing, and the second is the manner of our blessed Sauiours behauiour and deportment: First, hee takes the hill, and being there settled, Secondly, he sits downe, and being so sate, and his hearers placed, hee opens his mouth, (in the third place) and falls to worke. The first word that falls from his blessed lips, is a blessing, but of the matter anon. Meane while, let's looke vpon the particulars already mentioned, where, before I goe any further, I craue leaue to vse mine owne method (without the least contempt of others) and my liberty (with fitting modesty) in taking vp such interpretations and collections, as shall seeme to mee most agreeable to the Text in hand, and the auditory in sight. I am very sensible of the richnesse of this Scripture, and variety of mens conceits about it; you will giue mee leaue to follow what I conceiue fittest, and, to speake popularly in a popular auditory, once for all let mee tell you, I reuerence antiquity as much as who doth most, and make vse of as many ancients and moderns as my purse can buy, and my strength will beare; if I rather read then name them, it is for your sakes, and so I pray you take it.

Vide Caietan: *in* Lentac. *Pareum in loc: alios q;*

For the words, many things are disputed, touching these beatitudes in generall, which wee will passe by, we onely touch vpon such things as giue light to the words, and way to instruction, and

and that's all, First, where 'tis ſaid, that our Sauiour tooke the mount, it is queſtioned wherefore hee did ſo, and wee thinke it ſafeſt to ſhunne doubtfull myſteries, and to ſay as the Euangeliſts doe. *Hee went vp*, 1. *to pray*, and then *to preach*; that's in *Luke*, this here. Next 'tis queſtioned how the Euangeliſts muſt be accorded, when one ſaith that he came downe the hill, the other, that he went vp; the anſwer is, hee went firſt into an higher hill, or place to pray, and after came lower to preach, that's the laſt, and (I thinke) the beſt of *Auſtins* reſolutions; as for the hill its ſelfe, and the ſtone where Chriſt is ſaid to ſit, I heare what men ſay, and trauellers yet report, but I loue not heare-ſayes in grounding points. Well, we find him on the mount, what's his geſture and behaviour there? 1. He ſits: 2. He opens his mouth, &c. I'll deale plainly, I abhorre myſticall ſenſes and allegories, where the holy Ghoſt is not our warrant; I dare not ſay, that our Sauiour ſate in a myſtery, as ſome Ancients doe, nor can I ground a generall inſtruction, vpon an occaſionall geſture, more then this: Our LORD ſate preaching, therefore 'tis lawfull in it ſelfe, whether neceſſary, let them conſider who thus inferre, the LORD ſate at Sacrament, therefore wee muſt whether hee ſate at (our) Sacrament, is more then I know, whether hee purpoſely ſate to binde vs to the like, is more then any man (I thinke) knowes, and till that be cleared, I dare not vrge neceſſity; neceſſity? What? *Præcepti* or *Medij*; but our Sauiour opens his mouth, and teaches; what's that?

Of which, *Vide* Aug. Hilar: &c. *aſcendere dicitur qui ad ſummum peruenit, qui in medio ſubſiſtit.* Chamier. *l.* 12. *c.* 10. Tom. 3. *De conſenſ. Euang. l.* 2. *c.* 19. Bunting, &c.

Pro hic & nunc Dr. Deniſon *de Sacr.*

I will not descant, it is true, our Sauiour taught with his hands, as well as with his mouth, and it is as true, that many open their mouths, and yet doe not teach, at least the people; but meant he *Matthew* so much? I trow not; what then? doth this phrase necessarily imply this to bee his first Sermon, or that now new matter comes to be broched, neuer before vented, touching euangelicall counsells, &c. No neither, but the speech is Ebrewish, and sounds as much as hee beganne to speake, or if there be any more in it, it denotes: 1. The deliberate and aduised: 2. The cleare and free manner of our Sauiours, speaking, as the like phrase is vsed. *Pro.*31.26. *Act.*8.35, &c. Well, hee sits, hee teaches that people, lets vs now (after him) teach you, wee will but touch vpon the circumstances, because wee hasten to the Sermon it selfe.

As *Chrisost.* and *Theophy.* Comment.

Vide the Iesuites *ad loc.*

Doctr. 1. Our Sauiour sees, and then teaches: Hence conclude, that. The sight of the auditory quickens the Preacher, the obiect quickens and affects the sense, the sense the vnderstanding, the vnderstanding the will, the will the whole man, and namely the tongue, hence this sight hath such an influence into these speaches; the Lord Christ, sees and speaks, and would all his messengers see their people oftener, perhaps they would speak oftner too, but what affects in an Auditory? 1. Fulnesse and greatnesse, who would not cast his net amiddest multitudes of fishes, this our Sauiors motiue here, argument else-where, both for *Praying*, *Math.*9.38. and *Preaching*, *Act.*18.10. Secondly, alacrity and

and readineſſe, when they come vpon the wing, as the doue to the window, *this opened Peters mouth, Acts* 10. 3. Attentiueneſſe, and tractableneſſe, when they hang vpon the Miniſters mouth, as birds doe vpon their dammes, *Luk.* 19.48. 4. Fruitfulneſſe and growth in knowledge in obedience, this puts life into our prayers and ſtudies at home, into our labours and application abroad, this opens the heart, the eye, the mouth, all, and the contrary to this, kills your teachers, a thinne, heauy, ſleepy, froward, fruitleſſe people ſtops the mouth, ſtraitens the gifts, dead the ſpirit of a Paſtor; and a people enlarged in their gifts and affections, carry a Preacher beyond himſelfe, and make him more then himſelfe; I haue heard much talke of barren Miniſters, of ſilencing Miniſters and the like: ſhall I tell you; a barren people make a barren Miniſtery, a cold auditory, a cold Sermon; a dead Pariſh, a dumbe Miniſter; nothing ſhuts our mouths and ſilences vs ſo much as our own auditories were they quick and nimble in finding eares & hearts, the great Biſhops of our ſoules would ſoone finde his tongue, as you finde it here.

Doctr. 2.

You ſee what occaſioned this Sermon, now looke vpon our Sauiours pulpit, hee ſate on an hill: when the heart is willing to goodneſſe, it will finde meanes and opportunities of doing it. A good heart is a good contriuer, it will not be to ſeeke of time and place, and other fitting circumſtances: witneſſe our bleſſed Sauiour, it was his meate and drinke, to doe his worke, and therefore

An hillock, a ſhip, a table, any place (almoſt) ſhall ſerue for a pulpit, for a chappell: witneſſe Saint *Paul*, his heart was prepared, and then hee could pray in the goale, ſing in the ſtocks, preach at bar, and can you maruell? the heart, or will is a great Princeſſe, and hath a great command; ſhee ſharpens wit, quickens ſenſe, employes hand, tongue, foote, all the man, all about the man. Againe, the Lord who eyes the heart, anſwerers men according to their heart, free hearts with faire opportunities; when a heart is preſent, occaſions ſhall be offered on Gods part, and will bee taken on mans. Therefore,

This takes off the idle excuſes of all ſluggards, one would preach, but hee hath a bad memory, an ill vtterance, a dry body, a worthleſſe people, and that is the reaſon of his negligence: the reaſon; nay, that is the pretence, the reaſon is, hee wants an heart: another would pray with all his heart, but his houſe is too too incõuenient, he hath no priuate place; a third would read, but he hath bad eyes, and no fitting booke; a fourth would heare Sermons, but he hath ill legs, and wants a ſeate, a fifth would gladly doe ſome good, but he cannot light vpon a good opportunity and fit ſubiect: iuſt ſo your idle vagrant, hee would worke for his liuing, but no body will hyre him; hee would worke, but he wants cloathes, cloathes you giue him, but then he wants tooles, you ſupply him with tooles, but the truth is, he hath an infirmity, he is lame in his limbs and ſickly, nay, the truth is, he is lame in his will & ſicke of the lazies;

were

were the will right, these excuses needed not; mark it in your children, when they go to schoole-ward, somewhat is euer in their way, now they want their hats, and then their books, and then paper, and then quils, and next their breakefast, something still when their errand lyes that way; but when they come homeward, how then; they can play without hat, neuer dry or hungry, then there is no lameneſſe, ſickeneſſe, nothing wanting but time and day light; the reaſon of this, they want affection to their books, none to their ſports, hence the difference; it is ſo with men alſo, thou wouldſt pray, but thy houſe is open, &c; heare, but thy ſeate is farre off; reade, but thy leiſure is little, &c: heare me, mend thy will, and all this is holpen; did that ſtand rightly diſpoſed, a barne, a ſtable, a buſh, a furrow ſhould ſerue for an oratory and a cloſſet to pray in; thou wouldſt ſpare time from thy meate, from thy ſleepe, but thou wouldſt reade, a mat ſhould be thy ſeate, thy legs a pillar, thy feet a pew, but thou wouldſt heare; therefore fault not occaſions but thy ſelfe, a ſluggard neuer wants an excuſe, lions be in the ſtreet, as *Salomon* ſaith of him; and a willing mind neuer wants meanes in ſome meaſure.

2. Therefore mend the will, and all is mended, as the ſoule doth not find but make it ſelfe an habitation, and fit it ſelfe with organs: for it is true in naturall reſpects, ſo doth it in ſpirituall too; a willing preacher carries his pulpit in his heart, a willing hearer his ſeate, a good ſtomacke will make a table, a ſtoole, a cuſhion of the ground,

giue him meate, and hee will tell you that knees were made before ſtooles and tables, hands before kniues, thinke the ſame of ſpirituall affections; edge and whet them, and they will ſupply or diſpence with other neceſſaries.

You ſee his pulpit, his cloth and cuſhion, this ſerueth the turne vpon occaſion, but this is no rule in a ſetled Church: they that thinke any barne, houſe good enough for God, any board, ſtoole, table, pulpit good enough for his meſſenger, haue no more religion in them than what they put into their purſes: But now ſee our Sauiours geſture, he ſate, and ſo they doe in ſome Churches, and ſo ſhould we, if the argument were concludent from a feaſt to a ſitting; for ſure Chriſt feaſts vs in the Word, aſwell as at the Sacrament, but we touch'd
Doct. 3. that before, all that now we note, is this: The holy Ghoſt obſerues the very geſtures of Chriſt in Gods worſhips, his ſitting, ſtanding, leaning, groueling, but why? 1. becauſe euery action of
Vſe. 1. his is for our inſtruction, though not imitation euer. 2. becauſe God would doe vs to know, that his eye is vpon all his worſhipers: here wee mought fall vpon Popery, which brings vp an ill report vpon the ſacred writings of God, as if they ſmelt of ſome vnſufficiency, were but a partiall rule, and had not in them a full and ſelfe-ſufficiency: what? doth God deſcend to circumſtantials, and is he defectiue in the ſubſtance? Doth hee ſo often repeate *ex abundanti* the ſame thing, and in the meane forget any maine point? Doth hee acquaint vs with the very geſtures of our Sauiour,

and

and in the meane leaue out some doctrines and articles? Doth he record these Sts. saluattions one to another, and ouer-slip necessarie instructions of his owne? Let bastards emplead his last will and testament, whilst they please, as if it were imperfect, euery true sonne will say with their elder brother, *I adore the fulnesse of the Scripture.* Ierom.

But I had rather speake to you; hence see what an eye is vpon you in Gods worship, true, he *is a Spirit*, and desires such to worship him, who doe it *in Spirit and Truth*; but withall, he that made thy body aswell as soule, and redeemed that, and will glorifie that as well as this, hath said, that euery tongue shall confesse him, euery ~~knee~~ bow to him, and hee will see it done: There ore looke thou to thy foote, to thine eye, to thine eare, to thy head, to thy knee, to thy gesture in Gods presence, for the Lord doth: And doe not vnder a pretence of superstition proue thy selfe prophane, nay, vnmannerly and clownish as many doe, who come before God, as he before *Cæsar*, fearing nothnig, but that they should be too mannerly. Ioh. 4 24. Rom. 14. 11.

The Preacher hauing taken his place, the hearers (the Disciples first, the people next) take theirs: so it should be; the preacher once settled, the schollars should place themselues with best conueniency, this preuents confusion and disturbance, conduces to both order and edifying, hence this obserued of old in *Ezra's* dayes, & elsewhere, and since in the new testament: Wee onely touch vpon it, in regard of the new disorders; if you repaire to Cities and more populous places, you shall *Doctr.* 4. Nehem 8.4. & 9.4.

shal sooner see the face of a Faire than of a Church such tumbling, brawling, clapping of pues, as little beseemes such assemblies, 2 if you looke vpon your Country-meetings, you shall finde that many come more for mans law, than Christian Gospell; to see rather than to heare; so they bee Church, and keep their own seate, it matters not, what they learne whether they heare; And hereof is it, that they profit so little; profit should they be examined by their Pastors, as the French man was by his Preacher, what they heard, they might truly answere what he did, that they knew not what language the preacher vsed, French or Latine, Latine or English: It is a blushfull thing to be vnciuil in the congregation before men and angels, and the Lord of both, but to take Gods name in vaine, to come in vaine, to sit and heare in vaine; this is horrible and neare to cursing.

The last circumstance (he taught the people) here is a preachers worke, he must haue a mouth, that must be opened, and so opened, that he teach and the people may learne: Such a one was Christ Iesus, such a one would S. *Paul* haue to receiue orders, 1. he must be apt to teach 2 he must actually teach, hee is Christs mouth and deputy, and must represent him to the people, and this is his errand and office, hee must learne that he may teach, as the Hebrew prouerbe runnes, but whom must he teach? the people, the flocke depending on him, what? the whole Counsell of God, so farre as concernes them; how? freely, plainely, as they are able to beare it, so did our master, and this is to teach,

διδακτικὸς. διδάσκειν.

Discendum propter docendum.

as

as *Auſten* notes in that excellent diſcourſe, &c. Here is our worke, and here muſt we ſweate, but what muſt you doe? 1. you muſt learne, come and ſit at the feet of your Gamaliels, as ſchollers, not as Maſters, as many doe, and 2 your muſt reciprocate; if we giue you ſpirituals, you owe vs temporals, *Cor. 9.* were wee but Catechiſts, you heare the Apoſtles Canon, *Let him that is taught or Catechized, make his teacher, partaker of all good things*; you haue the beſt of our time, of our wits, of our inuentions, of our blood, of our ſpirits, you owe vs of the beſt of your temporals in S^t. *Pauls* iudgment; conſider of it, you looke for food, and ſo do wee, we muſt not ſtarue ſoules, neither muſt yee ſtarue bodyes, you expect plentifull teaching, performe plentiful meanes, men cannot liue without bread, nor ſtudy without bookes, nor preach without ſtudy, vnleſſe you hold boldneſſe, zeale, prating, preaching. *ob.* Wee giue them what law affords them: whoſe Law? Gods? we aske no more, mans? take heed of preſſing too much ſtatute-wages, leſt Miniſters reſolue vpon ſtatute-worke: let the ſtrife rather be, who ſhall exceed other in feeding, in doing duty, you or we. But we haue ſtayed longer than I meant in the preparation; the Lord ſaw fit to premiſe it, and we did not dare to neglect it. Trow wee come forward to the Sermon it ſelfe, wherein our Sauiour declares himſelfe, a moſt wiſe and skilfull builder. wiſedome ſtands in ſorting things to their right ends, by the fitteſt meanes, the end whereto all men are carried, and whereat they aime, is happineſſe, herein:

Non dicitur quod non intelligitur. vid. Auguſt. de Doctr. chriſtiana.

Galat. 6

herein all concur, at leaſt formally (as they ſpeake) though not for matter; I meane, all men would bee bleſſed and happy, though they doe not all ſeeke it in the ſame thing: hence our Sauiour beginnes here, and proiects this firſt, and then 2. for the obtaining of this, propounds the right way and meanes, ſuiting ſupernaturall meanes to a ſupernaturall end and bleſſing. Touching which end wee haue ſomewhat to ſay in generall before we deſcend to the particular; we will not trouble you with the infinite diſputes and diſcourſes, which are extant vpon this ſubiect, but confine all that we meane to ſpeak, vnto two heads, whereof the firſt is this: Happineſſe is yet feiſable and attaineable by man in this life. The next this:

Vid. Seneca de vit. beat. Ca. 1.

It much imports and concernes man to know, where this his happineſſe lyes, and is to be found. It was my meaning to haue handled one at leaſt of the twaine at this time, but I ſee the time ſpent, and finde my ſelfe ouer-matcht with a Church, therefore I adiourne both.

The

The ſecond SERMON.

The laſt day wee laid downe two concluſions, whereof the firſt is this: There is bleſſedneſſe or happines as yet attaineable in this life; It is yet poſſible for man to be bleſſed, and that in this world: we firſt explaine our ſelues, and (that done) we make good the point. Poſſibility implyes power; power is either actiue or paſſiue; the concluſion is, man hath no inherent actiue power of his owne, whereby he may aduance to happineſſe, onely a paſſiue power or capacity he hath. 2. happineſſe is either full, entire and compleate, or elſe is onely ſubſtantiall and initiall; happineſſe, for ſubſtance, is here attaineable, though not in fulneſſe of degrees, and this appeares by teſtimony of God, who affirmes it of men, here for the preſent, and of this eſtate which is onely *viæ*, euen in this our pilgrimage, thus the *poore* (a pilgrims eſtate) *is bleſſed, the mourner* (the pilgrims caſe) *is bleſſed, the hungerer, the perſecuted bleſſed*, bleſſed for the preſent. as well as in reuerſion, ſo ſaith God.

Auguſt. de ciuit. Dei l. 19. cap. 20. 27.

2 Of men firſt wiſe men, all your Philoſophers yeeld an vtmoſt end, a ſouereigne good (1. an happineſſe) and here attaineable for ſubſtance, though not in perfection of degrees. 2. all men, though they agree like clocks about particulars (where-

Vid Arist. Ethic. vlt.

Vid. Auguſt. de Ciuit. Dei, l. 19. cap. 1. Viuere omnes beatè volunt &c.
Vid. Senec. de vit. beat. ca. 1.

(where ſo many men, ſo many mindes) yet they concurre in the maine, all would be happy in the Generall, and God and nature which doe nothing in vaine, haue not for nought emplanted this deſire: euery creature is made for an end, and that end is its happineſſe (I meane) its perfection; man is the King of Creatures, and therefore made for, and capable of an higher happineſſe, he is here capable of vertue, of grace, of holineſſe, therefore of happineſſe, he is here capable of greateſt miſery, therefore of felicity, hee here works for an end, and ends (one or many imply an happineſſe) he is here capable, nay poſſeſſed of Gods Image in part, there is ſome maieſty in his face, luſtre in his complexion, Lordſhip ouer the creatures, there is ſomewhat diuine in his vnderſtanding, in his ſpirit, and this naturall Image (as ſome call it) conclude a capacity of more, and ſurely, if God hath communicated to euery *ſpecies*, ſo much happines, as he hath fitted them for, wee cannot conceiue that man amongſt the reſt ſhould be quite excluded; nay, why did Chriſt Ieſus become man; but becauſe that whole *ſpecies* (mankind I meane) ſhould not be quite abandoned: but why ſtand I vpon theſe diſcourſes? man in this life may haue heauen in his heart, faith, loue, feare, ioy, &c; may haue Chriſt his head and husband betrothed, the holy Ghoſt his inhabitant & cōfort, God his Father, therefore in this life he may be bleſſed.

Vſe. 1. Is man capable of happineſſe? Firſt, let iniquity ſtop her mouth; ſay, man fall into miſery, whoſe is the fault? not Gods: Nothing comes from

God

God, but Goodnesse; from happinesse, but happinesse.

Secondly, he hath giuen man a nature capable of felicity, hee at the first put him into possession of happinesse. And settled him in a blessed condition: He vndid himselfe alone.

Obiect. How could he choose, when God had ordained and damned him to misery? *Answr.* First, its not so, for there is no damning to misery, without relation to sinne: so first, he had destroied himselfe, and then God left him vnder his owne ruines. 2. If so, yet decrees do not compell to sinne (being secret; And this presupposing sinne) no more, then a capitall law, necessitates to murder. But the matter is, God did not decree him to sinne; if we speake properly of decrees.

Obiect. But God deserted him, and then, hee must needs fall? *Ans.* There is a double desertion; one such, as that he cannot but fall (2.) Such, as that he may fal. God made it not impossible to him to stand; but onely possible to all or stand: But God foresaw the issue? True (1°) but foresight is not causatiue; *Ioseph*, he foresaw a Famine, but caused it not: God was not bound to giue and keepe a stocke both. *Ob.* But his not preuenting it, argues his willingnesse of mans misery? *Ans.* It argueth his delight in glorifying himselfe by manifesting his excellencies. As for misery, its not any obiect of delight or desire at all. *Ob.* But, what is this to vs, we are now depriued of possibility of saluation. *Ans.* Our nature is not, if any person hath depriued himselfe, whom

Obiect.

Vid Aqui quod lib. 11. art. 3o.

whom will hee blame, but himſelfe; who is ſtill vnwilling to bleſſedneſſe in Gods way: *Why will you die, oh houſe of Iſrael* (ſaith God) *yee would not*; ſaith Chriſt: we may reſolue all mans miſery into that principle, mans will, and ſpeake and walke according to the rule preſcribed vs, and not foolishly and ſaucily charge God, as *Iob* did not.ca 1. when we vnderſtand not our ſelues.

Vid. Caiet. in Rom. 9. quam optime

Vſe 2. Here bleſſe Gods goodneſſe, that hath not left vnder his owne curſe and miſery; this goodneſſe of his is commended; Firſt, from the motiues, God did this freely, when wilfully wee choſe death, catcht our fall by rebellion, did not deſire God. 2. from the meanes, by plunging Chriſt into miſery, all our ioy flowes from his ſorrow, our cõfort and honour from his ſhame. 3. from the matter, hee made the bone ſtronger then euer it was made, I meane, vs more happy then other creatures, whereas we were more miſerable. A toade was a man to vs, and wee the toade once: but now we aree more happy then they. Nay 2. then the Angels, they being ſeruants, we ſonnes, married to the heire. Thirdly, more happy then *Adam*, his eſtate was happy, but vncertaine in his owne keeping, his was good; but not ſo good as ours, God was not ſo neare to him, as to vs, who haue Chriſt (God incarnate) an head and husband. And now fraile creatures, if *Adam* was thankfull much more muſt we: if the priſoner be thankfull, for bare liberty, if the malefactor for life alone, what we, who for death haue life, for ſhame honour, for a priſon, paradiſe, *Ob.* But how

Obiect.

ſhall

ſhall I know that I am bleſſed? *Anw.* Looke to the Text hereafter, and thence gather it, wee paſſe. Secondly, ſeeke the bliſſe, make out as the ſicke man doth (if any hope) for health, the poore man for riches, the pain'd man for eaſe, the oppreſſed for right: If they doe this for priuate, and partiall goods, ſhall not wee for an vniuerſall good? all other goods are leſſe then man; this of happineſſe matches, nay, exceed him, all other are mingled, vncertaine, vnſufficient, vnſatisfying, all other receiue their perfections from this, this is the end that crownes all, and therefore this muſt chiefely be ſought.

Now, to expedite and quicken this perſuite, let vs take into our conſideration theſe particulars, as they follow. First, conſider the point, happineſſe is feiſable and hauable, for first our nature is capable of it, as wee haue ſaid, and as wee ſee, for ſome men are actually, and truely bleſſed, wee iuſtly bleſſe their eſtate in life, in death, in the middeſt, of their afflictoins, and next, the bleſſed promiſes, (though they be not euery way, and ſimply vniuerſall, yet) are they generally and indefinitely deliuered, ſo that no one particular is by name excluded. Adde to this in the third place, that there is nothing within vs, no creature without vs which can keepe vs from happineſſe. Originall ſinne cannot, ſinnes actuall cannot, men cannot, diuells cannot; happineſſe reſts in Gods hands, and at his diſpoſe, *If he giue quietneſſe, who*, ſaith, *Elihu, Iob* 34. 29. *can make trouble.* Fourthly, the Lord delights in our happineſſe, hee ma'e

vs for it, hee calls vs to it, hee perswades accep. tance, and teaches the way, &c.

Secondly, Consider it is desirable, namely, that which necessarily drawes the heart after it, none can desire misery, none can but desire blessednesse in the generall, though he faile in the particulars.

Secondly, that which makes other things desirable. Nothing else hath any worth in it, any further then it makes for happinesse, or any power at all vpon the heart, any further then it hath its prospect that way, why doe men desire, wealth, ease, health, &c. Why doe they indure paine, sweate, or any other hardship, but in relation to happinesse.

Thirdly, it is happinesse that quenches the thirst and quiets the appetite; it is the center of the soule, which neuer rests, vntill it rest here, where it receiues its perfection. It is the food of the soule, other things no more satisfie the soule, then ayre the stomacke: To make short, it is (as *Salomon* calls it) the whole man or, his perfection. The truth whereof will yet further appeare vnto vs, if we lay to the effects named, the parts also of happinesse. First, there is (let mee so call it) a negatiue part; full happinesse, excludes both all kindes, and all degrees of misery, it expells from its presence all darkenesse, like the sunne in his strength, and so much Schol'ars conceiue to be implied in the word μακάριος, true happinesse excludes, though not the presence, yet the poyson of all wants and crosses whatsoeuer. A man that is once pronounced blessed of God, is past all harme,

Phauorinus of μακ' & χαῖρ.

no

no affliction can hurt him. Nay, hee is bleſſed in all, becauſe all ſets him forward to happineſſe, and is ſubordinate to it. Hereof is it that a Chriſtian is vnder the bleſſing, aſwell in priſon as in a Palace, in a ſuite of leather, as in cloth of gold.

Secondly, there is a poſitiue part, happineſſe includes all good things in it, and denotes two things.

Firſt, a plurality, Secondly a perfection of good things; ſo much ſome thinke to be implied in the word אשרי being plurally vſed. So much the thing it ſelfe ſpeaketh, being the vtmoſt end of man, which virtually contains, and finally perfects all. An happy man then is truely inueſted into all things and rights truely good, with ſufficient ſecurity of being ſaued harmeleſſe from the contrary, all which good, hee ſhall fully inioy (in the quinteſſence of them) when he is compleatly happy; by thus much ſpoken, wee finde the eſtate firſt hauable, ſecondly deſirable; therefore now what remaines, but that wee enquire into two things. Firſt, where mans happineſſe is to be found, ſecondly, by what meanes it is to be attained; for the firſt, our Sauiours ſilence tells vs where it is not, his Sermon where it is; for the negatiue, mans happineſſe lyeth not in outward things: Bleſſed ſaith our Sauiour are ſome, but who? here is no bleſſed are the rich, bleſſed are the faire, bleſſed are the merry, bleſſed are the mighty, no, nor yet bleſſed are the witty, the deep, the worldly learned men, much leſſe bleſſed are the proud. Happineſſe lyes not in carnality, in morality,

within the reach of nature, or verge of the whole creation, in the diſquiſition of true happineſſe, we muſt leaue all theſe things behind vs, as labouring with vanity and vexation, as *Salomon* doth in his diſcourſe vpon this ſubiect, thorowout his *Eccleſiaſtes*, and faſten vpon his affirmitiue, which is our ſecond thing, and what's that? God inioyed, is mans happineſſe; hence *Salomon*, feare God, and keepe his commandements: for, this is the whole man; hee attaines not his perfection, that is, his happineſſe, till he come home to God in this holy communion. *Obiect.* But how (will ſome men ſay) can this be? God in in himſelfe is indeede bleſſednеſſe it ſelfe. But how is hee mans bleſſednеſſe? lyeth mans bleſſednеſſe out of himſelfe? *Anſw.* Obiectiue happineſſe lyeth out of man, out of euery creature, and the more happy and excellent he is, the more he faſtens his happineſſe vpon the obiect without himſelfe, thus the angells behold Gods face, not themſelues, this is their happineſſe, thus the eye is perfected by light without, the ſoule by Chriſt and God, and then man is at the beſt, when he is rapt out of himſelfe, and when nature ſleepes and ceaſes from naturall acts, as it ſhall in heauen. But, Secondly, conſider that we doe not make God ſimply conſidered and abſtracted, mans happineſſe, but God enioyed (as I ſaid) that is, God, 1. reconcileſt. 2. vnited and communicated to vs; and when God is both for vs, and with vs, and in vs, then our happineſſe is brought home to vs, for this is that viſion and fruition of God, which makes vp mans formall happineſſe,

pineſſe, as men call it: whoſoeuer then will haue happineſſe, he muſt haue God, as is ſaid, *Pſal.* 144. laſt verſe; *Bleſſed is the people whoſe God is the Lord*: Read the words how you will (by way of correction, or by way of confirmation, or amplification) the thing is cleare; our bleſſednes is in, and of, and from him the firſt bleſſednes, as things retailed come out of the chiefe ſtore-houſe, as all heats come from the prime heat, fire, all lights from the prime light, the Sunne: ſo 'tis heere, no bleſſedneſſe can be had without God, who is eſſentiall happineſſe. But how doth God become ours? hee muſt be ours (if wee will be happy) 2. waies: Firſt, ours by couenant: Secondly, ours in communion; but now to paſſe to the ſecond thing, whats to be done on our parts for the putting of our ſelues into a couenant and communion with God? Surely God begins to vs, and we muſt anſwer him in his call, in his meanes, we muſt 1. ſee what our danger and miſery is, ſo long as God and wee ſtand at termes of enmity and defence; Oh vnhappy creature, who hath to encounter the wrath of an infinite God, who knowes the power thereof; beleeue it to be more then hell, and neuer reſt till thou haſt thy peace; begge, cry, flye to Ieſus Chriſt the Peace maker, flye to the word of reconciliation, the precious Goſpeli, and entreat the Lord for his Words ſake, and his Chriſts ſake, to ſaue thy life, and to accept of thee, vpon thy ſubmiſſion, thy comming in, and caſting away of thy weapons (I meane) thy ſinnes, and when thou haſt purchaſed thy peace, and begg'd

thy life, then in the next place, apply thy selfe to God in all his meanes, and endeauour 1. an vnion with him (an vnion I meane of quality) standing in conformity with him and his holy Image: 2. A communion, the first is obtained by the hauing, the latter, by the exercising of the heauenly graces. Labour these, get knowledge, whereby the vnderstanding vnites it selfe to God, get faith, get loue, truth, &c. whereby the will is carryed to him, and pitches vpon him, and when you haue the habites and graces themselues, then exercise and act them, *Walke with God* (as *Iohn* calls it) *in light*, and so you haue communion with God, as with a father in Christ; walke? how is that? *Micah* tells you, in the daily exercise of humiliation, as there is daily occasion offered, and in the constant imployment and emprooуement of our graces; for happinesse stands in action, (and that action must be of the noblests parts, in the highest operations, vpon the highest obiect, God) the more you dwell vpon him, the more you feede vpon happinesse, the more you liue. Goe therefore to him in the constant vse of all his meanes, thence draw and sucke sauing grace, and learne of him, who is not onely the obiect of our happines, but the teacher also, nor so onely, but the Author and worker too.

1 Iohn 1.

In the next place, let this serue for the incouragement of the staggering, the comfort of the resolued Christian. For the first, 'tis true, when wee looke downeward, we finde as little comfort (the best of vs) as *Noah* saw in the floud, let *Noah* looke

Vide Bonauent in Proœmio, ad Pet. de Combis, & Sauanarol. de facie. vitæ Christian. &c.

looke forth, and there was nothing but feare, and death, let him looke inward, there were no neighbours, but Beares and Lyons, and other beasts, but yet hee had his Arke, a pledge of Gods care, and presence: so stands our case; looke wee inward into our selues, theres nothing but guilt, sin, death, rottennesse, corruptions, crawling in euery roome of the soule; looke we outward vpon the creatures, there's nothing before our eyes but confusion and destruction, euery place is a sea, a dungeon filled with darknesse, misery, death, what not? All things threaten hell, destruction, God is gone, heauen is shut vp, happinesse is forfeited, no meanes of recouery left in vs, in the creatures. How then? why, yet then there's an Arke, a Christ, an heauen, yet happinesse is hauable, yet 'tis possible for mee and thee (wretches though wee be) to be happy, and to be saued. Possible? what now after all this sinne? this misery? yet possible still; what for me? for thee; why, my conscience curses me, Satan doth, man doth, God doth; I am encompassed with curses in my estate, name, soule, in all the ordinances? well, yet (notwithstanding all this) 'tis possible for thee, for me to be happy; how? Nay, first grant me the generall, may some be happy? are some? haue some beene so? why then, thou and I are not excluded from the possibility, and therfore let's not cast off endeauours, cast away our hopes, but hold at least this twigge, 'tis posible, 'tis possible, there's nothing yet said, or done by mee, but 'tis possible for God to pardon it, for Christ to expiate it, lay

hold on this sprig first, that so thou sinke not, and then catch at another, say 'tis not onely possible; but probable; why, else, doth God spare mee, speak to me, inuite me to the accepting of Christ? and when thou art got vp so farre, climbe vp by these steps, here deliuered to a third degree, that is, to a certainty, meane while, let not this goe, 'tis possible. As for such as are already enrolled within the couenant, and beare the marke of God vpon them, let their hearts be enlarged into ioy and reioycing, there is not onely a possibilty, but a certainty too of their blessednes, the blessing is already put vpon them, and that by God, and certaine it is, hee is blessed whom God blesseth, blessed then they be, not in hope onely, but in act also, blessed euery way, and euery one who feareth God, blessed in all estates, liuing, dying, and how not? in all ages, in all places, at all times; doe yee whom this concernes enioy this, and make not your selues miserable, God hath not made you miserable, creatures cannot, men cannot, diuells cannot, things present cannot, things future cannot; God hath set on the blessing, and none can take it off, onely be sure that God the father hath form'd and begotten you, that *Christ hath vnited you to himselfe, reaeemed you from this present euill world, and renewed you to his Image*, that the holy Ghost hath seized vpon your iudgements, and made them poore, vpon you affections, and made them yeelding, vpon your wills, and made them flexible and vpright, and then come pouerty, yet you are blessed, come sicknesse, yet yee are

blessed

blessed, come death, wet, bloudy death by persecution, yet blessed, your leaues and blossomes may be stricken off, but there's a substance remaines, as *Esay* speake, the maine inheritance, blessednesse still holds.

Lastly, here's the reason of our tendring happinesse to all in our ministry, first, wee know that mans nature is capable of happinesse without any varying of his *species*, which cannot bee said of stocks and stones.

2. Mans present estate and condition is capable of happinesse, for asmuch as he is here a viator and pilgrime capable of blessing, graces, faith, loue, &c.

3. Our errand and message is to men within the Church, who are vnder the meanes, and in the walke of blessednesse,

4. We speake his Word, and come in his name, who is of infinite power, wisdome, mercy, whose *spirit breatheth, where he pleaseth.*

5. We follow our rule, and attend our cōmission, preach to euery creature, *Mark.* 16. not in a frier-like sense, to wolues, birds, &c: as they say of some, but in our Sauiours sense; to euery reasonable creature, to euery man, who will giue vs the hearing, vpon these grounds wee are ready to tender happinesse to all thus farre, that 'tis possible for them (for ought wee see and finde in our commission, the written word) to bee saued, to bee blessed, and here an end of the first point. The second we haue taken in by the way, whilst we prosecuted the former, and therefore we now hasten to particulars, wee may not at this time enter vpon them

them, onely in that our bleſſed Sauiour firſt propounds the end (bleſſednesse) and then the meanes, we ſee,

Doct. That mans chiefeſt aime ſhould be at his vtmoſt end, happineſſe, this though laſt atchieued muſt be firſt proiected, and this load-ſtarre muſt be ſtil in mans eye, hence it is, that our Sauiours Sermon takes beginning here, and the holy Ghoſt founds many an exhortation vpon this bottome: and indeed God made him for happines, and propounds that firſt to him, and therefore he muſt propound it firſt to himſelfe, as his end: Againe, the vtmoſt end is that that formes all mens actions and qualifies all things, all which are ſo farre good or bad, as they more or leſſe conduce to this end of his: 2. that which quickens all obedience, the end flowes into the meanes, and men worke no farder in them, than the end enliuens them. 3. That which ſweetens all the meanes, and makes them amiable, & which crownes all our endeuours, perfecting both them and vs. Now, here we mought tax our folly, who ſtay in the mid-way, flag and take vp our reſt before we come home, that is, reſt in ſubordinate ends, not in the ſupreme, ſtay in things of an inferior alloy, which are deſirable for others ſakes, not their own. Thus one man aimes at this, to be rich; hither tend all his thoughts, cares, labours, he layes all that hee is worth vpon this purchaſe; another doth as much for pleaſure, a third for honor, a fourth for worldly wiſedome, &c; but all theſe are *propter aliud*, vnder-goods, owing tribute to an higher end, not ſimply

ply good, and therfore not for their own ſakes deſireable, but onely in a degree and reſpect, as they ſpeed vs hom-ward toward happines; the thing to be ſtudied is, what's bleſſedneſſe? wherein ſtands that? which way goes that? or which way leads to it? and in truth a man can neuer know the way, till he agree vp on his end, neuer prize the meanes and giue them their iuſt valuation, til he know the end, neuer vſe the meanes aright, till he reſolue vpon that end which regulates all, quiets all, bounds and commands all: Therfore (good my Brethren) lets not looſe our ſelues, and forget our errand; our Father *Adam* loſt our happineſſe, and we are ſent to ſeeke it; ſeeke it, where it is, and goe handſomely to worke, ſay, I am not made for riches, they are made for me; I am not made for creatures, they are mine; and I am their Maſter: Therefore theſe cannot make me happy, I am made for eternity, for euerlaſting life and happineſſe, therefore, let me ſtudy that, mind that, ſee that end beyond inferiour ends, why, do men ſeek wealth, but to bee happy? why pleaſures? why honours? but becauſe they would be happy: if theſe cannot bleſſe and enhappy me, why ſhould I burne day-light? why ſhould I not off them, as the bee gets off the plant, that yeelds her no hony: and once, at laſt ſee where my buſineſſe lyes in purſuing happineſſe, and where my happineſſe lyes in Gods wayes, the firſt ſtep wherof is pouerty in ſpirit, of which hereafter, for now we haue exceeded the houre beyond my preſent purpoſe and future reſolution.

The third SERMON.

3 Blessed are the poore in Spirit, for theirs is the kingdome of Heauen.

De hisce beatitud videatur Bernard *in festo Omnium Sanct.*

HItherto of generall instructions, and the Euangelists introduction: Now wee come to particulars. Blessed (saith our Sauiour) there he takes his beginning, the first thing he intended was blessednesse, the first of his works blessings, the first word he vtters, is *blessed*; this is his primary and direct worke, to bring man and blessednesse together, but where rests the blessing? on the poore, but spiritually poore; here's a paradox, the foundation of mans happinesse is layde in misery, Gods courses and wayes are high, not against, but farre aboue mans particular reason, but to the words; in them see, 1. the persons in speech, and then the thing affirmed first, confirmed next, the persons are poore, beggers, pouerty imports a want or scarcity of things, necessarie to life and liueli-hood, euery want of superfluities is not pouerty; then one is said to be poore, when he is destitute of things necessary to life, that is, truely liuely; life is either naturall or spirituall (Carnall life is but death, and therefore we bury that) when a man is destitute of meanes, which tend to the preseruing and cherishing of either life, then is he said to be poore, poore in purse and in the world; if hee be scanted in the one, poore in spirit, if in the other, now the question

is

is, of which pouerty our Sauiour here ſpeaketh, and our anſwer is this, firſt, we take the Ieſuits word, that vowed pouerty, or outward pouerty voluntarily vndertaken is not here ſpoken off, for firſt, the particulars inſtanced are duties commanded, not perfections onely perſwaded, and ſecondly, if vowed pouerty were the thing here bleſſed, the bleſſed Virgin and her bleſſed Sonne were not vnder the bleſſing here pronounced, if the wiſeſt of themſelues and leaſt partiall may bee heard. Secondly, outward pouerty impoſed by God, we doe not vtterly exclude, for though it be neither a bleſſing in it ſelfe, nor a cauſe of bleſſednesſe to man, yet may it befall a bleſſed man, and bee made an occaſion of ſpirituall pouerty, and thus we yeeld the Diſciples, to whom theſe words are applyed, *Luk. 6.* to bee in ſome degree both wayes poore, and to ſay as the thing is, there is no man becomes ſpiritually poore, til he be poore either in his outward condition, or inward diſpoſition and opinion, touching externalls; that is, till he hath emptyed himſelfe of all conceit of, and and confidence in his wealth, and findes himſelfe poore for all his riches, and willing to part goods for grace: But all this will amount to no more, but a bare occaſion of bleſſednesſe, and nothing is more cleere then this, that a man may be both outwardly poore and euerlaſtingly miſerable, our third anſwere therefore is, that ſpirituall pouerty (which fals vnder precept, and is not a meere councell) is here meant; and ſo our Sauiour expounds himſelfe, when he addeth *poore (in Spirit)*

Vid. Eſtium ad loc.

Vid. Caiet. & Guliel. *de Sanct. amore apud Sixt. Seneſ. in Biblioth lib. Sext. anno.* 18.

and

and this pouerty is so tearmed, first, in respect of it's subiect, to wit, mans spirit, chiefly his vnderstanding and iudgement. Secondly, of the obiect, namely, spirituall things; not outward goods. Thirdly and cheifely in respect of the author, the Spirit of God, which first conuinceth a man of the excellency of heauenly things, of his owne vtter emptinesse and want of them, of his extreame need, and strickt duty of hauing them, of the great benefit of getting them, and to conclude of the impossibility of compassing them by his own strength, & possibility of attaineing them by Gods mercy and meanes. Secondly, the same spirit subdues the will, and perswades the heart to a cheerfull vse of Gods meanes in obedience, and with some assurance of acceptance. The party then here described is (at the vtmost) one, who being outwardly humbled with the want of riches, or wants in riches, inquires thereupon into his spirituall estate, and there finding himselfe worse then naught, thereupon makes to God for a spirituall supply, and is willing to take it vpon any tearmes; this is the man: Now what is it that tis affirm'd of this man? hee is (*blessed*) blessednesse is a concurrene of all excellencies and requisites to mans wel-being without mixture of their contraries, 'tis properly appliable to persons, first, to God, as the Author of all happinesse, and at second hand to man, as the subiect of some, man I say, as he holds communion with God by the graces of the Spirit hereafter metioned, and commended to vs, either as parts, or as signes; or

as

as meanes, or as effects of our blessednesse: The matter then is, that the spiritually poore is in a blessed condition. But now in the third place, how is this proued? thus, hee is blessed who hath the Kingdome of heauen; and this is the poore mans portion: Therefore, this Kingdome is the blessed estate and gouernement of Christ in grace and glory, one Kingdome, but the roomes are two; an vpper and a lower, knowne by the name of the Church militant and triumphant, the state one in substance, degrees onely varying, this Kingdome, in regard of the quality of it, is tearmed heauenly, in regard of the author and giuer of it is called God's, *Luk. 6.* as also the poore's in these respects, first 'tis theirs by assignement, 'tis appointed of God and set out for them from all eternity. Secondly, theirs by right; they hauing a right to their Christ. Thirdly, theirs by actuall possession in their head Christ, who in their names stands seized of it, and in themselues; so far as they are spiritually poore, that is, emptied of themselues and filled with God, and this for the words; Now to the matter. *Doctr.*

Where God intends happinesse, he begins with spirituall pouerty: herein, God deales like a wise Physician, who first makes sicke, that so hee may make whole, like a good Chirurgion, who first cuts, and then cures; like a good builder, who digs downe-ward, that hee may build vpward, thus God vndoes a man before he saues him, marres him, before he makes him; takes him all to peices, and then ioynts him for euer; this to

bee

be his method is ſoone ſeene: if you trace either his preſcriptions or practiſes, in a plethory or fulneſſe he preſcribes phlebotomy or ſome euacuation, thus the rule runnes, is any man (conceitedly) wiſe, he muſt empty himſelfe and *become a foole, that he may bee truely wiſe*, 1 *Cor.* 3. 13. Is hee falſely merry? he muſt be ſeriouſly ſad, that he may be ſollidly merry, *Iam.* 4. Is he high? he muſt be humbled, that he may be high: So runnes Chriſts bill to the Church of *Laodicea*, he firſt ſets downe what they were in conceit, they were *rich*, wiſe, *wanting nothing*, ſecondly, what they were indeed, Reuel. 3. *poore, blind, naked*, wanting all things, and that done, he aduiſes them to take vp of him receipts, and eye-ſalue; that ſo they might know themſelues, and vnderſtand their beggery; thus hee preſcribes, and accordingly he practiſes, his firſt worke is conuiction and downe-caſting, this we ſee in *Manaſſes*, firſt, he claps him vp, and hangs irons enough vpon him, and then comes vpon him with a pardon and ſaluation: thus he dealt with *Paul*, firſt, hee vnhortes him, keepes him vnder darknes, & on the racke, and when he had maſter'd him, then hee makes him; this was his courſe of old, *Iob* 33. *he affrights a man with dreames, afflicts him with paines vpon his bed*, and hauing thus plough'd him, hee after ſowes him, and this is his courſe ſtill, he entertaines veſſels of glory, as the goldſmith doth his battered plate: firſt, beats it all to peices, and then caſts it into a new mould, and burniſhes it againe. And this method is moſt rationable, for;

First

First, till a man be thus poore (that is taken off from himselfe and all creatures) hee will neuer come where happinesse growes, hee will seeke it eyther in the creatures where it is not to be found, or in himselfe, where it cannot be had; so long as hee is any thing in himselfe, his mind must needes be restlesse, his thoughts boundlesse (for mistake hath no bounds) and therefore hee must needes out of himselfe, if he will be quiet, that is, happy, for what is man in himselfe, but a compound and bundle of sinne and misery? and when would hee make out, if hee were not conuinced of this? Or should hee, yet (secondly) hee would neuer goe to the price of Christ and spirirtuall graces; 'tis pouerty that enhanceth prices, plenty brings downe the Market; the strong man knowes not the price of health, the full man the worth of bread, Christ is Christ, grace is grace to the poore alone, another man hath too many pearles to giue for that one Pearle, Christ; euery sinne is precious to him, euery creature his, euery courser blessing, his goods, his name, his life, all these are his Iewells, and men will not part with their Iewells till they are pincht with wants. Thirdly, could hee prize it, yet would hee neuer prosecute it in the vse of all the meanes; 'tis neede that sets men on worke, and driues them abroad, as it did *Iacobs* children for bread, *Ahab* for water: Take me 2. men that are going the to market, the one whereof hath neede, the other hath none; the first must to the Towne what weather soeuer fall out, though it should raine frogges and toads (as

Reas. 2.

2.

3.

they ſay) the other cares not whether hee goe or no, hee can goe, or he can chuſe, and why? becauſe he hath no ſuch need; if hee goe, for faſhions ſake he walks about, and it may be cheapens commodities, but if eyther the price be too great, or his opinion of the thing too little, he knowes how to ſtay longer, and cares not much for further proofe of the Market, but now the former (whoſe wife and children call on him for bread) muſt to the place; and to the price too; bread hee wants, and bread he muſt haue, though he lay his coat to pawne: ſo ſtands the caſe here; the full Chriſtian can go or not go to the Market of his ſoule, can buy or not buy, ſpeed or not ſpeed, as he likes the peniworths, but the poore empty ſoule muſt haue Chriſt in his bloud, Chriſt in his graces, Chriſt in his ordinances what euer it coſt him, thus 'tis with him, when he is once poore, but neuer thus till hee be poore. 4. In the fourth place, would hee vſe the meanes, yet were hee not capable of the thing, I meane happineſſe, till hee hath emptied himſelfe, and voyded the room, there is no roome for God, he pleaſeth to dwell eyther very high or very low, as *Eſay* ſaith, *He inhabites eternity, hee dwells alſo in the humble and contrite heart*, if we will haue God (and haue him we muſt, if we will be happy) we muſt be poore and low, then hee will dwell in vs, and if we meane to inhabit his eternity, we muſt be nothing in our ſelues, till a man be at this paſſe, there's no paſſage for him to heauen, he muſt be vntwiſted, before he can enter that narrow paſſage, as Chriſt tells vs, nay, *the poore* onely

Eſay 7.15.

receiue

receiue the Gospell, which points vs that way, the poore onely will accept of heauen as a gift, as an almes, the proud will not claime it, vnlesse he can purchase it, or contribute towards it. Lastly, put case happinesse stood before him, and were ready to drop into his mouth, yet could he not relish or enioy it till hee were poore in spirit; this pouerty of spirit, is the sauce of the soule, as *Alexander* was wont to say, that his hungry dinner was his suppers sauce; vnlesse a man bring this sauce with him, Christ will be no Christ, sweetnesse no sweetnesse, heauen (as I said) no heauen, as wee see in the diuells, whom heauen it selfe could not content, when once they had lost their dependency vpon God, and reacht after a selfe-sufficiency. 5. Plutarc. in vit. Alex.

You haue heard the point proued, now let's bring it home in the application.

Let euery man now examine and try his owne estate and Title to happinesse. Wee vsually blesse the rich, and hold the poore miserable; it is otherwise in the inward condition: here only the richest is poorest, and they alone that are spiritually poore, are the blessed of the Lord. Of this spirituall pouerty, there are signes of 2. sorts. Some are false: lay them by. These are 1. outward pouerty; some would perswade themselues, they are poore in spirit, because they are poore in purse; but pride oft peepes thorow ragges, dwells in a low cottage, &c. There may be a rich (*i.e.* an high) heart, where is but a poore estate. *Vse* 1.

2. Legall pouerty is a false signe: this is when

the heart is beaten downe with legall terrors. The difference is, 1. legall pouerty is painfull, and inuoluntary, but ſpirituall is voluntary, &c. well apayd that God ſhould carry the purſe; placeth it's happineſſe in God. 2. legall pouerty makes a man deſpaire, but ſpirituall lookes to God, and ſees remedy. 3. legall driues from God, ſpirituall drawes to God.

3. Deniall of Gods graces is not this pouerty; as ſome, becauſe they may not be ſo rich as they would, will be nothing at all: they ſee an vnworthines in themſelues, and becauſe they are poore, they will needs haue Chriſt ſo too; this is hypocriſie, or vnthankfulneſſe, or vnbeliefe, but not pouerty.

4. The denying of a mans ſelfe the comforts, that God hath giuen him in Chriſt, in the word, in the creatures, this is no ſpirituall pouerty; if you will giue it a name, call it pride. Theſe are the falſe ſignes: The true are theſe:

1. Spirituall pouerty is inſtructiue, conuinceth a man of his owne inſufficiency, lets him ſee an all-ſufficiency in God, takes him off from's owne bottom; lets him ſee that there's nothing in the creature, but he muſt to God, ſhewes him the infinite diſtance betwixt God and himſelfe; by this the prodigal is ſaid haue to come to himſelfe, *Manaſſes* to know God himſelf: For pouerty of ſpirit, is the ſobriety of the ſoule, makes a man ſet a true eſtimate vpon himſelfe, rate himſelfe as God rates him; and euery one is iuſt ſo much worth as God rates him at. Try your ſelues now by this note.

Moſt

Moſt men place all ſubſtance and tack in wealth, honours, pleaſures, &c: ſee nothing but emptineſſe in God, Chriſt, grace, &c. He that is ſpiritually poore, is of a contrary iudgement; Spirituall pouerty is humbling, caſts a man downe, makes him ſubmit to God both in his direction and correction, lay his face in the duſt, ſee reaſon, why God ſhould afflict him, ſay, I doe or I would reſigne my ſelfe to God: So for ſpirituall things, he will be content to take Gods comforts vpon Gods tearmes, at Gods times, and by Gods meanes. An humbled begger will ſtay your leiſure, a ſturdy rogue ſnuffes and raile if you ſerue him not preſẽtly. Try your ſelues now by this no: The moſt when they are afflicted, buſtle, ſtorme, ſee no reaſon why they ſhould be ſo hardly dealt withall, eſpecially, when God ſmites them by an inſtrument, they cannot take it ſo: likewiſe in ſpiritual things, thoſe that cannot ſubmit to the fooliſhneſſe of preaching, goe about to eſtabliſh their owne righteouſneſſe, will needs bring ſomething of their owne toward their ſaluation, cannot yet haue the comfort of being ſpiritually poore.

Spirituall pouerty is a ſenſible thing, it pinches, and makes a man complaine, not againſt God, but againſt himſelfe. Thus and thus hee might haue beene, and ſo much good he might haue done, had he been but worth his yeeres, or taken his opportunities. The poore man (you know) is euer querulous, you ſhall haue a whole oration of his wants, if you'll giue him the hearing; others haue this, and others haue that, but hee hath nothing:

So a man that's ſpiritually poore, he wants faith, he wants patience, &c: Search you now by this ſigne; moſt complaine of outward wants, as of wealth, &c; but where's the man that's ſenſible, and cries out of his want of grace?

4. It is ſubduing, and makes one thankfull for any thing, as a begger that's hunger-ſtaru'd, giue him but of the courſeſt, for but a little, Oh 'tis good, Maſter, 'tis good: but a ſturdy rogue grumbles, if you giue but a little, and hee muſt haue drinke too, or he is not contented: ſo he that is ſpiritually poore, if God afford him any anſwer, ſhew him any fauour, oh how thankfull is he; leſſe he thinks himſelfe, then the leaſt of all Gods mercies. when he that is high in his owne eyes and vnbroken, thinkes euery thing too little, or not good enough; but wee can ſtand no longer vpon the ſearch. Let a ſecond vſe be

Vſe. 2. To perſwade vs to this ſpirituall pouerty, the high-way to happineſſe: Caſt away not your purſes, but your pride; empty not your coffers, but your mindes, you will ſay, alas, we are empty already, we haue nothing to be proud of: but looke well to the buſineſſe; pride, like the Chamelion will liue vpon ayre: the more empty a man is of grace, the more conceited; commonly as empty veſſels ſound loudeſt: By perſwading vs to this, you would makes vs looſe all our comforts, all our hopes.

Obiect.

Sol. Not ſo. but hereby you ſhall eſtabliſh them, whiles you fix your ſelues on God, place your All in him: heereby the ſoule comes to be at reſt.

Here

Here begins all a mans comfort, holineſſe; pouerty of ſpirit is the bud of Grace, Chriſt here beginnes with it, as the foundation of holineſſe, and firſt ſtep to happineſſe. Miſery came into the world by ſwelling of Spirit, happineſſe comes by pouerty of ſpirit: God deales with vs herein, as men doe with frantick perſons: that are runne beſides themſelues through pride, or otherwiſe, and are brought again to their ſenſes by low-diet, and hard vſage: ſo he reduceth vs to our right mindes, letting vs ſee and ſigh vnder our owne vileneſſe, naughtineſſe, nothingneſſe. the lower the foundation, the higher the roofe.

Here, for your more happy proceeding, wee will ſhew you: 1. what this pouerty of ſpirit is, and 2. how it may be attained. For the firſt, hee did not much miſtake the matter, that made it the ſame with humility: but pouerty of ſpirit is a larger thing, reacheth to all creatures, to all conditions, when a man hath no ſufficiency of his owne, but is conuinced of all fulneſſe of ſtrength and comfort in God. The Spirit tells a man, 1. That grace is fundamẽtally neceſſary, 2. That it is not in any creature. 3. That there is help enough in God, and that he is willing to impart it. 4. It ſubdues the will to take it vpon Gods termes, and by his meanes, ſo that God will ſaue him, hee will refer all to his mercy, owe all to God, nothing to others. And this is ſpirituall pouerty: a man may be ſpiritually poore, vtterly voyd of true grace, and yet not poore in ſpirit; as on the contrary, he may be poore in ſpirit, which yet is rich in grace.

As for the means to attaine this grace, obserue that some things do onely feede pride: auoyd these: as 1. Ignorance: therefore men must get that eye-salue, *Reu.* 3. that they may see themselues, and other things, as indeed they are, and so be humbled. 2. selfe-loue, selfe-conceit, breeds selfe-deceit: 3. flattery (this is without vs) 4. idlenesse.

The meanes to be vsed are: 1. Compare thy selfe with others, that came in after thee (who yet haue out-gone thee) with great *Paul*, with Christ, with God, and seeing the infinite distance, fall downe before him in thy thoughts, as *Peter*, and say, *Depart from mee, for I am a sinfull man.* The creature, set in comparison with Gods do vanish, as starres before the Sunne.

2. Apply your selues to Gods meanes, to the Word of God preached in the power and life of it: liue vnder a searching Ministry. let this glasse alwayes stand before you, this lets a man see God, and himselfe, as he is: and truth humbles a man. So in affliction, close with God, when he smites you, take his part against your selues, and doe yee smite too; like as the smith and his man, the master strikes, and the man strikes: so when God corrects vs, we must set in and ioyne with him for the breaking of our owne hearts, making vse of the opportunity.

3. Examine your selues often, and make diligent search into your owne hearts and liues, hee that lookes often vpon his sinnes and his best seruices, how he failes in the manner, by performing spirituall seruices carnally, shall haue enough to

humble

humble him. There is nothing more ſhames and deiects a good heart then this, I haue praied, heard, read, &c: 'tis true, but how haue I done it? full poorely, ſlightly, ſlubberingly.

Comfort to thoſe that are poore in Spirit, they are in a bleſſed eſtate. Wee are apt to thinke that God will vndoe vs, when indeed he will make vs: he breakes vs outwardly, that he may build vs inwardly; and then indeed, a man becomes a man, and neuer before: when once a man is become poore in ſpirit, the worke is halfe done, the foundation layd; the hardeſt work of a Chriſtian is to pull downe himſelfe, wee all prize our ſelues at a high rate, howeuer others prize vs. 2. 'tis a ſafe eſtate; he that's poore in ſpirit is paſt harme, obtaines that which *Auſtin* praied for, neither to deceiue, nor be deceiued: for ſcuh a one will very hardly bee drawne to hold any thing againſt the Truth. 3. he is at peace at home, others cannot thinke or ſpeake ſo meanely of him, as he of himſelfe, he eaſiely agrees with them. That which breakes a proud mans heart, will not breake his ſleepe, &c.

Obiect. Oh, but I finde I grow worſe and worſe!

Sol. This is thy growth in Religion, to finde thine vnprofitableneſſe: for here, the better any man is, the worſe he iudgeth himſelfe to be, the richer, the poorer. As *Duarenus* ſaith, of ſuch as come to the Vniuerſity, the firſt yeere, they are Doctours, in their owne conceits at leaſt, the next yeere they come to be Maſters, the third yeere, they are content to bee Batchelours, and the fourth, ſchol-

Duarenus, ſo at Athens σοφὸι σοφίσαι, &c.

ſchollers: ſo Chriſtians at their firſt conuerſion are high in their owne eyes, know all things, cenſure all, &c: but afterwards, the longer a man liues, the lower he growes, till with *Paul* he come to be of ſinners the greateſt, but of Saints the leaſt; Therefore be not diſcouraged, ſo long as you continue conſtant, and conſcionable in the vſe of the meanes, your growth is to ſee your vnprofitablenesse.

Quest. But how ſhall I know my ſpirituall pouerty to be right?

Answr. By theſe marks. 1. It is peaceable. A horſe that's fed at full, and does nothing, will grow ſo feirce and vnruly, that none ſhall come neare him with ſafety: but a poore lade that's hard-fed, and hard put to't, creeps by and ſteales his way without hurt done to any: So that man that's lofty and vnbroken, carries himſelfe ſo proudly in his place, and is ſo inſolent, that none of his poore neighbours can liue in peace by him: when hee that is poore in ſpirit, and priuy to his owne vnworthineſſe, is at peace with all men, diſquiets none.

2. 'Tis praier full. The poore man ſpeakes ſupplications, ſaith *Salomon*: ſo the poore in Spirit powres forth prayers, with eaſe and freedome.

3. 'Tis thankefull, for any thing, as we ſhewed you before.

4. 'Tis merciſull to others, not cenſorious, cruell, harſh.

Laſtly, 'tis emptying, it rids a man of all ſelfiſhneſſe, ſelfe-conceipt, ſelfe-loue, ſelfe-pleaſing, ſelfe-dependancy, ſelfe-ſufficiency, once for all, it wil-

willingly empties it ſelfe, and aſcribes all fulneſſe to God, ſpeaking in *Pauls* words: And ſo we come to ſpeake of the reaſon in theſe words, *for theirs is the Kingdome of heauen.* 2 Cor. 3. 5.

Theirs it is, 1. in right. 2. in poſſeſſion alſo, ſo farre as they are diſpoſſeſt of themſelues, and filled with God: The firſt thing we note here, is the ſtrength and truth of the Argument, which ſtands thus. They to whom the kingdome of heauen belongs, are bleſſed. But ſuch are *the poore in ſpirit*: therefore they *are bleſſed*. Now in that he thence inferres their happineſſe, becauſe theirs is the kingdome heauen, we note, that

They are in a bleſſed caſe to whom heauen belongs, *Matth.* 5. 10. *Bleſſed are the perſecuted*, &c: *for theirs is the Kingdome*, ſo verſ. 12. *Reioyce, for great is your reward in heauen*, they are pronounced bleſſed, onely in relation to the reward, in that they are heyres of heauen, ſo *Mat.* 25. 34. *Come yee bleſſed of my Father*: and how bleſſed? *receiue the Kingdome*: The ſame you may ſee, *Reu.* 19 9. *Bleſſed are they which are called to the Supper of the Lamb*; vnderſtand it of heauen. It implies indeed the ſtate of grace, but that other of glory is primarily here meant, and intended. *Reaſ.*

The truth of this will appeare, whether you look to things or perſons; for the firſt, heauen is the beſt eſtate, and the beſt kingdome: 1. it is moſt ample, boundleſſe. *Reuel.* 21. 7. *He that ouercommeth, ſhall inherite all things: ſuch ſhall be Princes in all Lands, Pſal.* 45. Secondly, tis a moſt rich kingdome: there is no want of any thing vnder or a-

boue

boue heauen. Thirdly, it is moſt ſafe, for they are all friends there; the gates alwayes open. 4. durable, an inherirance incorruptible, vndefiled, and that fades not, but is alwayes freſh and flouriſhing. Now, if thoſe were accounted happy that liued in the land of *Canaan*, or in *Salomons* Court: what muſt they needs bee, that liue in ſuch a kingdome, as heauen is?

Reaſ. 2. But ſecondly, if wee turne vs to perſons, they muſt needs bee happy, that haue part in heauen. The King thereof is happineſſe it ſelfe, the ſubiects all happy, in him their Light, ſtrength, &c; and through him alſo: Happy they are, 1. in their company. 2. in their condition; for company, there's happy *Dauid*, happy *Abraham* ther's Chriſt, God bleſſed for euer: the loweſt perſon there, is an Angell. 2. for their condition, they enioy the lamb, are the ſpouſe, free from ſin, temptation, &c; filled with all grace and happineſſe, as full euery one, as his veſſell can hold: The very place is truly beatificall. The properties of a place are 1. to preſerue euery thing ſafe, as fiſh is ſafe in the waters, birds in the ayre, &c; heauen alſo is a place of ſafety, there is no feare or ſuſpicion. 2. to quiet things, as we ſee euery thing reſts in its owne place: this is moſt true of heauen, there's no need of ſtoole, chaire, bed, or whatſoeuer elſe here we reſt vs on. 3. to giue content, as a bone is at eaſe in its owne place; if out, reſtleſſe. Heauen is our place, countrey, &c; where is all manner of content, fountaines of comfort, riuers of pleaſure, full, and freſh.

Vſe. 1. Make out after the Bliſſe (as they ſpoke

in

in Popery, though in a wrong ſenſe) labour for part in this happy inheritance. Before, wee perſwaded you to be poore, nothing in your ſelues, &c. Now wee come with a crowne in our hand, looſe this, and you looſe more then your ſelues: for happineſſe is the perfection of your ſelues. But where ſhall you finde it? It growes not on earth. Not euery one that hath an earthly kingdome, is thereby happy: *Herod* was a King, ſo was *Ahab*, yet neither of them happy: *Iezabel* was daughter, wife, mother, ſiſter to a King, yet a curſed woman. Though a man had as many crownes on his head as *Ahaſhueroſh* had, all this would not proue him happy *Alexander* will weepe, that there is not yet another world to ſubdue. 'Tis heauen only that can make happy, that's our Countrey, there's our Father, our husband, our inheritance: goe then a pilgrimage to this holy land for happineſſe: heauen is feiſible, and more eaſie to get then an earthly kingdome. Here we cannot be all kings: there are not kingdomes enough. but there, there is none vnder a King. Yea, if men would but take the ſame paines for heauen, that they doe for hell, they might haue it; And then it ſhould bee no more Good-man or Good-wife ſuch a one, but King and Queene ſuch a one: Now to atcheiue this kingdome, 1. marry the heyre (not kill the Heyre, as thoſe in the Goſpell) and then the inheritance ſhall be ours. Accept of Chriſt, and let him haue your loues, your hearts; you cannot match your ſelues better. 2. Beare Chriſts Company in the way to the Kingdome; There

bee

be wayes that lead to all great Cities: God alſo hath chalked vs out a way to heauen, namely, his Commandements, and hath told vs the by-wayes; walke now in this holy way, and ſo finde reſt to your ſoules. 3. Take hold of heauen here, lay hold vpon eternall life, 1 *Tim.* 6. We muſt haue liuery and ſeiſon of it here; how ſo? by adding to the graces of the Spirit, as S^t. *Peter* hath it 2 *Ep.* 1. 5. *to faith vertue, to vertue knowledge,* &c: whereby an entrance ſhall be abundantly miniſtred vnto vs into the euerlaſting kingdome. Thou muſt bee poore in ſpirit, pure in heart, meeke, mercifull, &c: by theſe ſtaires thou muſt climbe vp to the ſtate of bleſſedneſſe, as for the cauſe meriting it, cry out with the Martyr, *None but Chriſt, None but Chriſt*: I'll be his in life and death, and hee is my gaine and hope in both.

See here the wofull miſery of blind man, that iudges amiſſe altogether, and greatly miſtakes himſelfe in placing his happineſſe in earthly vanityes: like as children whoſe cheife delight is in toyes and gawdes; ſet a child on horſe-back, and you put him into heauen, hee is then in his kingdome, take away his cherriſtones, and hee cryes out as one vndone. And ſuch is the iudgement of the world. Let a man haue loſſe in his eſtate, &c: we thinke him miſerable; but if hee meet with a good bargaine, a happy windfall, &c; wee hold him happy. But the truth is, that he onely gaines, that gets God, Chriſt, peace, heauen, himſelfe, though otherwiſe he bee neuer ſo great a looſer. So long as a man looſeth not the whole of his eſtate,

ſtate, hee doth not account himſelfe miſerable in ſome leſſer loſſes. So long as a man hath intereſt into heauen, he cannot be vnhappy, whatſoeuer outward loſſes or croſſes he vndertakes.

But who be thoſe that ſhall miſſe of heauen?

1. All vnrigteous perſons. 1 *Cor.* 6. 9, 10. *Know yee not that the vnrighteous ſhall not inherite the Kingdome of God? Neither fornicators, nor idolaters*, &c; 'tis expreſſe Scripture. Not, but that ſuch may be ſaued, if they repent: *for ſuch were ſome of you, but ye are waſhed*, &c: ver. 11. but if they continue to be children of diſobedience, ſuch as will not be perſwaded, the word (ἀπειθεία) ſignifies, then there's no heauen to be had. 2. All vnmercifull men, for to ſuch it ſhall be ſaid, *Depart from me*; I haue nothing to ſay to you, *Matth.* 25. *for I was an hungered, and yee gaue mee no meate*, &c. Thirdly, all vnholy men: for *without holineſſe none can ſee God*, God will ſee ſuch a one to his terror; but he ſhall neuer ſee God to his comfort. So *Ioh.* 3. 3, 5. *Except a man be borne anew, he cannot ſee the Kingdome of God.* And *Heb.* 12. 14.

Comfort to thoſe that can cleare their title and right to heauen, that haue their euidences in readineſſe, that are in a bleſſed caſe: Therefore feare not little flock, it is your Fathers good pleaſure to giue you a kingdome. I may ſay the ſame of other paſſions, grieue not, faint not, little flocke, the kingdome's yours: Oppoſe this to all hard-ſhips, miſeries, diſaſters, and be comforted: Say here, indeed I am poore, vnder winde, nobody, but hereafter I ſhall haue the Kingdome. And let *Vſe 3.*

this

this ſtay and ſatifie you againſt all the brags of the wicked, what great matters they haue, one heauen is more worth then all theſe; As the ſtory reports, that when *Charles* the fift in a challenge to the King of France, commanded his herald proclaime it with all his Titles: *Charles* Emperor of ſuch a place, King of ſuch a place, Duke of ſuch a place, &c. bids defiance to the King of France: The King of France on the other ſide, bad his herald proclaime; The King of France, the King of France, the King of France bids battell to *Charles* Emperour of *Germany*, &c: intimating that one kingdome of France was more worth, then all thoſe empty Titles: So may we oppoſe the Kingdome of heauen to all their vuants of greatneſſe, as being far more then all theirs, and when they cry out, money money, pleaſures, honours: cry thou, Heauen, heauen, heauen; that anſwers to all.

But how ſhall I know my Title to heauen?

Queſt. *Anſw.* 1. See how farre you'll deny your ſelfe for it, what wilt thou do or ſuffer for a kingdome? canſt thou part with an arme or an eye for heauen? be at any paines for the getting of this pearle? He that will doe nothing, part with nothing for heauen, is not worthy of it.

2. Be ſure you haue the earneſt of heauen here, euen that *Spirit of God, whereby we are ſealed, Eph.* 1 13. Looke then into your ſelues for pouerty of ſpirit, purity of ſpirit, meekeneſſe of ſpirit, &c.

3. Haue your conuerſation in heauen, *Phil.* 3. place your thoughts there, your affections there, your comforts there.

4. Be

4. Be ſtill adding to the graces of the ſpirit, degree to degree, and act to habit. Hereby you ſhall haue one foote in heauen, and be ſure neuer to fall away, but *haue an entrance into the euerlaſting Kingdome*, 2 *Pet.* 1.5. with 11.

The fourth SERMON.

For theirs is the Kingdome of heauen.

WEe haue ſpoken already of the firſt ſtep to Heauen, pouerty of ſpirit. Our Sauiour layes his foundation low, but ſets vpon't a glorious roofe, euen heauen it ſelfe: *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen*; We haue already ſpoken of the ſtrength of our Sauiours argument; now of the certainty of it: heauen is aſſured to euery one that is *poore in ſpirit; theirs is the Kingdome of heauen.* From the cloſeneſſe of the connexion, Note that

Grace and glory, holineſſe and happineſſe goe alwayes together: hee that hath the one, hath the other alſo: Thus 2. *Pet* 1.3. *God* (ſaith the Apoſtle) *hath called vs to glory and vertue*: through the Temple of vertue muſt we paſſe on to glory. And hence it is that S. *Paul*, *Rom.* 8 30. ſaith, that *whom God hath iuſtified, them he* (*hath*) *alſo glorified*: hee deliuers it in the time paſt, to ſhew the certainty: for this it is alſo, that he couches ſanctification, and glorification vnder one word, (*glorified*) Indeede God hath ſubordinated them the *Doctr.*

one to the other, there being not any ſpecificall difference, but onely graduall: for what is grace, but the beginning of glory? or what is glory, but the perfection of grace? glory is gracious glory, and grace is glorious grace; we ſhall haue in heauen the ſame life, the ſame loue that now, &c. but onely made perfect. Hence is that ſpeech of our Sauiour, *Ioh.* 5. *he that beleeueth hath eternall life*, ſo cloſe a connexion is there betwixt holineſſe and happineſſe, that being the meanes, this the end.

Vſe 1. Take heede you ſeuer not what God hath ſet together, the meanes and the end; to ſunder theſe is the diuells ſophiſtry, by which hee deludes thoſe naturall bruite beaſts, made to be taken and deſtroyed, 2 *Pet.* 2. for thus they reaſon. If God haue elected me to ſaluation, he will ſaue me howſoeuer: But theſe muſt know and obſerue theſe two rules: 1. that God brings no man to heauen, but he firſt makes him willing, accordig to that of a Father, *Hee that made thee without thee, will not ſaue thee without thee.* *Auſten.* Secondly, that whomſoeuer God brings to heauen, hee brings him in his owne way. Of that golden chaine, *Rom.* 8. two links hee hath let downe to vs, namely, that of vocation, and the other ſanctification, whereby to climbe vp to the ſtate of glory: the firſt linke of his ſecret will, hee hath reſerued to himſelfe. *Make* then *your election ſure*, by becomming ſure of your calling: and as our Sauiour here bids, be poore in ſpirit, that you may be enriched with Gods Kingdome: mourne, that you may be comforted: for otherwiſe, by ſoaring

aboue

aboue your measure, and seeking to pry into Gods eternall purpose, you may *Icarus*-like leaue your name for a Prouerb, and your selfe be drowned in the sea of perdition.

Let all such as haue true grace, be hereby encouraged to goe on cheerefully in their course, looking to the recompence of reward set before them, euen the Kingdome of heauen, which is certainly theirs, euen as many as haue grace in the truth of it. Common graces indeed are looseable, and are often lost: but sauing grace, howsoeuer it be in it selfe looseable, because a creature, yet shal not be lost, because the Creator vndertakes it. The Apostle calls them *graces accompanying saluation*, ἐχόμενα σωτηρίας things that haue saluation, that include it ἐχόμενα that is, συνεχόμενα as the Scholiasts giue it. Now, sauing grace may be thus discerned. it is 1. humbling, makes a man nothing in himselfe, low in his owne eyes, meane in his owne account. 2. purging, it purgeth out corruption, purifies the heart. 3. Edifying; the good man would haue all men good, and come to heauen aswell as himselfe, all should be saued by his good-will. To a man thus qualified heauen is assured: for such graces can neuer be lost, the exercises of them may be intermitted for a time, as the leaues of a tree may be shaken off, and are, but still the sap is in the root. Motion may cease in the body, yet life not be extinguished: as a man in an apoplexy, stirres not for the time, yet we say, he is *inter viuos*, to be reckoned among the liuing: So he that hath true grace, he

Vse 2.

may loſe his ſenſe, and fruition of his good eſtate, neuer his right and Title thereunto: the ſonne abides alwayes in the houſe, though the ſeruant abide not euer. A Leper in the Law, had not alwayes the enioyment of his houſe, for hee was for the time excluded the camp: but returning clean, hee needed not to ſue for a new Title, but tooke poſſeſſion of his houſe, being his owne, as before. Therefore get ſauing grace for a Title, and then *Peter* ſecures you of two things: 2 *Pet.* 1. 10, 11. one, that *you ſhall neuer fall away*, ver. 10. the other, that *an entrance ſhall be miniſtred abundantly into the euerlaſting Kingdome of our Lord and Sauiour Ieſus Chriſt.* verſ. 11. *the Kingdome is kept for you*, and you for the Kingdome, as it is, 1 *Pet.* 1. 4, 5. and both you and it in Gods keping, and that, in ſo ſafe a place as heauen. And thus haue we gone up one round of the ladder, euen pouerty of ſpirit: The ſecond is ſpirituall mourning in the 4th verſe.

An addition to what is ſaid, touching the Eſtate or Grace (terme it as you will) of ſpirituall pouerty.

READER, the notes vpon the third verſe, are too too ſhort; that ſubiect requires a larger diſcourſe; all that for the preſent will be ſaid, is this:

1. For the order, I conceiue that our Lord and Maſter beganne with ſpirituall pouerty, for two maine reaſons: 1. Becauſe hee would beat off his Diſciples from thoſe dreaming thoughts of high worldly preferments by him, a thing which he minded all his volunteers of, yet ſtill they had crochets that way, and could not lay them downe

downe with Christ in his graue, *Acts* 1.

2. Becauſe the caſe is now much altered with man, he hath emptied himſelf of God, of heauen, and filled himſelfe with hell, with earth, with creatures of Gods, or of his own making, and muſt be re-emptied before he can be filled, outed, and diſpoſſeſſed of all that is his own, and the diuels, before he can be re-enſtalled and reſtored in his blood, and ſetled in his primitiue goodneſſe.

Hence, as in philoſophy, the Naturaliſt layes downe his priuation amongſt his principles of nature, ſo the Lord Christ beginnes with a kinde of priuation and pouerty, and premiſes this as a fore-runner and diſpoſition, if not as a principle of mans bleſſedneſſe. The truth is, ſpirituall pouerty is another thing than a bare priuation, as deſcending from a cauſe tranſcendently poſitiue, and hath more in it than can be eaſily expreſſed. Hee did well, who diſtinguiſhed betwixt pouerty in ſpirit, and a poore ſpirit; a man may be rich in grace, yet poore in ſpirit, becauſe he owes it all to God, and wholly depends vpon him, for the hauing and the vſing of it, and he may be worſe then naught; worſe for ſpirituall things, and yet be rich and high in ſpirit, becauſe he may looke vpon grace as a thing meane, baſe, worthleſſe, needleſſe, or at leaſt a thing that hee may get when hee will, and keepe and vſe, and enioy it at his owne pleaſure, and indeed, the emptier the ſoule is, the more it ſwells this way, and the more 'tis laden with treaſure, the more it feares it ſelfe, ſuſpects thieues,

V. de Caietan in append. ad ſummul. in Ientac. 4.

desires helpe and company. The question is not here, what grace men haue, but what opinion they haue of grace; whether they place their riches and happinesse in it, yea, or no; and what they conceiue of themselues, and of creatures, and meanes for the compassing and enioyment of it; hee that holds himselfe neuer the poorer for spirituall wants, or referres ought to himselfe in the obtaining of grace, is a poore fellow indeed, but not in our Sauiours sense: but hee who resolues all into God, and into grace, who sees grace to be all the grace and glory of the creature, and owes all his graces to grace, and liues a life of meere dependency, this is a man poore in spirit, rich in grace: for spirituall pouerty is not a nullity or vacuity of grace, but a free and willing acknowledgement of our indebtednesse and dependency on Gods grace for grace, and is made vp of these two: 1. A thorow (yet free) conuiction of our owne nothingnesse in spiritualls, and 2. (vpon the like conuiction) a cheerfull dependency vpon Gods sufficiency for all goodnesse. This, as other pouerties, mostly results from comparison, for when a man hath eyes to see God in his fulnesse, and himselfe in his emptinesse, and so layes himselfe by God, the standard, then hee sees his pouerty, and cries out, I am a sinfull man, as *Peter* did; and with *Iob*, I abhorre my selfe in dust and ashes: Howbeit conuiction of iudgement is not all, there's many a man empouerished, yea, who knowes himselfe to be naught worth, who yet is not poore in spirit

Who is poore.

The parts of pouerty.

Whence it arises.

The seate of pouerty in the vnderstanding.

rit and diſpoſition, he frets, he buſſles, he beares a great outſide, and can in no wiſe ſtoope, begge, be beholden: and ſo 'tis here alſo; we all are bankrupts in grace, that's confeſſedly cleare, and ſome are conuinced of their emptineſſe of grace, and inability of getting it, who yet are not poore in ſpirit, for the ſpirit frames the will (as *Caietan* well) as well as the vnderſtanding, ſubdues that, as well as it conuinceth this, and makes a man glad to be nothing in himſelfe, ſo God may be all: for the poore, with S^t. *Paul*, would be found in Chriſt, hee would not be found in himſelfe, he would be wiſe, iuſt, holy, ſtrong, &c, in Chriſt aboue, and would haue Chriſts graces, and Chriſts ſelfe vpon Chriſts termes, vpon free grace, without all contributions of help, or attributions of worth, ſeene or fore-ſeene in himſelfe. And when a man is wrought to this, that hee willingly diſclaimes all helpes and hopes of his owne, and the creatures, and freely caſts himſelfe vpon Chriſt for all, finding all grace in him, none without him, then hee is *poore in ſpirit*. And this the firſt worke of the ſpirit, *Ioh. 16. It conuinceth*, (that is, it clearely concludes the contradictory to that we naturally hold to be moſt true) it conuinces man that he is ſinful, and Chriſt only righteous, and vntill a man ſees this, hee is his owne Chriſt, his owne God, his owne hope, and cares no more for Chriſt, than a loyall ſubiect doth for a pardon which he needs not. It is not therefore without cauſe, that our Sauiour begins here, that hee vſes a method (as I may ſo ſay) analyti-

2. The will.

call, vnrauells, vntwiſts, vndoes all that man hath done, and deales with him as you would with a glaſſe of precious water, 1. empty it to the bottom, of all that was formerly there, and then fill it with what is ſweet; happy is the man who is thus taught of God, who is brought backe a quite contrary way to his primitiue eſtate; mans miſery came in when he ſhooke off God, and would ſtand by himſelfe, when hee would be no longer dependent, but abſolute; and then beginnes his happineſſe, when hee is content to ſtrip himſelfe of all, and to expect all from God in Chriſt, when once hee can diſclaime all ſelfe-conceitednesſe, ſelfe-wilneſſe, ſelfe-worthineſſe, ſelfe-ſufficincy, ſelfe-dependency, fleſhly ſelfe-loue, and in one, all ſelfiſhneſſe, and can yet at the ſame time ſay, Gods mercy is my merit, Gods power my ſtrength; God is my hope, my life, my fulneſſe, in him I ſee and find riches in my pouerty, wiſdome in my folly, all-ſufficiciency of grace and helpe, in my vtter emptineſſe and vnſufficiency, then he is poore, then hee is happy, for his happineſſe, life, abilities, all lye out of himſelfe, lie in God originally, immediately in Chriſt: Now becauſe this is the hardeſt thing in the world, for a man thus to deny & reſigne himſelfe, and to be wholly dependent, for euery man would be ſome body in and with himſelfe, nay, euery man would be abſolute a King, a God (for ſtill that firſt poyſon conueyed into *Eue*, runs along in the blood, and being bred in the bone, will neuer out of the fleſh) our bleſſed Sauiour

there-

therefore puts on the duty, and perſwades it from the moſt preſſing arguments, *Bleſſed* (ſaith he) *are the poore*, they haue the *ſpirit* in them, and *the Kingdome* is prepared for them; *Bleſſednesse*, what can be more? *the ſpirit*, what greater guift? what better guide? *the Kingdome*! Luke 11. what greater eſtate? *the Kingdome of Heauen*, what higher Kingdome? as if hee had ſaid, you all reach at a Kingſhip, you would dwell as high as God himſelfe, here's the way; hence take your firſt riſe, be poore, and then you ſhall be rich; low, and then you ſhall be high; bee nothing in your ſelues, expect all, all grace, all ability to get, vſe, encreaſe, keepe grace, from me, and mee alone, and you ſhall be happy now, and glorious hereafter: Onely remember, that as I ſpeake of ſpirituall abaſements, ſo I vndertake for ſpirituall aduancement; a Kingdome you would haue, and a Kingdome I promiſe you, but a Kingdome not of mans, but of Gods, not on earth, but of Heauen; there be not enough on earth, for Saints to haue, euery one one to himſelfe, but there's one in Heauen which is ſufficient for you all, that you loſt by ſeeking it out of God in your ſelues, that I reſtore to you, in caſe you be thus poore, that is, if ſo be you will lay downe all hopes of your owne, and receiue it as a meere gift of mine, who come not onely to prepare a place for you there, but to paue you a way, and to lead you by the hand, till you come thither.

Thus

Thus much I adde, becauſe the notes of the Sermon (taken onely in the deliuery) are too ſhort, and ſo too darke; wee goe on.

Bleſſed are thoſe that mourne, for they ſhall be comforted.

POuerty of ſpirit, reſpects the iudgement of a man; but mourning the affections: as *Chryſoſtome* ſaid, that God in the creating of the world, built downe-ward: So our Sauiour heere firſt layes the foundation of happineſſe in the iudgement, and then deſcends, and builds downward vpon the affections. *Bleſſed are thoſe that mourne*; mourning is a contraction of the heart, as the Apoſtle calls it, συοχὴ 2 *Cor.* 2. 4. a contraction or coarctation of the heart, vpon the apprehenſion of ſome preſent or preſſing euill, or the abſence of ſome deſired good. This mourning is alwayes found in pouerty, and is therefore heere ſet next it by our Sauiour, although in Saint *Luke*, hee interpoſe thoſe that hunger, aud therefore I ſtand not much vpon the connexion.

In the words we haue the point and the proofe. The point: *Bleſſed are thoſe that mourne*; the proofe, *for they ſhall be comforted.* We will take the words of Chriſt for our point.

Doctr. Hee is a hapy man that can mourne well.

Here, before wee goe any further, ſomewhat muſt be ſaid by way of explication, and ſo wee'll proceed

proceed to the vse: The persons are said here to be mourners; in *Luke*, to be weepers. Sorrow is as the tree, & that's opposed to ioy; the next & immediate bud is mourning, opposed to reioycing: the next to that is weeping, opposed to laughter; The sense is then, hee that is in a mourning case, is an happy man; not simply for that he mournes (for that implyes a contradiction) but in a sense, namely, as it presupposes some good, and promiseth more.

But are all mourners happy? No, for there are 1. carnall mourners, that mourne because goodnesse is so neer them, and sin so far off. 2. Natural, that mourne onely for the presence of some temporall euills, or the want of some outward good. 3. Spirituall, for the want of some spirituall good, or the presence of som spirituall euill, and such are here intended: as if our Sauiour should say, they are happy men that can mourne in spirituall manner; and for this wee haue Christs owne word, both heere, and *Luke* 6 21. In both places he not only barely affirms it, but also backs it with a reason: *they are blessed, for they shall reioyce and be comforted.* This reason holds in spirituall things; mourners are therefore *blessed, because they shall be comforted*; not so in outward things, as to say, to those that are sicke; Blessed are yee sicke, for yee shall be visited, restored: Blessed are yee poore, for yee shall be relieued, your wants supplyed, &c. The argument is not good, for here the griefe of the present, exceedes the ioy of the future, the comfort quits not cost of the affliction:

ction: but it holds very well in things ſpirituall, as heere, yee mourners ſhall be comforted, and are therefore bleſſed: for as your ſorrowes abound, your comforts ſhall ſuperabound: ſo that although ſpirituall mourning be not comfort, yet it carries comfort along with it, and inferres happineſſe; which will yet more plainly appeare, if wee conſider.

Reaſon 1. First, that it flowes from a good fountaine (a cleare ſtreame, you know, argues a cleare ſpring) This is firſt a ſound head, a wel-compoſed iudgement, the affections are blinde, and doe follow as they are guided: If they be put into the hands of a bruitiſh leader, as ſenſe and appetite, they prooue bruitiſh; if into the hands of rationall guides, they become rationall; if of ſpirituall, ſpirituall; when therefore the mourning is ſpirituall, it ſhews the iudgement alſo ſound and ſpirituall, that ſees euery thing in its right colours: and ſo it argues a ſound head.

Secondly it argues a wel-temper'd heart: ſuch an heart as is 1. ſoft and fleſhy, yeelding: A ſtone, you know, will neuer yeeld, no more will a ſtony heart relent. He that can conceiue deepe ſorrow for ſinne, and powre out himſelfe into teares, that man hath ſure a ſoft heart. And 2. a ſound heart, ſet againſt ſinne, and for that which is good. All ſorrow growes from an antipathy betweene the party grieuing, and the cauſe thereof, as on the contrary, delight ſhewes a conueniency and agreement with the thing wherein a man delights.

Second-

Secondly, that this mourning is of good quality, 'tis a diuine ſorrow, 'tis κατὰ θεὸν λύπη, a ſorrow according to God, as the Apoſtle calls it, 2. *Cor.* 7. *Such as works repentance*, tends to life, (whereas worldly ſorrow worketh death) is *neuer to be repented of*: worldly ſorrow is to be vnſorrowed. The ſweeteſt thing in ſinne, muſt end in bitterneſſe, the pleaſure in ſorrow; yea, the ſweeter it is in the act, the more bitterly muſt it be bewailed. But here 'tis otherwiſe; the biteereſt thing in this godly ſorrow is ſweeteſt of all: the more a man can teare his heart therewith, the more comfort he hath; he onely ſorrowes, becauſe he cannot ſorrow enough; mournes, becauſe he can mourne no more, can entertaine this gueſt no better; if naturall teares eaſe (as *Aquin.* 1. 2. *q.* 38. *Art.* 2.) *nedum ſpiritual*. And this is the quality this ſpirituall mourning.

Thirdly, that it hath good effects: For, 1. it is preuenting, 2. reforming. Firſt, it preuents all other needleſſe ſorrowes; Naturall ſorrowes it moderates and boundes, as ſuſpected; carnall and helliſh ſorrow, it baniſheth as an enemy; Godly ſorrow is a diuerſion of other ſorrowes, toward the right obiect: As Chirurgians, when a man bleeds dangerouſly in one place, they open a veyne in another; ſo to turne the courſe: So, when a man bleedes, mournes too much, for worldly things, it lets him bleed elſewhere, turning the courſe of his ſorrow vpon his ſinne. Secondly, it is reforming, produces thoſe good effects of *careſulneſſe*, *apologie*, *feare*, *deſire*, and the reſt,

rest, as they are reckoned vp, 2 *Cor.* 7. 11. It mends the soule much, makes a man better, and so sets him onward toward happinesse.

Reas. 4. Lastly, if we consider the issue of godly sorrow, 1. it tends and bends to happines, not simply and of it selfe, for the Angels mourne not, and yet are happy, but respectiuely, as the state now stands with vs; wee went away from God by sinne, and must returne againe by weeping-crosse: And yet not directly now, neyther doth spirituall mourning make a man happy, but onely as it makes way for Christ (as the needle makes way for the threed) that we may be reunited, and pieced againe to God: so that as the case now stands, godly sorrow is necessary to our happinesse, and tends vnto it, seruing, as the opening of a veyne, to let out the sicknesse, and to bring in ease: 2. It ends in happinesse: for, *they that sow in teares, shall reape in ioy*; and *light is sowne for the righteous, and ioy for the vpright in heart.* Now men sow alwayes for increase; they expect not onely their seed againe, but many for one: so they that sow in godly sorrow, shall reape a ioyfull haruest of happinesse; it is with this sorrow, as with the silke-worme, which spends and workes out it selfe, till at last it end in a soft silke: so doth this consume and waste it selfe, till at length it end in euerlasting ioy.

Psal. 126. 5. Psal. 97. 11.

Vse. 1. It may serue to bewaile our vnhappinesse now adayes, that run a course quite contrary to that of our Sauiour, he blesseth them that mourne; the most are of another iudgement, and hold such of all

all other the most vnhappy; and as we vary from him in iudgement, so likewise in prescription; he saith mourne, that you may reioyce; weepe, that you may laugh; the world on the other side saith, be merry, that you may not mourne; laugh, that you may not be cast down; the Apostle bids *turne all your laughter to mourning, your ioy into heauinesse, Iames* 4. Men now adaies turne all heauinesse to laughter, are afraid of mourning, put it farre from them, looke on it as on an enemy, make account, if they should goe about it, they should neuer haue merry day more; Nay, they vary also from the practice of the Saints, in sad times; *Nehemiah*, though for his one particular hee were in good estate, and sufficiently well prouided for, yet he could not enioy it, so long as the Church of God was in heauinesse and affliction; but prouokes himselfe to mourning, and applies himselfe close thereunto: So *Vriah*, seeing the people of God in hazard, refused vtterly to goe into his house, to eate and to drinke, and to lie with his wife; so sensible haue the Saints of God euer beene of the Churches afflictions, but especially for the sinnes of the times haue they been greatly humbled, as *Ezra*, who in this case, rent his garments, pluckt off the hayre of his head, and of his beard, and sate astonished, *Ezra.9.* And *Riuers of teares ranne downe* Dauids *eyes, because men kept not Gods Law.* Had *Dauid* but liued in our times, walked in our streetes, to haue seene our pride, heard our oathes, lies, &c. euery-where vttered

Nehem.1.

2 Sam. 11.

vttered, hee would surely haue washed our streetes with his teares. But what doe wee? see these things in others, yea, act them our selues: wee our selues sweare, lie, drinke, reuell, &c. and yet wee mourne not, It is for that we want matter? Is there no cause of mourning amongst vs? Surely, if wee looke vpon Gods gracious dealing with vs, we haue had blessings in abundance, vnder a peaceable and quiet gouernment: but wee cannot but know there are stormes abroad, and who can tell where they will light in the end? Heere wee haue no townes, but *Shalems*; no men, but friends. Goe into the fields, no speares but standing corne, no drummes but tabrets, no out-cries but harueſt-homes, all matters of reioycing: but looke abroad a while, and you shall see all places become Acheldamaes, houses of blood, fields of blood, ditches of blood, townes of blood, Churches of blood, and can we yet finde no mater of mourning? or if wee see no misery, is there no sinne in the world? tell me? Can wee see no sinne in the heart, none in the house, none in the towne, none in the Church, none in the State, none in the Land, none in the world? Oh the ignorance that is yet found in many places, amongst vs, in such abundance of the meanes: Besides, many will come indeede to heare, but they haue made their conclusion before-hand, how farre they will goe, they are euen set, and as good as they meane to bee. There is a name of Religion amongst vs, and 'tis but a name, as appeares when it

it comes to *meum* and *tuum*. What is the reason then that wee mourne not? weepe not? 1. some pleade they cannot haue while? and this excuse is worse than the fault, q. d. my brothers house is fired, but I cannot haue while to quench it, 2. others will say, they cannot weep; but that's but a false plea: for they can command teares in outward crosses, or vnkindnesses from a friend: yea, they can weepe oftentimes of meere curstnesse of heart, and thinke they haue reason for it too. Although these teares hurt them greatly, and the other helpe, yet, those they giue way to, and these they abhorre; so taking cordialls for poison, and poison for cordialls: and therefore no maruell they haue no more comfort of their teares so ill-grounded, so ill-bestowed.

Giue way to this mourning: it hurts no man, but makes for his happinesse and comfort. Wee haue laughed too long already, and mourned too much for temporal crosses: Turne now the streame into the right channell, set your sorrow vpon the right obiect: then it is where it should be, when bent against sinne, and then 'tis comforable. *Vse. 2.*

But how shall I know my sorrow to bee sound and spirituall? *Quest.*

First, if the obiect be spirituall, the absence of some good, or presence of some euill. The chiefe good we know, is God. The good man mournes & laments after God, as the Scripture speaketh, when he withdraweth himselfe either in the light of is countenance (which a *Dauid* holds better then life, and the want thereof more bitter then death) *Answ.*

or in the graces of his Spirit, or in the ministry of his Word, when wee haue not our signes, see not our visions, or in the losse of his seruants: So for sinne, the good man lookes vpon sinne (both his owne, and others) as vpon the greatest euill, and is thereby moued to mourning, but for his owne most. And as for sinnefull, so also for painefull euills of the Saints abroad, or at home; or for those personall miseries, which grow out of his owne corruptions &c.

Vid. Aug. sermo: 7 de tempore.

Secondly, it may be knowne by the spring and motiue of it: namely, loue to good, whence comes grief in the want of it: and hatred of euill, whence sorrow in the presence of it.

Thirdly by the effects, which respect, 1. God, 2. our neighbour, 3. our selues: for God, spirituall mourning sends a man to heauen, with prayers, confessions, suites to God. 2. It sends a man to his neighbour; makes him mercifull, not pettish, censorious; &c. It makes him also iust to his neighbour. If I haue wronged any man, I'll bee ready to satisfie him, to make him restitution. If I haue runne away with his goods or good name, I'll carry them home againe, &c. 3. for himselfe, it sets a man further off from his sinnes, nearer to God; empryes him of himselfe, inflames him with zeale for God, and a greater loue of goodnesse. And thus you may know spirituall mourning.

The next thing is how to exercise it. And here 1. get the instrument set in tune, goe to the heart-maker, and heart-mender, God, and pray him to giue

giue a soft heart: Take his Couenant, *Ezek.* 36. and plead it to him, say: Here's thy owne hand, Lord, *thou hast promised to take away the stony, and to put in the place thereof an heart of flesh.* He will not eat his word, deny his promise. 2. Keepe the wound alwayes open and bleeding, as it were, by the constant practise of all the exercises of Religion, but especially of humiliation, reckoning often with thy selfe; so to see what thou hast done, that thou shouldest not, what thou hast not done, that thou shouldest? how slightly and slubberingly thou hast posted ouer the duties of each day? 3. Vpon extraordinary occasions set thy selfe to a more than ordinary mourning. And here 1. vse a good method. 2. thinke of good motiues: for method. 1. Take a fit time, when God hath any way mollified thy hart, and made it in a mourning case, close with him. After a shower the husbandman puts in the plough, 'twill not vp else; so when we finde our selues any whit softned, take the hint, improue that opportunity.

2. Betake thy selfe to a fit place, where thou mayest freely and without distraction mourne before the Lord. *Peter* went out and wept bitterly; the hall was no fit place for such a businesse. Get into some corner, and there weepe thy fill betweene God and thine owne soule, see what reason thou hadst so to offend thy Father, wound thine elder brother, grieue Gods Spirit, thy comforter. And thus much of the method you must runne. Consider next of the motiues, and see what reason you haue to mourne, (for indeed a man

wil ſee a great deale of reaſon before he will yeeld to entertaine this gueſt.)

Godly ſorrow is 1 needfull. 2. profitable. 3. comfortable.

Needfull it is 1. in reſpect of others, they will not doe it, haue not hearts to doe it, ſome muſt: therefore mourne thou. 2 in reſpect of our ſelues it is neceſſary, and that 1. to preſerue vs from the common contagion and deſtruction. How was *Lot* preſerued from both in *Sodom*? hee vexed his righteous ſoule at their vncleane conuerſation, he ſet him ſelfe a weeping daily for their ſinnes: and ſo he was neither infected by them, nor deſtroied with them. 2. A man ſhall neuer be able to pray for others, or to admoniſh or reproue to purpoſe, vnleſſe hee haue firſt beene a mourner for them before God, bled before God himſelfe for that ſinne, which he reproues in others; what likelihood is there, that that reproofe ſhall take, or worke vpon another, when thy ſelfe art not affected?

— ſi vis me flere, dolendum &c.

2.

Secondly, it is profitable as well as neceſſary. Naturall ſorrow heales not, payes no debts; but godly ſorrow cures the ſoule, ſets off with God, makes one alway better when it leaues him, then when it findes him. And for the publike, ſuch a one may ſtop a common plague, ſtand vp in the gap, diuert a iudgement, make all the towne, countrey, kingdome where he liues, beholding to him: for he preſerues the Iland, as *Iob* in one place hath it, after ſome tranſlations.

Vid Chryſoſt. in Pſal. 51. Homil. 2. —

Ib. 22. 30.

Thirdly, it is alſo maruelous comfortable,

lightens.

lightens the heart, pulls out the ſting of all croſſes. It is not a vexing, blubbering ſorrow, but rationall, quieting, and ſuch as giues content. A Chriſtian could liue and feed vpon theſe teares, hee weepes and is glad, hee can doe ſo: Yea, when he hath wept one houre, he would giue all the money in his purſe, hee could weepe another. It is not a whining or gnawing ſorrow, that pines a man; this feedes him, eates out the corruption of the ſoule, lets out the filthy matter, pride, paſſion, folly, &c: as out of a bile, and then comes eaſe and reſt, where before was none. Therefore, be not afraid of godly ſorrow, feare that which is carnall; for that tends to death, and that which is naturall; for if not bounded, it will eaſily degenerate into carnall; but if it be godly, feare it not: ſhall be knowne to be ſuch, if it ſend vs to God by prayer, make a man thankfull, that hee hath fit time, place, and a meſſage to make him mourne, and ſo he can finde teares to weepe ouer Chriſt, whom he hath peirced. If it be ſuch a ſorrow, it is godly, and we muſt take the comfort of it.

Vid. Aug. Confeſſ. lib. cap.

Vſe. 3.

Comfort to thoſe that mourne aright, they are the bleſſed ones of the Lord; onely, be ſure it be a right ſorrow, namely ſuch as being ſet vpon ſin, makes a man prayerfull, thankfull, merciſull, humble: for this is a healing ſorrow.

The fifth SERMON.

For they shall be comforted.

HItherto of the point. It remaines to speake of the proofe here brought by our Saviour: *For they shall be comforted.* But before wee come to the handling thereof, one point lyes in our way, which we may not let passe; and that is from the order here observed. Our Saviour, you see, beginnes in mourning, ends in Comfort; and the same way must we tread, if we would obtaine true happinesse. You see the point.

Doctr. Godly mourning goes before sound comfort, and vshers it in: This is our Saviours method here, *Blessed are those that* first *mourne, for they shall be comforted.* Indeed, spirituall mourning, and spirituall ioy, they are twinnes of the same birth, come both from the same spirit, are conceiued both at once; (though not felt of vs together) much like that birth spoken of, *Gen.* 38. *Zarah* first puts forth the hand, but *Pharez* was first borne into the world: so ioy first puts forth it selfe, and lends an hand (as it were) to godly sorrow, which first makes the breach; for no man can mourne kindly for sinne, till hee hath conceiued some ioy in God', but ordinarily godly sorrow is first felt of vs, before spirituall Ioy; as here in the text,

text, they vsually first mourne, that are afterward comforted.

And this is most agreeable to the course of Nature, which proceeds from lesse perfect to more perfect. *Reason* 1.

It is agreeable to Gods practise, who at the first drew light out of darknesse, the world out of rubbish. 2.

It is agreeable to his prescription also, 1 *Pet* 5.6. *Humble your selues vnder the mighty hand of God, and in his season, hee shall rayse you vp.* So also *Iam* 4.9, 10. *Be miserable* (you are so questionlesse, but see your selues to bee so) *and weepe and mourne, let your laughter be turned*, &c; turne all the streames into this channell to driue this mill to grind the heart; *Humble your selues in the sight of the Lord, and he shall lift you vp.* So *Ier* 4.3.4. *Breake vp your fallow ground, and sowe not among thornes*, first plow, and then expect a harueſt. *Circumcise your selues vnto the Lord, and take away the foreskin of your hearts*, &c. We all enter into Gods Church, as it were by Circumcision. 1. Circumcise, and be comforted: And this was not obscurely set forth in the sacrifices of the Law, which were first slaine, and then followed meate and drinke offerings. 3.

And as it is Gods method, so it is most agreeable to our present estate. For by our fall in *Adam* we are all to pieces, out of ioynt, and broken: and being not well set, our bones must bee broken againe, that they may be set againe; which will not be done without sorrow and paine. Wee are riuetted and glued to our sins, and must be torne 4.

violently from them: which cannot be done without sorrow, which is therefore defined to be *solutio continui*, &c.

Vse. 1. Doth godly sorrow precede comfort? Let not then such of the Saints, as God hath humbled vnder his hand, bee discouraged; but expect a crop of comfort after a seeding of sorrow. It is ordinary with the Lord to breake his best children with troubles without, and terrours within; with breach vpon breach, and what vse is commonly made hereof? why? they are apt enough to conclude, that God loues them not therefore; yea the greater the crosse is, the lesse they think themselues beloued of God. If hee exercise them with great afflictions, great temptations, great corruptions, great desertions, &c: they are ready to grow into fits of despaire, nay, to befoole their owne innocency, as if *they had washed their hands in vaine, to blesse the wicked*, as *Dauid* and to conclude that *all men are liars*, euen *Samuel* also and the rest of the Prophets, by whom God had assured him of the kingdome, nay, to *curse their birth*, as *Iob*, and to wish themselues *vnborne*, as *Ieremy*. And all this out of ignorance and mistake of Gods vsuall manner and method, which is to set night before day, and to draw ioy out of sorrow, light out of darkenesse.

Vse. 2. Reflect vpon your selues a while, and examine whether yet you haue euer entertained this guest, godly sorrow; for otherwise, you canno expect any kindly comfort. But here, alas, is the misery of it, men catch at comfort too soone, before they haue

haue beene throughly humbled, reape before they are ready: and hence it is, that miniſters haue ſo ſmall comfort of them, hence they become proud, cenſorious, buſy-bodies, vnſettled, as the ſtony ground, which withered ſo ſoone, becauſe it wanted earth, the plow had not gone deep enough. Hence it is that hauing neuer been ſoundly humbled, they ſo ſoone ſtart back, are eaſily drawne to take the firſt opportunity of ſinfull profits and pleaſures, as an infant that is lately weaned, if the breaſt haue not beene made bitter enough at firſt, will ſoone bee drawne to ſuck againe. The Lord takes little content or pleaſure in ſuch vnhumbled ſinners: Nay, if it were poſſible, and could comply with his pure nature, hee would take more pleaſure in a broken and humbled deuill, then in a proud and ſwelling Angell.

But here it may be obiected, that God requires not ſuch a deale of ſorrow from his children? *Obiect.*

Yes, hee doth, though not as an end, yet as a meanes of their happineſſe and comfort: for godly ſorrow is to bee reckoned *inter remouentia impedimenta*, among thoſe things that remoue the impediments to ſound ioy and comfort. For as in the body, proud fleſh muſt be taken away, before ſound can come in place: ſo muſt our proud hearts be tamed and taken down, before true ioy can ſucceed; they muſt be humbled, before they can bee healed; elſe wee are too haſty in taking comfort, and there is no greater danger then to skin ouer the ſore, before it hath beene ſearched and purged to the bottome. *Sol.*

Yea,

Obiect. Yea, but God delights not that his Saints should be vexing themselues, and alwayes blubbering.

Sol. We told you before that this sorrow for sinne is not of a vexing, tearing property, but rationall; seeding, healing: for it is set vpon its owne obiect (and euery thing then works kindly, when it is set vpon a right obiect.) It turnes the will the right way, sets the face of a man toward God, his backe toward sinne; puts the soule in ioynt, whence arises a great deale of ease.

Obiect. I, but many of Gods Saints haue neuer felt this piercing sorrow, haue gone to heauen without it?

Solu. It must bee considered that there is difference betweene sinne and sinne, and likewise betweene sinners and sinners. For sinnes, some are more heauy, and some more light. For sinners, som men see the remedy, as soone as they see their misery; the plaster, as soone as the wound; the bitternesse of their sorrow is soone put ouer: but yet, euery one hath some measure of godly sorrow, before he is comforted. It must be vnderstood, that there is a double sorrow: 1. that precedeth ioy. 2. that followes soone after it: Nay, there is a concomitant rationall sorrow, that accompanies and goes along with a Christian his whole life throughout: this makes him at first, to startle at sinne, as afraid to offend God; and in the act it causeth a renitency of the will together with remorse, and a reflecting vpon a mans selfe after all. So that the point stands true; for sooner or later hee hath surely mourned,

mourned, that is soundly comforted. And let vs all looke to it, if we challenge comfort, see that sorrow lead the way, see that you be able to remember where & when you haue sighed, mourned, wept ouer Christ. There is no harueſt, but there hath beene a seeding-time, no solid comfort, but sorrow hath gone before, or accompanied it, or at least wise followed after. But wee haſten

For they shall be comforted.

THe point that without any more adoe wee'll present vnto you from these words, is: that

Godly sorrow will once end in sound comfort *Doct.*

And for this wee haue good security, whether we looke to Gods promises, or good mens experiences. For the first, God hath vndertaken it in many places. *Ieremy* 31. throughout, tends to this purpose. In the prophecy of *Isaiah* euery where almost we finde it promised, as Chap. 35. *vlt. The ransomed of the Lord shall returne and come to Zion with songs, and euerlasting ioy vpon their heads: they shall obtaine ioy, and gladnesse, and sorrow, and sighing shall flye away.* So *Isay.* 61.1.3. *The spirit of the Lord is vpon me,* &c: *to appoint vnto them that mourne in Zion, to giue vnto them beauty for ashes, the oyle of ioy for mourning, the garment of praise for the spirit of heauinesse,* &c. Christ was sent for this, it was his message, his businesse into the world, and

be

be ſure hee will not forget his errand. So Chap. 65. 13. *Behold my ſeruants ſhall eate, but ye ſhall bee hungry; Behold, my ſeruants ſhall drinke, but yee ſhall be thirſty; Behold, my ſeruants ſhall reioyce, yea, ſing for ioy of heart, but ye ſhall cry for ſorrow of heart; and howle againe for vexation of Spirit:* beſides, many other paſſages, which we purpoſely forbeare to recite: Neither only ſhall godly ſorrow end in ioy, but is attended, and accompanied with comfort, 2 *Cor.* 7. 6. *We are troubled,* ſaith the Apoſtle, *on euery ſide: without were fightings, within were feares. Neuertheleſſe, God that comforteth thoſe, that are caſt downe, comforted vs,* &c. So *Ioh.* 16. about the latter end. *In the world ye ſhall haue trouble, but* (euen then) *in me ye ſhall haue peace.* Chriſt can yeeld a man comfort euen while the world afflicts: Thus you ſee God hath promiſed ioy vpon ſpirituall mourning, and therefore, it is ſure enough; for what God promiſes, hee purpoſes; and what hee purpoſes, hee concludes; and his decrees ſhall ſtand.

But as God hath promiſed it, ſo good men haue had the experience of it. Conſult the Saints in all ages; *Dauid, Pſal.* 94. 19. *In the multitude* (ſaith he) *of my thoughts within me, thy comforts delight my ſoule:* the word in the originall is very ſignificant, and imports (if I forget not, for I haue not looked the place) a double, a ſtrong comfort. So *Paul,* 2 *Cor.* 1. 5. *As our ſufferings abound, ſo our conſolation alſo by Chriſt doth ſuperabound,* and, as it were, ouertop all our afflictions. And what is true of particuiar members, is alſo true of the whole body,

Pſal.

Psal. 126. *they that sowe in teares, shall reape in ioy*: and *Psal.* 97. penult. *Light is sowne for the righteous, and ioy for the vpright in heart*, the latter part of the verse expounds the former: what is meant by light? Ioy: and what by righteous? the vpright in heart: for these, it is that ioy is sowne, and as sure as an harueſt followes a seeding; so to these comfort followes mourning.

But let vs see some reason also for this point. *Reason* 1.

And first from the nature of sorrow. It is an imperfect passion, not made for it selfe, but for some higher vse, as also all the rest of the declining affections are, as hatred for loue, feare for confidence, &c; so also sorrow for ioy; vnto which it is subseruient: like as launcing and searing are not for themselues, but for ease, and remedy; a potion is not for sickneſſe (which yet it causeth for the time) but for health; so sorrow is made for ioy, and ioy is the end of sorrow; and God, we may be sure, will haue his end.

A second reason, wee may take from the nature of ioy, which is strong, *Nehem.* 8. *The ioy of the Lord is your strength, it preuailes ouer all*: like as the Sun being ouer-cast, and shadowed with a fog or cloud for the time, soone vanquisheth, and makes its way through all: so this spirituall Ioy, though it may bee ouerclouded for a season, yet it will breake through all, and clearely shew it selfe. Naturall ioy is weake, and may bee crusht: carnall weaker, and quickely vanisheth, but this that is spirituall, is vnconquerable; as oyle will ouertop all other liquours, and cannot bee kept vnder no *Reas.* 2.

more.

more can this ioy of the Lord, it will bee vppermoſt, and deuoure all ſorrow in time,

Reaſ. 3. Thirdly, godly ſorrow and ſpirituall ioy, they grow both vpon one roote, flow both from one ſpring, euen the ſame holy ſpirit. That ſpirit of grace and ſupplication that makes Gods people *weepe ouer Chriſt whom they haue pierced, Zach.* 12.10. is no leſſe a ſpirit of ioy alſo, *Gal.* 5.22. *for the fruit of the ſpirit is ioy*, &c. Now the ſpirit is euer like it ſelfe, full of order, full of wiſdome; and ſo makes a man to know his ſeaſons as well of reioycing, as of mourning. In other ioyes (both naturall and carnall, and ſo likewiſe in ſorrows) there is a confuſion: but ſpirituall are alwayes with iudgement, by rule, and in order, the one makes way for the other; as the meanes for the end, to which it is ſubordinate, and ſo much ſorrow as hath gone before, ſo much ioy ſucceeds and followes after.

Reaſ. 4. Laſtly, we may reaſon from the effects of godly ſorrow, which ſtill 1. humbles a man, and takes him downe, and by that meanes makes him cheerfull. A little child, when his ſtomacke is once taken downe with a twigge or two, you ſhall haue him the merrier all day after. It is certaine, the more humility is in the heart, the more ioy there will be. 2. Godly ſorrow ſtill vents its ſelfe in prayer, which alſo fils the heart with comfort, according to that of our Sauiour, *pray*, ſaith he, *that your ioy may bee full.* 3. It helps and furthers faith: Now Faith is our liuing, it is that which holds a Chriſtian vp in life, for *the iuſt man liues by his faith.* 4. It drinkes vp carnall, fretting ſorrow, lets out

pride

pride, and other corruptions, lets in ease and comfort. Now lay all these together, and it will easily appeare, that godly sorrow goes before sound comfort.

Information, and so it serues to determine a great question, *viz.* who is the happy man, and where happinesse is to be had. Runne not to *Plato*, to *Solon*, or other heathen Sages to be resolued in this point. Our Sauiour here tells vs that when a man hath godly sorrow, and from thence spirituall ioy (and of sorrow and ioy, we know, mans life is made vp as the yeere of winter and summer, and as the naturall day of light and night) then he is to be accounted truly happy. He only is so to be held, if Christ may be heard, that both can mourn and reioyce in spirituall manner. We meddle not heere with neturall, but make comparison betweene carnall ioy and spirituall ioy: wherin you shall plainely see the spirituall man hath the start of the carnall. *Use. 1.*

And 1. the wicked mans ioy is a false deluding ioy, *gaudium vanitatis*, as one speakes, a flashing, they reioyce in the face only, and not in the heart; there is heauinesse in the heart many times, when the face counterfeits a smile. But now spirituall ioy is solid, substantiall, massie, it is in the heart (not in the face onely) and diffuseth it selfe, as it were, into all the veynes of the soule. The carnall mans ioy lyes quite without himselfe, lies without doores as it were; in his pots, in his sports, &c. but the godly man hath matter of ioy in himselfe, 'tis rooted in himselfe, *God is his ioy, yea, the ioy of* *August.*

his

ioy, as *Dauids*, &c; and so it is more solid.

Secondly, godly ioy is more safe then carnall, which many times proues dangerous, hazards mens wits; yea, their liues also: for some haue lost both wits and liues through excesse of ioy, which hath so dilated the heart, as it hath let out the soule.

Vid. Valer. Max.

Thirdly, spirituall ioy is more lasting, sure, and durable, then that which is carnall. The good mans sorrowes are temporary, and transient, but his comforts euerlasting. *The ioy of the wicked quickly vanisheth, 'tis as the crackling of thornes vnder a pot*, a sudden blaze, and soone extinguished: But spirituall ioy abides with him still in life, in death; yea, it out-liues life it selfe.

Fourthly, as it is more lasting, so is it more rationall: It is a wise, iudicious, well-composed ioy, whereas carnall mirth is a meere madnesse: you shall haue a mad man will sing and daunce, and shout and hout, and seeme to be the merriest man in all the towne. Oh, but this is but his distemper: What sober-minded man would wish to be in his case, or doth not rather pitty his misery? And such is the mad mirth of all graceless, and wicked men: for indeed, they haue no reason at all to reioyce, vnlesse it bee in hope that they may become godly, but the godly man hath iust cause to reioyce, he doth it for good reason, God calles vpon him to doe it, shewes him reason why he should doe it. And thus for the point of Ioy, the good man hath the aduantage of the wicked. And no lesse also in his griefes.

See it: 1. In the cauſe, in the ſpring of his ſorrow. The godly mans griefe comes from a rectified will, from a ſound iudgement, a ſoft heart, &c. as wee told you before: but, the carnall mans ſorrow proceedes from diſtemper, &c.

See it, ſecondly, in the matter: the wicked takes on extremely for a matter of nothing, his heart is ready to breake at a trifle, for a thing that's not worth ſpeaking of; as ſome ſmall vnkindneſſe, or diſcourteſie from a friend, or that he was paſſed by vnſaluted, yea, many times of mere curſtneſſe of heart: But now the good man findes himſelfe ſomewhat elſe to doe, then to be troubled for ſuch trifles: His griefes are for ſins, his owne and others, but ſpecially his owne, that which troubles him, is the diſhonour daily done to Gods name, the afflictions and miſeries of Gods Church and people, &c.

See it thirdly in the manner: The carnall man mournes vnreaſonably, vnmodeſtly, abſurdly, he howles vnder any croſſe, like a dogge that hath loſt his Maſter: but the good man mournes with reaſon, with moderation; his ſorrow is a iudicious well compoſed ſorrow, hee knowes why hee grieues, and how to grieue, and how much, hee needs not pray for moderation here, as ſome hypocritically ſpeake of ſome Ieſuites, this ſorrow knowes it's bankes. *Vide Bellar. de gem. colum.*

Laſtly, they differ in the effects: carnall ſorrow, deſperate vexing, tormenting ſorrow, it raiſes mud, prouokes a man to belch out oathes, curſes, and words not farre from blaſphemy: but

ſpirituall ſorrow is hopefull, eaſefull, comfortable, leads a man to God by praier, &c. And thus you ſee the good man hath the beſt both ioyes, and ſorrows, and ſo is to be reputed the only happie man. And ſo much for the vſe of information.

Vſe. 2. Inſtruction and exhortation to vs all, to perſwade vs to entertaine this gueſt of godly ſorrow, as euer wee deſire to attaine true comfort. All men are willing to bid comfort welcome, and would gladly enioy a contentfull eſtate; why, now then learne to beginne at the right end, euen in godly ſorow; (carnall and naturall ſorrow wee neede not to be perſwaded vnto, they will come on too faſt, but againſt them we muſt hold poſſeſſion) but this godly ſorrow comes on ſlow enough; draw it on therefore, grow acquainted with it, as euer you would be acquainted with ſound comfort: Goe this way to worke, elſe you loſe your labour, firſt, know the thing ſecondly, the meanes.

How ſhall I know my ſorrow to be ſuch as will end in comfort?

Queſt. Wee haue ſaid ſomewhat to this queſtion before, ſomewat more wee will now ſay, and in anther manner.

Anſw. Firſt, if it be a godly ſorrow, it is taken vp about godly matters, 'tis a ſorrow after God, &c. A Chriſtian prayes, he can haue no anſwer, ſeeks Gods face, but cannot finde it towards him, ſues for his fauour, but cannot get the ſenſe of it; this ſets him a grieuing, and now as a little child that in ſome field or croud hath loſt his mother, hee ſets

ſets vp his note, and cries, His mother, his mother, what ſhall hee doe for his mother! hee fills the ayre with his moanes and complaints; ſo the good man, when he wants the ſenſe of Gods loue in his ſoule, he mournes after his father, laments after God, whom he hath loſt by his vngraciouſneſſe, careleſneſſe, vnwatchfulneſſe: And as this is a matter of greateſt griefe vnto him, ſo likewiſe to behold the prophanation of Gods holy name, and day, and all other the common ſinnes and abominations of the time.

2. You may know godly ſorrow by the ſource and ſpring, whence it floweth, *viz.* Zeale for Gods name, indignation againſt ſinne, &c.

3. By the effects, for it takes a man off from ſinne, brings him out of loue with it, drawes him to God, caſts him vpon his knees, makes him weepe ouer Chriſt, &c. Now, if your ſorrow be ſuch, it is a godly ſorrow, and ſhall end in comfort; but how ſhall I get it: Here reſolue vpon theſe three things: 1. That you muſt entertaine this gueſt of godly ſorrow; there's a neceſſity of it; God requires it, the ſtate of the Church calls for it, the time calls for it, the weather calls for it, mine owne ſinnes, and the ſinnes of others call for it. 2. That it is poſſible to be done; reſolue, that you may do't: to vs indeed of our ſelues it is impoſſible, but 'tis poſſible for vs to goe to God, and he can giue vs a ſoft heart. Encourage thy ſelfe therefore hereunto, and ſay, Hee that tooke away the ſtone out of *Dauids* heart, out of *Nehemiahs* heart, &c. Hee can doe

as much for mee, to him therefore will I goe. 3. Reſolue vpon this alſo, that as you muſt, and may, ſo you will do't: and for that end, take conuenient time and place; you haue had your time to ſinne in, and many places can witneſſe of your forwardneſſe that way; finde out therefore ſome fit time, ſome corner, wherein to ſigh and ſob, to weepe and lament after God, whom you haue offended, ouer Chriſt, whom you haue pierced, the holy Ghoſt, whom you haue grieued, the church, which, by not helping, you haue betrayed, and yet further, hazarded your owne ſoules and bodies, which you haue endangered.

Vſe 3. Comfort to thoſe that mourne in ſpirituall manner, euerlaſting ioy ſhall reſt vpon their heads. And firſt, in generall, for the whole Church, here's comfort, *though ſhee fall, ſhee ſhall ariſe, though ſhee ſit in darkneſſe, the Lord ſhall giue her light*, *Micah.* 7. Her enemies indeede are many, but her friends more; a ſtrong Prince, ſtrong Angells, &c. *God himſelfe will comfort his Sion, and all her mourners*, *Iſai.* 57. yea, *make himſelfe maruellous in their deliuerance*, when all other humane helpes and comforts faile, *Iſai* 43.18,19,20,21. Secondly, for particular perſons that mourne, here's comfort: Shew me godly ſorrow, and I'll ſhew thee ioy & comfort for preſent, and ſuch as ſhall be more afterwards: for the ioy of the Lord is a ſtrong joy, and will more and more multiply. It is λανσομα, as *Baſil* call it, a kinde of vſe, yea, vſe vpon vſe; the teares that now we ſpend in a ſpirituall manner, will miniſter vnto vs comfort a thou-

thousand thousand yeeres hence, bring vs euerlasting ioy.

If I were sure (may some man say) my sorrow were a godly sorrow, and accepted, I could take the comfort you speake of; but I make great question of that: For, 1. It is not a constant sorrow, as the word, here vsed in the present tense, imports it should be. *Obiect.*

Grant it be not alwaies in like measure constant, yet if there be a constancy: 1. in the truth of it: 2. in the root of it, you haue a disposition still to mourne, though you be not alwaies mourning: 3. in the endeuour of being constant in it, prouoking your selfe thereunto, and lastly, a reflect act vpon your selfe, that you are troubled, because you are no more troubled, grieue, because you can grieue no more: your griefe is a constant griefe, and shall surely end in comfort. *Sol.*

Yea, but though I might be assured of it for the constancy, yet because my sorrow is not a deepe sorrow, as the word in the originall, here vsed, implies it must be, (for πένθος imports a funerall sorrow, such as wee conceiue in the death of a deareſt friend, most neerly allyed vnto vs) therefore I am discomforted. *Obiect.*

For answer to this, we must tell you, that there is a twofold sorrow: the one rationall, the other sensible; this latter is most stirring, but the other more precious, and better esteemed, though composed and silent. Here then you must looke, which of these two sorts of sorrowes you prize most, which is the greatest with you, *appreciatiuè*, *Sol.*

as the Schooles ſpeake, to another ſenſe, which you ſet the higheſt price vpon in true iudgement: worldly and carnall ſorrow comes on vs indeede, in a more ſenſible manner, for preſent being, as a land-flood, or a ſudden ſtorme; whereas ſpirituall is a conſtant gueſt, deepe and ſoaking, and in true reaſon you preferre one teare for ſinne, before all that blubbering for an outward croſſe. Secondly, in worldly ſorrow a man is a meere patient, hee grieues indeed, but ſore againſt his will; whereas in godly ſorrow a man is an agent, hee vſeth meanes to haue his heart broken, hee goes to God for that bleſſing, hee comes to the Word with the ſame deſire and intent, and prayes before hand, that God would ſo worke by and with his owne Word, that hee might be more and more humbled for his ſinne. Thirdly, looke to the reflect act (for euery thing reflects more or leſſe, according to the ſtrength thereof) Doſt thou mourne, that thou canſt no more mourne in ſpirituall manner? In worldly ſorrow, a wiſe man befooles himſelfe afterward, for being ſo much vexed, troubled: hee repents of what hee hath done, this way, and vndoes it againe, hee vnſorrowes all his worldly ſorrowes; but here 'tis otherwiſe, a man cannot ſatisfie himſelfe in his godly ſorrowes, but when hee hath done his vtmoſt, hee would faine doe more, he holds it his happineſſe, and is neuer more merrie, then when he hath mourned moſt. If then in true reaſon you preferre godly ſorrow before other ſorrowes, can be actiue here,

and

and prouoke your ſelfe to it, and when you cannot mourne to your minde, you are thereat greatly troubled, your ſorrow is a godly ſorrow, it paſſeth with God, and ſhall be accepted.

Yea, if it were true and right; but how ſhall I know that? *Obiect.*

Why, What haue wee beene doing all this while? Briefely, if your ſorrow be right: 1. It is ſincere, for ſinne ſimply, as it is ſinne, that is, for euery ſinne, and for ſinne in whomſoeuer I ſee it, though firſtly and chiefely for ſinne in my ſelfe: Secondly, it is a conſtant ſorrow; there is ſome conſtancy at leaſt in the endeauour, in the reflection I condemne my ſelfe, becauſe I can doe it no more, no better, &c. Euery day hee deales with God, and with his owne heart, he is beſt apaid, when hee can mourne to purpoſe; moſt at eaſe when his heart melts; greatly grieued, when he findes it hard; and when he findes it not yeeld, and relent, he ariſeth diſpleaſed, and griefe for not grieuing is deepeſt: *Sen. controu. lib. 4. Ille dolet vere, &c.* Thirdly, it is a ſecret ſorrow (though, if there be iuſt occaſion, he can do it alſo in publike) that's the trueſt ſorrow, that is *ſine teſte*, done in priuate. Many can weepe at a ſermon, or publike meeting, but here's the triall of the truth of our ſorrow, if it be ſecret, in coole blood: in times of peace, when all goes well with vs, if then wee can bewaile before the Lord our vnprofitableneſſe, vnthankfulneſſe, impatiency, vncharitableneſſe, and other like ſecret corruptions, &c. Fourthly, it is voluntary. A *Anſw.*

man ſends for it (other ſorrowes will come on, whether one wil or no) prayes for it, Cares not in what elſe he breake, ſo his heart may be broken, thinkes he cannot ouer-rate it, is thankfull for it, whatſoeuer it coſt him. Fifthly, it leads a man to God, as it did thoſe Iſraelites at *Bochim*, *Iudg.* 2. *They wept and ſacrificed*, and as it did *Iacob*, *he wept and prayed*, *Hoſea* 12 It mingles it ſelfe with our prayers, thankſgiuings, &c. This is that godly ſorrow that carries comfort in the mouth of it: giue way to that by all meanes, and entertaine it gladly; If euer you come to heauen, it would repent you (if 'twere poſſible) that you haue mourned no more, ſuch an abundance of ioy ſhall be heaped vpon your heads. The Lord hath pronounced you bleſſed in the Text, and vndertaken you ſhall be comforted.

Obiect. I, but when ſhall wee haue this comfort?

Sol. Some you ſhall haue preſently in this life, whenſoeuer you ſhall haue moſt neede of it, but eſpecially in the life to come. Here you can haue but the firſt fruits, but there you ſhall haue the whole harueſt. Chriſt himſelfe hath ſaid, *Bleſſed are thoſe that mourne, for they ſhall be comforted.*

And now we haue brought you paſt the worſt part of your way to happineſſe (that which remaines is more eaſie) ſo farreforth as you are poore in ſpirit, and broken in heart, you are the bleſſed of the Lord; Chriſt himſelfe here entitles you to the happineſſe and comfort of an heauenly kingdome.

The

The ſixth SERMON.

MATH. 5.5. *Bleſſed are the meeke,&c.*

WEe haue trod two ſteps toward bleſſedneſſe, to wit, ſpirituall pouerty, and ſpirituall mourning. Now we are vpon the third, which followes naturally from the two former. For when a man is once become nothing in himſelfe, and hath turned the edge of his ſorrow vpon his ſinnes, hee will be meekned, and carry himſelfe well toward euery body.

In this fifth *verſe*, we haue to obſerue: 1. Our Sauiours propoſition: Meeke men are bleſſed: 2. The proofe thereof; *for they ſhall inherit the earth:* For the firſt, *Bleſſed are the meeke.* Meekneſſe is a grace that moderates anger both, in the affection it ſelfe, and in the effects thereof: For, it teacheth a man, when to be angry, how to be angry, and how farre he muſt, and muſt not be angry; and hee that practically knowes when, why, and how far to be angry; he is a meeke man, and ſo a bleſſed man, which is heere proued by this, that he *ſhall inherit the earth.* Where we muſt remember the note of a Father, that though there be mention of earth, yet there is no excluſion of heauen: For heauen he is ſure of; for earth there is no queſtion of it, therefore the matter is heere put out of doubt by our Sauiour, that meeke men ſhall alſo inherit the earth. Obſerue heere, that

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the bleſſing promiſed, is ſuited to the grace: as alſo in the two former; to poore ones is promiſed a kingdome; to mourners comfort: ſo here, to meekneſſe, quietneſſe vpon earth. for our Sauiour preuents an obiection. Some might ſay, If wee ſhould be meeke, and ſit downe by ſuch wrongs as are offered vs, wee might ſoone haue enough of it: be throwne out of our eſtates, and by bearing one iniury, inuite another.

To this hee anſwers, that there is no ſuch matter, for meeke ones ſhall inherit the earth, their meekneſſe ſhall be no preiudice to their eſtates, they ſhall haue a quiet eſtate on earth, or at leaſt quietneſſe in their eſtate, yea, ſuch a man ſhall haue the earth as an heyre, he ſhall hold it by the right of adoption, (as the world in the originall here vſed, ſignifies, as alſo the *Hebrew* word vſed, [p]*Pſal.* 37. 11. from whence this promiſe ſeemes to be taken) he ſhall haue both right vnto it as an heyre, and fruition alſo, for hee ſhall delight himſelfe, ſaith the *Pſalmiſt*, *in the abundance of peace*. Another man may delight himſelfe in the abundance of cattle, in the abundance of treaſure, in the abundance of friends, as *Auſten* deſcant vpo the places, but the meeke man onely delights himſelfe in the abundance of peace: Meekneſſe will bring his eſtate to his minde, or at leaſt his minde to his eſtate: yea, it brings perpetuity too. For whereas brawling, lawying, &c. throwes a man out of his eſtate, or at leaſt diſquiets him in it; meekeneſſe perpetuates a mans eſtate, entailes it to his poſterity, makes it

it ſure to him and his, yea, entitle him to the whole earth, ſo that whil'ſt a meeke man is on earth, he is on his owne, whereſoeuer he is, he is at home: So that as wee ſay of a valiant man, that euery place is his countrey; it is true of the meeke man, hee can liue in any ſoyle, dwell in any countrey, ſubmit to any condition, and in that reſpect is a bleſſed man. We ſhall haue enough to do now, to diſpatch the propoſition: *Bleſſed are the meeke*; the point that from thence in few we'll commend vnto you, is, that

Meekneſſe is a grace of all men greatly to be deſired, It is much commended vnto vs in Scriptures, both by precept and example, *Coloſ.* 3. 12. *As wee'll proue our ſelues elect of God, holy and beloued, put on meekneſſe.* So, *Epheſ.* 4. 2. *Walke worthy of the vocation whereunto you are called*, and how? *In all humbleneſſe of minde, Meekneſſe, &c.* And as by precept it is commended vnto vs, ſo alſo by example, and that ſuch as is beyond all exception. *Moſes*, when God would ſet him forth to the higheſt, he giues him this teſtimony, that he was *the meekeſt man vpon earth*, he had not his fellow aliue: *Dauid* alſo profeſſeth of himſelfe, *Pſal.* 131. that hee was *meekned as a little childe.* Chriſts example is propounded vnto vs by Saint *Peter*, 1. *Epiſt.* 2. 21, 23. *Who, when ee was reuiled, reuiled not againe, when he ſuffered, he threatned not, but committed it to him that iudgeth righteouſly, leauing vs an example, that wee ſhould follow his ſteps*: For our ſakes it was that he thus expreſt himſelfe in all paſſages of meekneſſe. God himſelfe hath giuen vs of this *Doctr.*

grace

grace in his dealing with *Ionah*, when hee for a thing of nought, was all on a fire, and in a great paſſion, God ouercomes him by meekneſſe, *Why Ionah*, why Ionah, ſaith the Lord, *Doth it become thee*, being a prophet, *to be* ſo inordinately *angry* vpon ſo ſmall occaſion? *Yea*, ſaith he, *I am iuſtly angry*, I will be angry, yea, would I could burſt, and die with anger, &c. he chides hand ſmooth with God, thinkes he hath the better of him, and will ſtand to it, that God knowes not when a man ſpeaks reaſon, if hee would terme him vnreaſonable in his paſſion: but, God giues him not ouer ſo, but ouercomes his curſtneſſe with meekneſſe. Thus you ſee wee haue it commended vnto vs, by both precept, and example. We'll further ſhew you reaſon for it.

Reaſ. 1. And firſt, from the neceſſity of getting this grace of meekneſſe, not onely as wee haue a precept for it, but as 'tis a meanes of our happineſſe: for without it, there's no bleſſing to be expected, *1 Pet. 3. 9. Not rendering euill for euill, or reproach for reproach, but contrarily, bleſſing, knowing that hereunto yee are called, that yee may inherit the bleſſing.* A man may haue the earth without meekeneſſe, but no bleſſing therewith: Nay, there's no heauen to be had without meekneſſe: for, *vnleſſe you become* (in this reſpect) *like vnto children, yee cannot enter into the kingdome of heauin, Math. 18. 3.* And as for the end, meekneſſe is neceſſary, ſo alſo for the preſent; No acceptable ſeruice can be done either to God or man without meekneſſe. Not to God: for we muſt pray in meekneſſe, lifting

ting vp pure hands without wrath, heare in meekneſſe, *Iames* 1. *Receiue with meekeneſſe the engrafted word, &c.* come to the ſacrament in meekneſſe; briefely, all our carriage to God-ward, muſt be done in meekneſſe: And as to God, ſo to men, we all owe meekneſſe to all men; The Magiſtrate muſt execute iuſtice in meekneſſe, the Miniſter muſt reproue, &c. with meekneſſe. A man cannot keepe houſe without meekneſſe, hee cannot rule his wife without meekeneſſe, correct his childe without meekneſſe, order his ſeruants, entertaine his friends, winne his foes, gouerne himſelfe in the croſſes of his calling, without meekneſſe. Such is the neceſſity of it.

Secondly, it is no leſſe honourable then neceſſary. *It is the glory of a man to paſſe by an infirmity*, ſaith the Wiſe man: And ſee what God ſaith to you women, 1 *Pet.* 3.4. *A meeke and quiet ſpirit is a thing of high price with God.* Lo, the great God ſets meekneſſe at a great rate: It commends a man to God: it commends him alſo to men, euen *to euery mans conſcience*, 1 *Tim.* 2.9. *Reaſ.* 2.

But thirdly, as it is honourable, ſo it is comfortable too, for it puts a man into, and holds him in poſſeſſion of all he hath, *Luk* 21.19. *In your patience poſſeſſe your ſoules*, patience is heere taken at large, and includes meekneſſe. This makes a man to enioy himſelfe, and al he hath, yea, all the world; The meeke man can ſleepe and feede, when others are diſquieted at bed and board, he can triumph ouer that contempt, and thoſe indignities, which would breake a proud mans heart. *Reaſ.* 3.

Adde

Reaſ. 4. Adde hereunto the in 4th place, that meeknes is wonderfull profitable, and 1. to others, who will the ſooner hearken to vs, and be ruled by us, if wee *deale with them in the ſpirit of meekneſſe*. According to that of our Sauiour, *Math.* 11. *Learne of mee*, ſaith hee, *for I am meeke*. Meekneſſe muſt be Schoole-maſter, if wee would haue others to learne of vs, if wee would winne vpon others: 2. Meekneſſe is no leſſe profitable to a mans ſelfe, for it ſafegards his perſon, and preſerues his eſtate: For, *who will harme you*, ſaith Saint *Peter*, *if you be meeke and innocent?* Or if any ſhould be found ſo vnreaſonable, as to miſchieue you, yet, who can doe it, ſith God hath vndertaken your protection, he will not ſee meekneſſe oppreſſed. Thus you ſee, by how many names meekeneſſe is commended vnto vs, as neceſſary, honorable, comfortable, profitable: It would be eaſie in ſuch a common place to be large, but wee'll diſcourſe no longer, but come to the application.

Vſe. 1. Are meeke men happy? take wee notice of the miſery of all ſuch as are fierce and froward, curſt and pettiſh, &c. their caſe muſt needes be miſerable. But here all the queſtion will be, who is the vnmeeke man? (giue me leaue to vſe that word, becauſe I can thinke of no better for the preſent) you ſhall know him thus: 1. He interprets euery thing the worſt way, ſets the worſt ſenſe vpon euery thing, reſolues all paſſages of men, and of God too, almoſt, into contempt and diſdaine; hence comes wrath, for contempt is the fuell (as I may ſo ſpeake) of raſh and vn-

vnaduiſed anger. As to giue you an inſtance, or two: Such a man paſſeth by his neighbour, and ſalutes him not, the meeke man takes it the beſt way, and ſaith, perhaps he might not ſee me, or it may be his minde was otherwiſe taken vp, and buſied: The vnmeeke man is ready to conclude on the other ſide, that it was done out of contempt, hee ſaw mee, but hee would not ſee mee, hee ſcornes mee, and it was his ſtomacke. Againe, a man makes a feaſt for his neighbours, hee inuites neyther the meeke nor the vnmeeke. The vnmeeke man thinkes he doth it out of contempt, hee ſcornes my company, hee leaues mee out, of ſpleene, ſtomacke, &c. The meeke man conſtrues it otherwiſe: perhaps ſaith hee, I was forgot, or if not ſo, it may be there was ſome priuate reaſon why hee ſhould not call me with the reſt of my neighbours; howſoeuer, it is but a diſcourteſie at the utmoſt, and not any vnrighteouſneſſe. Thus the meeke man makes the beſt and moſt fauourable conſtruction of euery thing, when the vnmeeke ſets no other gloſſe vpon all, then as done out of ſpleene, paſſions contempt.

Secondly, the vnmeeke man is implacable, vnappeaſable irreconcileable: no mends will be taken, no confeſſion, no ſatisfaction, no ſubmiſſion will ſerue turne, or be accepted, hee perpetuates his anger, eternizeth his quarrell. On the other ſide, the meeke man, though hee ſeeth and takes notice of a wrong, can be ſenſible of an indignity, yet he can ſay, who am I, but I may be wronged? Or hee can put it vp, as *Dauid* did, as

Paul

Paul did, and as our Sauiour did; truth it is, hee is as ſenſible as another man of an iniury offered vnto him, but he makes not ſuch a brawling, ſuch a noyſe. Turne a dog vpon a ſheepe, and though it be ſenſible enough of the dogges tooth, yet it doth not whine, cry out, and keepe ſuch a coyle as a Swine will doe; ſo ſtands the caſe here.

Thirdly, the vnmeeke perſon will be vnſeaſonably and prepoſterouſly angry: he lets in anger, where hee ſhould keepe it out, and contrarily, he is moſt coole, where he ſhould be moſt fiery, and ſhew greateſt indignation. In a publike cauſe, where the glory of God is touched, or the common good intereſted, you ſhall haue him wondrous coole and mute, and oh, ſaith he, you muſt haue patience, and beare with ſmall matters: but in a caſe that concernes his owne particular (ſay himſelfe be touched in his penny, in his peace, in his reputation, or the like) then none ſo fiery, none ſo furious, hee is all vpon a flame, then no penalty is thought too great, no diſgrace too heauy for ſuch a perſon, that hath done him ſuch diſpleaſure or indignity: but now the meeke man, you ſhall haue him in his owne cauſe coole and ſilent, as in Gods cauſe, zealous and earneſt: See it in *Moſes*, when he was cenſured, diſparaged, reuiled, he beares it quietly, pockets it vp without diſtemper: But, at another time, when the cauſe was publike, when it concerned the glory of God, the good of the Church, &c. Then none ſo zealous, none ſo fiery as *Moſes*, hee cannot brooke or beare it. So our Sauiour Chriſt, though

though in his own cauſe he was quiet, *he opened not his mouth, but was dumb, as a ſheepe before the ſhearer*; yet when it came to the matters of his father, that *his houſe was prophaned, and made a den of theeues, his zeale did euen eate him vp.* This then is our third note of an vnmeek man, that though for himſelfe, and his owne things, he bee maruelous hot, and ſharpe ſet, yet in the things of God, hee hath no life, nor heart to ſtirre for Gods cauſe, Goſpell, or Miniſters. Iohn 2.

Fourthly, as he hath no life in buſineſſes ſpirituall, and is not acquainted with ſpirituall meekneſſe in himſelfe, ſo neither can he endure it in others. A meeke perſon admires this grace in another, he reuerenceth it, and wiſheth; Oh that I had ſuch a mans patience, wiſdome, meekeneſſe in the carriage of my buſineſſe, and that I could behaue my ſelfe, as he doth: The other (the vnmeeke man) though he may be of a faire carriage, and expreſſe ſome naturall meekeneſſe, yet he derides that which is ſpirituall; and if a man will patiently put vp wrongs, and for peace ſake part with his owne right ſometimes, &c; hee reckons ſuch a one, one of Gods fooles; mocks at him, and further prouokes him, as *Iulian* did the Chriſtians of his time, loading them with wrongs, and bidding, bleſſe themſelues by ſuffering patiently, as their maſter Chriſt had commanded them.

Fifthly, the vnmeeke man cannot beare extreamities; giue him great honour, hee'll be drunke with it; giue him great affliction, hee'll bee mad with it. But the meek man knowes how to bee in

honour and how in dishonour: how to bee rich and how to be poore: how to abound, and how to want. *Moses* could be both a moderate fauorite at Court, and a wel-contented sheepherd in the field, he could turne himselfe to any condition. 'Tis certaine, that hee that cannot beare honour with moderation, the same cannot beare contempt with patience. And by this you see who is the vnmeeke man.

Secondly, see now as the man, so is his misery. 1. he forfeits all his comforts, is dispossest of all, of himselfe; he may haue a great estate, but hee enioyes it not: he is hurried a long and tossed by his passions, *as a chased beare robbed of her whelps*, he may haue many friends, but enioyes none of them. See it in *Haman*: hee had a wife, children, friends, familiars, &c; to entertaine him at his returne from Court, and to welcome him home: to them he could relate his greatnesse and fauour with both King and Queene, but all this was nothing to him; for there was a fellow in the Kings gate, one *Mordecai* that slights him, (for so he pleased to construe all to contempt of him, though *Mordecai* could do no lesse in duty, then refuse to doe obeysance to him being a cursed *Amalekite*) and *therefore all this anayles me nothing*, saith hee, all his honours and preferments and freinds were not worth a rush. Yea, an vnmeeke man forfeits himselfe, as we shewed before. A man in a passion is out of himselfe: his wits are not his owne, his tongue not his owne, his eyes, hands, feet, heart, are not his owne; he is not in any fit

Ester 5.13.

case

caſe to pray, not in caſe to giue thankes, not in caſe to liue, not in caſe to dye, not in caſe to doe any thing.

Secondly, as he forfeits all his comforts, ſo hee expoſeth himſelfe to all manner of curſes and miſeries, *Prou. 25. vlt. Hee that hath no rule ouer his owne ſpirit* (ſaith Salomon) *is like a city that is broken downe, and without walles.* As a city that is beleagured, and begirt by an enemy, if it lye open in any place, and the walles be broken down, is in danger of ſurprizall: ſo doth the froward man lye open to all ſorts of miſeries. Hee is in danger of Gods wrath, for as the bleſſing belongs to the meeke, ſo all curſes to the froward. Hee lyes open to the wrath of the Magiſtrate, to the rebukes of the Miniſter, to the hand of his enemy: for like *Iſmael, his hand is againſt euery body, and euery bodies hand againſt him.* Hee lyes open to the rage of the creatures, to the malice of the Deuill, to whom *he giues place by entertaining wrath,* Epheſ. 4. *Let not the Sunne goe down vpon your wrath, neither giue place to the Deuill.* He that lyes downe in wrath, hath the deuil for his bed-fellow, a bad one though he be. Take notice now both of the man, and of his miſery; and reflect vpon your ſelues, and ſee whether you be not ſuch as hath beene deſcribed: which if you bee, bleſſe not, but curſe your ſelues rather in that behalfe.

Be aduiſed to enquire, and make narrow ſearch into your ſelues, whether you be of theſe meeke ones, vpon whom the bleſſing is here put by our Sauiour. Meekeneſſe may bee defined a grace of *Vſe. 2.*

the holy Spirit, that moderats anger, guiding and teaching a man, how and when, and when not to be angry. I cal it a fruit of the holy Ghoſt: for he is the authour and worker of meekeneſſe, *Gal.* 5.25. *the fruit of the ſpirit is meekeneſſe*, and hereby it is diſtinguiſhed from naturall meekeneſſe, which proceeds from a good conſtitution; and from morall meekeneſſe, which proceedes from good education and breeding; but this ſpirituall meekneſſe is a fruite of the ſpirit, and carries away the bleſſing. The obiect of this grace, we make to be anger, meekeneſſe is angers gaoler, I meane, the the paſſion and affection of anger on the inſide: and ſo it is diſtinguiſhed from clemency, which is buſied, not about the affection, but about the effects of anger, determining whether the penalty ſhall bee light or ſmart. Beſides, clemency is a grace proper to ſuperiours toward their inferiours, but meekneſſe is a grace common to all. The mediate obiect of meekeneſſe is contempt (the immediate obiect of anger) and ſo it is differenced from patience, which is buſied about paine, and ſo is reduced to fortitude, as meekeneſſe is referred to temperance, and is exerciſed about ſcorn and contempt. The office and worke of meekeneſſe wee make, to ſhew how to bee angry, and when, and how farre, it is angers tutor, it lets out and takes in anger: as occaſion ſerues and requires: for there is a time to be angry, and it is as lawfull to be angry ſomtimes, as it is to reioyce or grieue, but it is meekneſſes office to moderate, bound, and guide it. And ſo meekeneſſe is diſtinguiſhed

tinguish'd from ſtupidity, when for want of wit or grace a man cannot be angry, though he haue neuer ſo good reaſon: You ſee by this time, what meekeneſſe is, together with its authour, obiect, office, &c: Enquire now, and aske your ſelues, euery man, how haue I carried my ſelfe in point of anger? when the cauſe hath beene publique, concerned a Superiour, the cōmon good, the glory of God, &c: Haue I then beene moued with a zeale of God, and an holy indignation? or rather haue I not taken on exceſſiuely, and been vnmeaſurably moued with anger in mine owne priuate quarell? How hath mine inſide been compoſed at ſuch a time? Hath meekneſſe ſate at the ſterne, guided my courſe, broken all the billowes of rage and diſtemper? And ſo for the out-ſide, hath meekeneſſe held my hands, tyed my tongue to the good behauiour? &c; when I was ſo tranſported with paſſion, what hath beene the motiue? was it Gods or mans feare? Gods or mans law? Gods or mans preſence? If wee can approue our ſelues to God in it, well, but if vpon examination we finde, that wehaue tranſgreſt the rules and bounds of meekneſſe and moderation, ſpecially, when wee haue beene at any time extraordinarily put to't, if then our inſide hath beene enflamed, our out-ſide diſtempered; our eye ſparkled, our mouth foamed, our feet ſtamped, &c; grow aſhamed of thy ſelfe, & bluſh at the remembrance of this vnreaſonable, vnmanly and brutiſh behauiour; that thou ſhouldſt thus put off Chriſts liuery, and put on the diuels: that thou ſhould eſt

make such an vnhappy exchange of ease for paine, honour for shame; blessing for a curse; for there is not more ease, more honour, more content in meeknesse, then there is paine, shame and discontent in frowardnesse: Besides, it argues a man of greatest folly, for anger resteth in the bosome of fooles. Charge your selues therefore with extreame folly, if you haue been this way guilty, lay all vpon your selues, and cast not the blame thereof vpon others, as it is vsuall with most men in this case to doe: I was angry, will some say, tis true, but I had reason for it, I was prouoked vntoit, who was't, long on, they would haue angred a Saint, &c. These and the like are the common put-offs. But let vs fault and blame not so much others, as our owne pride, our owne folly, our owne selfe-loue, &c; according as Saint *Iames* teacheth vs, chap. 4. 1. *From whence* (saith he) *are warres and contentions among you?* Some will bee apt to answer, that such a froward neighbour, such a froward wife, &c made me breake out as I did; No, saith the Apostle, *it is euen your pride, your lusts, that warre in your members*

Obiect. Answ. It is my nature to be fretfull and passionate: So, now thou hadst best lay it vpon God another while: But know that God gaue thee no such nature, thou hast made it such. And now there must bee a change wrought in thee of thy nature, in the kingdome of Christ, *the wolfe and the lamb shall dwell together, the leopard and the kid, the lion and the calfe &c. and the sucking child shall play vpon the hole of the aspe, and the weaned child shall put his hand*

vpon

vpon the cockatrice hole, &c; *Esay* 11. God shall take away the fiercenesse and malignity of their natures, that a very child shall leade them: The worst natures shall be so meekened, that they may be led any way.

Instruction to labour for this grace of meekenesse: It hath the blessing assured vnto it, it is part of your inheritance, brings quietnesse along with it; therefore a meeke and quiet spirit are set together, 1 *Pet.* 3. so much meekenesse as any man hath, so much quietnesse comes to his heart, to his house, to his neighbours. Besides, you hold your estate by it (as you heard before) it is the best tenure, whatsoeuer you haue with meekenesse, it is blessed; if you want meekenesse, you want all; though you haue neuer so much: for what we commonly say of the couetous person, that he alwayes wants, euen that which hee hath also, the same is no lesse true of the fierce and froward, he wants what he hath, as the meeke hath what hee wants, Saint *Paul* through meekenesse, *when hee had nothing, yet possessed all things*. In a word, would you be happy both here and hereafter, get meekenesse. For meanes to attaine it, 1. you must tread Christs method. 2. vse his example. 3. labour for some of his graces, and so you shall become meeke. First (I say) you must runne Christs method, begin where he beginnes, and first with spirituall pouerty; for when a man is once empty of himselfe, and nothing in his owne eyes, then hee is in case to beare the contempt of others, when others vilifie him, hee is

Vse. 3.

...Semper auarus eget.

fitted for it; what though another man haue a meane eſteeme, and thinke baſely of him, he thinks as baſely of himſelfe, can lay his face in the duſt, and there's an end. 2. worke thy heart to ſpirituall mourning, this will work meekenes: If when the heart is ready to breake with worldly ſorrow, wee can turne the ſtreame into the right channell, and ſet our ſorrow vpon our ſin, this will make a man become as meeke as a lambe; as *Paul*, who when he was curſed, he prayed, and ſo enioyed and poſſeſt himſelfe, when ſome other through diſtemper would haue beene beſide himſelfe: Thus hee that hath learned to bee poore in ſpirit and to mourne ouer his ſinnes, will bee a meeke man. But when ſinne lyes light, then reproaches and contempt lye heauy, whereas if we truly feele the weight of ſinne, all indignities will be as nothing. But ſecondly, as we muſt runne Chriſts method here ſet downe, ſo muſt we vſe his example, write after his coppy, learne of Chriſt to bee meeke, propound him to your ſelues for a patterne, ſee how hee carried himſelfe vnder contempt and indignities: ſome were ſo ſmall that he deſpiſed them, *he endured the croſſe* (ſaith the Apoſtle) *and deſpiſed the ſhame*, *Heb.* 12. 2. he paſſed them by, as a lion doth the barking of a dog, hee neuer turnes his eye toward him, or ſlackens his pace. Thoſe that were greater, hee tooke vp and carried them to his Father, *Pſal.* 22. ſo ſhould we not once take notice of leſſer iniuries: and ſuch as are greater, preſent them to God, as *Hezekiah* did the raylings of *Rabſhakeh*, *he tooke and ſpred them*

be-

before the Lord: ſo ſhould we the wrongs that are offered vs, though not ſo much to complaine of them (as *Hezekiah* did of *Rabſhakeh*) but to plead for them, to pray for them. This will render vs fit to pitty them, to loue them, and to doe them good. 2 King 19 14.

Thirdly, labour for ſome of Chriſts graces, which may make vs mecke, as 1. holy wiſdome to know our times, when to be angry, and when not. *It is the diſcretion of a man*, ſaith Sa'omon, *to deferre his anger*, to know his ſeaſon, this wiſedome will teach him to take his time, to pauſe, to ſleepe on't.

2. Get temperance (which is the head, to which meekeneſſe is to bee referred) for if wee ſtand moderatly affected to outward things, if we haue learned, how to abound and how to want, if wee ſtand indifferently diſpoſed vnto the things of this life; then if we be croſſed of our expectation, or diſappointed of our hopes, there will bee no great diſtemper follow: therfore the Apoſtle in many places after meeknes ſubioynes temperance, *Gal.* 5. this being the mother and nurſe of that. 3. faith muſt be laboured for. This 1. looks on God, as a father, who hath forgiuen me a thouſand talents, and ſhould I thinke much to remit ſome ſmall matter to my brother? hee hath not contemned me, ſo much as I haue contemned God. Thus Faith reaſons, and ſo quieteth the ſoule. 2. faith layes hold on the promiſes, wherein God hath tyed himſelfe to defend the cauſe of his people, to keepe their name, to cleare their innocency. My

name

name is not in the hand of man, but of God; who hath vndertaken to keepe it. Therefore *Dauid*, Psal. 37. beginnes with faith, when he would perswade to meekenesse. *Trust in the Lord* (saith he) *commit thy way*, &c; hee heapes vp many Phrases to like purpose, to perswade to Faith: for this will let vs see that God *will bring forth our righteousnesse, as the light; and iudgement as the noone-day*. vers. 3. to 7. the more we relye vpon God, the more meeke we shall be to beare reproaches, and to ouercome the world.

The seuenth SERMON.

MATTH. 5. 5. —*for they shall inherite the earth.*

WE obserued, as you may remember, in this ver. these 2. things 1. a duty, meekenesse, and 2. the wages, the inheritance of the earth. Of the former we spoke the last day: The vse of Consolation we then promised you, we purposly reserue to the next point, where it will come in as fitly. Wee come now to our Sauiours reason to enforce the duty, namely, the reward of meeknesse, in these words:

for they shall inherite the earth.

Hilar. &c. WEe shall not neede to straine so farre for the sense of the words, as to runne to some

some Metaphoricall earth, as some of the Ancients haue doue, by earth vnderstanding the Body of Christ; nor yet to some Metaphysical and transcendent earth, as others that would vnderstand it of heauen: But wee'll take the words as we finde them, plaine earth, euen this world as it stands in opposition to the world to come, nor neede we confine it to the last age of the world, as som haue done, as if the meeke should raigne with Christ vpon the earth a thousand yeeres; but wee conceiue it of the meeke in all ages of the world, from the first to the last, that they are here entitled to the inheritance of the earth. In handling the words, wee'll sort the wages and the worke together, like as our Sauiour here doth, who knew well enough how to doe his worke. As before hee had promised to mourning ioy, to pouerty of spirit, a kingdome, so here the inherirance of the earth to meekenesse. And so he preuents two obiections, which might here be made, and first, that the argument is vnsufficient.

2. That the instance is vntrue: for neither will it seeme sufficient to proue a man happy, for that he inherites the earth, neither true, that all meeke ones doe thus inherite *Obiect.* 1.

For answer to the first, you must remember *Chrysostome's* note vpon the place, (whereof wee haue minded you before) that the Lord in mentioning earth excludes not heauen, rather hee includes it: In granting the one, hee denies not the other; but layes earth as a pawne and earnest of heauen, that in present is a pledge of heauen in *Answ.* 1

reuer-

reuersion. And howsoeuer it is not alway true, that hee that hath the earth, is blessed; yet, this must needs be true, that hee that hath earth and heauen too, is a blessed man: for heauen, he mentioneth not that, because no man doubts, but meeke ones shall speed well enough hereafter, are sure of heauen, but because meeke men commonly suffer for their meekenes in their profit, credit, peace, &c: therefore our Sauiour assures them, that they shall be no loosers by their meekenesse, no not here for the present. And thus he meetes with the first obiection.

Obiect. As to the second, whereas it may seeme vntrue, that meeke ones shall inherite the earth, sith we see many of them kept short enough, and to haue no great matters in the earth?

Answ 1. We answer first, that these earthly things are promised vs onely in subordination to heauenly; so farre onely as they shall be a pledge of heauen, and a step thereunto.

Answ. 2. Secondly, wee answer that meeke ones onely haue the earth: for 1. they haue true title vnto it, as heyres they hold it by right of adoption and inheritance, as the word here vsed in the text imports. 2. they onely haue the enioyment of it, for none else haue it (as they haue) with abun-
Psal. 37. dance of peace. 3. the perpetuity of it; for the best meanes to hold the earth in peace, is meekenesse; when frowardnesse throwes a man out of
ἀνὴρ πρᾶος. all. And thus you see the meeke is heire of the earth, it is entayled to him and his; so that the meeke man whersoeuer he is, he is still at home:

As

As the Philoſopher ſaid of himſelfe, that hee was an inhabitant of the world: ſo may the meeke man ſay more truely, he dwells at home where euer he is, he is neuer out of his owne, hee enioyes himſelfe whereuer he goes, for he can apply himſelfe to any condition, enioyes all, ſo farre as he is meeke. The point that in plaine engliſh wee'll commend vnto you, is:

That meekeneſſe is no way preiudiciall or hurtfull to a mans preſent eſtate here in this life: for the meeke mans eſtate hereafter, there is no queſtion to be made, for meekeneſſe is the way to heauen: there is no grace without meekeneſſe, no glory without it. But all the buſineſſe is about this life: for it might be obiected, if we be meeke as you would haue vs; wee ſhould be baffled out of all, turned out of all: No, ſaith our Sauiour, the caſe is otherwiſe, you ſhall bee no looſers by your meekeneſſe, it ſhall be no way hurtfull, but helpefull to your eſtate. *Doctr.*

For proofes of the point, we wil make it appeare to you, by arguing firſt from the generall to the particular. *Godlineſſe is profitable to all things, hauing the promiſes of this life, and that to come*, 1 *Tim.* 4. 8. if all godlineſſe be thus profitable, it muſt needs bee that euery particular branch thereof is likewiſe profitable. It followes directly from all good logicke, euery generall including its particular. ſo 1 *Tim.* 6. 6. *Godlineſſe*, that brings content along with it, *is great gaine*. It is true of the generall, it is alſo true of each paticular, meekeneſſe being one. *Reaſ.* 1

See

Reaſ.2. Secondly, from the rule of Contraries: Vnmeekeneſſe, fiercenſſe, impatiency, throwes a man out of all he hath, diſpoſſeſſeth him of himſelfe, and all; makes him *a vagabound vpon earth* Pſalm. 37. therefore on the contrary it followes, that meekeneſſe ſetles a mans eſtate, puts and holds him in poſſeſſion of that he hath, &c: and ſo is no wayes hurtfull.

Reaſon 3. Thirdly, it appeares by Gods owne teſtimony both in the old teſtament and in the new; for the old, Pſal. 37. 11. *the meeke ſhall inherite the earth.* Our Sauiour is thought to allude to this place, and to repeat it here againe in the new teſtament. Now all Gods teſtimonies are true, and alſo operatiue: in teſtifying of things to be ſo, hee makes them ſo. Things are therefore ſo, becauſe God ſaith it, not on the contrary, God ſaith it, becauſe they are ſo.

Reaſ.4. Fourthly, it wil appeare from the nature of meekneſſe, which firſt is no ingroſſer, no vſurper, it reynes in the affections, keepes a man within compaſſe, &c. Secondly, meekeneſſe is no waſter: Nature is content with little, meekeneſſe with leſſe. Thirdly meekeneſſe is no quarreller, keepes no mans purſe empty, but the Lawyers; indeed, it marres their markets. Thus you ſee meekeneſſe is no way hurtfull to a mans eſtate: Nay, it is

Reaſ.5. helpefull, for 1. it giues a man title to that he hath, as a ſonne. 2. it furthers the fruition of that one hath, for if it bring not a mans eſtate to his mind, it will his mind to his eſtate. And it is not the greatneſſe, but the euenneſſe of a mans eſtate, that

makes

makes him happy, when his eſtate and his minde meete, when it fills the mouth of his deſires. Thirdly, it perpetuates a mans eſtate, conueighes it to poſterity, whereas frowardneſſe, wrangling, lawing waſts mens eſtate, being as a thiefe in a candle; meekeneſſe holds all together: for the meeke man would conuey his ſpirit of meekeneſſe to his poſterity, aſwell as his land; would ſettle the ſpirit of meekeneſſe vpon his child, aſwell as his eſtate. Fourthly, if the worſt come to the worſt, the meeke man knowes how to liue any where, in this countrey, in that ſhire, &c; to comply with any eſtate. *Paul* had *learned to abound and to want, and* whatſoeuer his eſtate was, *therewith to bee content*: And content is the quinteſſence of riches; Nay, meekeneſſe makes a man wiſe, teacheth him when to ſtand vpon his right, and when not; and ſo hath all aduantages. And thus we ſee it proued, that meekeneſſe is no enemy, but a friend to a mans eſtate. And this is all wee'll ſpeake in proouing of the point, the buſineſſe lyes moſt in the application.

Is meekeneſſe no preiudice to a mans preſent eſtate? This then ſerues firſt to take off an aſperſion caſt on meekeneſſe by ſome ignorant and euill minded men: And firſt *Machiuel* ſteps out, and tels vs that meekeneſs wil weaken and emaſculate mens minds, and make them ſilly, ſhiftleſſe, effeminate, and take away their ſpirit Next *Iulian* comes forth and ſaith, that meekeneſſe renders a man ridiculous, makes him ſcorned and laughed at. The worldling alſo affirmes, that to be meeke, is the way *Vſe.* II.

way to be trampled on, and turned out of all; for *veterem ferendo iniuriam*, &c; by pocketting vp one wrong, you inuite another. In short, all worldly men, for most part, conspire and agree in this, that meekenesse is preiudiciall to a mans temporall estate. To these all we answer 1. in generall, and there 1. to the persons 2. to the thing. To the persons that thus obiect, who are all either Atheists or Apostates, we answer, that meekenesse must needes be an excellent and noble grace, that is thus opposed by such Atheisticall and vile persons. As for the thing, we say, though meeknesse should bee some way preiudiciall to ones present estate, yet, if therewithall a man may haue content here, and heauen hereafter, it will easily bee granted a good penniworth.

But secondly, what is in meekenesse (to descend to particulars) that they so much mislike?

Obiect.

First, say they, meekenesse takes downe the spirit of a man, makes him shiftlesse, &c

Answ.

Nay, rather rage disables a man, takes away his courage, &c: as you may see in our seeming gallats our duellists, that vpon a challenge, or some indignity offered them, must out into the field, and fight for their honour; else they shall be mock't out of their skinnes, called cowards &c: And this they mistake for courage, which yet is nothing so, (there is difference betweene courage and outrage) they could be well enough content, and glad that the matter were cleanely taken vp, and they might spare that labour, &c: and call they this courage? These that cannot beare with words, what

what will they doe if it came to deeds? how will they looke death in the face in cold blood, when they cannot looke on life with a little contempt? The meek man could fight as much for his countrey, as these in a priuate quarrell, yea, he could dye in a good cause; hee can scorne that which would make them startle; they cannot endure the breath and wiud of men, when the meeke can oppose a w rld ful of men, an hel full of diuels; he is not afraid of a sword; a sword? Thats nothing; hee feares not the racke he feares not the fire, no, not the fire of that last day, hee dares looke men in the face, God in the face, the diuell in the face, &c. And will they yet say that meekneſſe emasculates a man, and takes away his spirits, which makes him thus couragious, and shewes him to be a man indeed?

But secondly, it is obiected, that meekneſſe is contrary to a mans credit, an enemy to his esteeme, will make him laught at by all men. *Obiect.*

By what men? If you speake of wisemen, wee deny that they will thinke the worse of any for his meekneſſe. As for mad men, it is no preiudice to be of small account with them. It is passion, rage, reuenge, that in true account brings dishonour. Therefore *Salomon*, the wisest of men, doth alway resolue passion into folly. *Anger*, saith he, *resteth in the bosome of fooles*: But meekneſſe teacheth a man wisdome in this respect, sheweth him when to be angry, and when not, teacheth him with whom, and how farre to be angry, &c. It preserues wisdome, and is therefore referred to *Answ.* Prou. 14. 17. Eccles 7. 9.

temperance, which for that cauſe is called σωφρονη because it teacheth a man his times, his poſtures, his ſeaſons, and his meaſures of anger (and in that we know, conſiſteth greateſt wiſedome) that if there be iuſt reaſon, none ſo angry, as the meeke man, as if not, none ſo patient.

Obiect. Thirdly, they ſay, meekneſſe is ſome wayes loſſefull, harmefull, in regard of a mans eſtate: for, if we ſhould put vp wrongs, and quietly paſſe by iniuries, a man might quickly be ſtript of all he hath, he might ſoone loſe all, hee might haue fleece and fell too pulled ouer his eares, as it were.

Answ. Admit that one vndergoe ſome loſſe, and beare it meekely, what ſhould hee get by ſtriuing, wrangling, lawing? this were to runne from the drouier to the butcher, as they ſay; Meekneſſe may perhaps loſe a man his coate, but lawing, coat and cloake too. If meekneſſe cannot get remedy of a wrong, by going to the Magiſtrate, it teacheth him at leaſt to *poſſeſſe his ſoule in patience*, it lets a man ſleepe vpon that which would make a proud man burſt, lets him enioy himſelfe: but if need require, and remedy be there to be had; meekneſſe puts not out ones eyes, that he ſhould not ſee a wrong, or ſeeke redreſſe, but commends him to the Magiſtrate rather, and giues him leaue to take the benefit of the law.

Obiect. But are we not bidden to part with our cloake to him that takes away our coate, rather then to take ſuch courſe with him?

Answ. Our Sauiour in that place condemnes not all going

going to law, (which in some cases may be lawfull) but he there intends to forbid all priuate reuenge, of a mans selfe, in case hee be wronged: Or he speakes comparatiuely, as if he should say, rather suffer two wrongs, then doe one.

Fourthly, they obiect that meekenesse is preiudiciall to a mans peace; for if wee still beare, and forbeare, and put vp iniuries done vnto vs, wee shall neuer haue done. *Obiect.*

We answer, this is most true, on the contrary side, if a man be rough, busie, quarrelsome, hee shall haue both his hands full quickely: but, meekenesse preuents that mischiefe, small matters it sees not, or if it doe, yet it makes not such a putther about them: or if it see iust cause to go to law, it teacheth a man how to vse the law, seasonably, charitably: yea, if there be no remedy to be had by a course of law, meekenesse wil make a man deuour and digest that which would breake a froward mans heart, or put him out of all good tune and temper. Therefore if any of you receiue any hurt or dammage, if you suffer in your peace, profit, credit, &c; Lay not the blame vpon meekenesse, that neuer did hurt any man, nor euer will, in heauen or earth: but passion, reuenge, iealousie of our reputation, and the like are the things that breed all the broyles, doe vs all the mischiefe. *Answ.*

For a second vse, we must call vpon euery man to set open the doore to meekenesse, giue entertainment to this guest, and bid it welcome, wooe it and win it, for it is the whole of a mans estate, *Vse. 2.*

'tis preſent happineſſe. The meeke man, where will not hee liue? what will not hee enioy? as on the contrary, if a man be proud, froward, paſſionate, what houſe is good enough? what fare fine enough? what eſtate will giue him content? the meeke thinkes all too good, and that which the proud man ſcornes, would ſerue his turne well enough. Well, if you would make your ſelues a laſting, comfortable eſtate, giue way to meekneſſe. A man wants no thing but meekeneſſe, let meekeneſſe therefore haue her perfect worke, as Saint *Iames ſpeaketh*, for it anſwers all things.

Queſt. What is the office of meekneſſe, and it's perfect worke?

Anſw. Wee told you before, to moderate anger, to giue way to it, when reaſon ſets it aworke, and when not, to bridle it, and ſhut it vp. Anger is vicious, when it is 1. vnreaſonable: 2. vnſeaſonable. Vnreaſonable, I ſay, firſt, for want of matter, when a man's angry, and knowes not why or for what, this is an vniuſt anger: Secondly, for want of meaſure, when one's angry beyond all reaſon, is carried beyond the bounds of diſcretion and charity, he froathes, he ſtamps, he ſtares, his eyes ſparkle in his head, he belches out oaths and curſes, and layes about him like a Bedlame, like a beaſt. Now, in ſuch a caſe, meekneſſe ſteps in, playes the Conſtable, ſets downe this inordinate anger, takes away 'its weapons, frames all well, makes all quiet.

Secondly, as anger is then vicious, when it is vnrea-

vnreasonable, eyther for matter or measure, so when it is vnseasonable, as in a mans priuate cause and quarrell sometimes. There is without question iust cause sometimes to be angry, (and then it is no lesse a sinne not to be angry, then to be angry without reason) as when God is dishonoured, his name prophaned, &c. In such cases a man is bound to be angry, as *Moses* and our Sauiour Christ were: so for publike wrongs against the common good: yea, in some priuate iniuries, as, if a man be wronged in his wife, wronged in his children, &c. 'tis lawfull to shew anger: yea, if in his owne particular hee be wronged in his estate, in his place, (which is Gods place) in his name, which is Christs, and reacheth euen to Christ (for a Christian quarters armes with Christ himselfe) here it is fit to be angry: anger being the whetstone of fortitude, (as he said) and of other graces, it sharpens, and sets an edge vpon them all, fits a man for prayer, for correction, for shewing of mercy, &c. and quickens him to any other duty. And thus meekenesse teacheth a man when, and how to be angry; therefore study and striue to get meekenesse in generall, as, but for particular cases they are for a chayre, not for a pulpit, depending vpon circumstances.

But how should wee doe to get it (may some say.) *Quest.*

We told you before, and will therefore be the briefer now: looke in our Sauiours method here, and vse it. He begins in spirituall pouerty, and so passes, by mourning to meekenesse. Certainly, *Answ.*

this is the way, walke in it: First pull downe thy ſelfe, make no great reckoning or account of thy ſelfe, and this ſhall be a ſtep to meekneſſe: For what's the reaſon that euery indignity, and diſcourteſie from another, ſeemes ſo vnſufferable? Is it not becauſe men thinke too well of themſelues, and ſet themſelues vp aboue the market, aboue their worth; therefore learne to thinke ſoberly of thy ſelfe, and as thou ſhouldſt thinke, if thou wouldſt be meeke: for then ſay another man contemnes and thinkes baſely of me, why, I haue as meane conceits, and thinke as baſely of my ſelfe, and ſo we are agreed.

And ſo ſecondly, for ſpirituall mourning, turne the edge of thy ſorrow vpon thy ſinnes, diuert the ſtreame that way, and thou ſhalt be meekned: but if thou look on thy wrongs ſtill, and neuer on thy ſins, there wil be no end. Be acquainted therefore with theſe two graces, and theſe will take downe ones ſpirit, make him lay his face in the duſt, tame him, and make him fit to beare any thing.

Comfort to thoſe that are truely meeke: this grace brings it's wages, carries it's comfort along with it, it payes a man preſently: for, firſt, it frees him from thoſe wrankling, vexing, galling euills, enuy, paſſion, rancour, malice, that eate thorow the heart: Secondly, it perfects all the powers of the ſoule, as 1. The vnderſtanding (to begin at the vpper end) Rage is a ſhort madneſſe or phrenſie, as one ſaid, throwes the minde off the hinges, puts a man beſides himſelfe: but, meekneſſe ballaſteth the vnderſtanding, and keepes it vpright. *Vſe.* 1.

Second-

Secondly, for the memory, it is confounded by paſſion and diſtemper, ſo that an angry man knowes not what he ſaid, or what he did an houre after, will not owne what himſelfe ſpake erewhile, cannot beleeue hee was ſo ſenſeleſſe, or abſurd, &c. whereas meekneſſe heales the memory, makes a man remember onely what hee ſhould, forget what hee ought, as the Orator reports of *Iulius Cæſar*, that he could forget nothing but wrongs, remember onely benefits: So it is true of the meeke perſon, hee hath the gift of memory, for ſuch things as hee ought to remember, and the Art of forgetfulneſſe in ſuch things as he ought to forget.

Thirdly, it compoſeth the affections. Anger diſorders the affections, raiſes mud, iumbles and and rings the bells backwards, as it were: but meekeneſſe keepes them in right tune and tone, it keepes them in order:

And as it perfects and preſerues the faculties of the ſoule, ſo likewiſe it reacheth to the body; rage drinkes vp the marrow, and naturall moyſture, makes all the parts conſume and languiſh, makes way for death: but meekneſſe brings content, and ſo cheriſheth the body; it is life to thoſe that find it, and health to all their fleſh.

Nay, it reacheth vnto the eſtate. Rage, as an vnnaturall heat, comſumes the eſtate: but meekneſſe as the beames of the Sunne makes all to thriue and proſper about a man. Adde to all this, that it ſetles a man in the comfort of his Adoption, aſſures him of his ſon-ſhip: as in the Text,

The meeke man ſhall inherit the earth, as a ſonne inherits. There is no humour ſweeter to a man, then reuenge, none more agreeable to corrupt nature: as on the contrary, nothing more argues a ſupernaturall worke of grace vpon the heart then meekneſſe; and therfore you ſhall obſerue, our Sauiour culls out meekneſſe among all the reſt of the graces, and ſets it in that excellent, both prayer and forme of prayer which hee hath left vnto his Church, as a certaine euidence of ſinne forgiuen to vs, if wee can haue hearts to paſſe by the treſpaſſe of ſuch as haue wronged vs. There is no ſurer ſigne then this, that the ſpirit of meekneſſe reſts vpon a man, that Chriſt and his meekneſſe is his, &c. This grace, whereſoeuer it is, aſſures the heart, and makes it hold out in the midſt of all temptations.

Obiect. But what's all this to mee (may ſome one ſay) I am apt to be angry, fumiſh, fretfull, to breake out into paſſion, and cannot command my paſſions, nor keepe them within compaſſe.

Anſw. You muſt learne to diſtinguiſh betweene the affection of anger (that's naturally good) the vertue of anger, as I may ſo ſay, (for that's morally good) and the vice of anger. Meekneſſe corrects and curbs in onely this laſt.

Queſt. How ſhall I know when anger is a vice?

Anſw. We told you before: You ſhall know it, firſt, by the cauſe, namely, when it is without cauſe, or, ſecondly, without ſufficient cauſe, or, thirdly, knowne to vs to be ſufficient.

Secondly, you ſhall know it vicious by the effects,

fects, when it whets vs not on, and furthers vs to all duties, when it hinders not ſinne, and whatſoeuer ſtands in our way to goodneſſe, then it is vicious, and muſt be ſuppreſſed by ſtrengthening the iudgement, to be as a curbe to paſſion, as by mortifying and ſlaying all inordinate luſts and affections, for theſe yeeld fuell to rage and paſſion. And for the outſide, if wee cannot keepe paſſion, but it wil boyle within, yet ſmoother, and ſuppreſſe it, that it breake not forth to thy reproach, and this by taking time, not venting it preſently: Hence was it, that heathen Philoſophers and others, gaue rules in ſuch caſes to deferre the execution of wrath, to ſleepe vpon't, to ſay the Alphabet ſo many times ouer, &c. But *Dauids* conrſe is very remarkable and exemplary; when he felt the fire kindled within him, *Pſal*, 39. What meanes vſed he to keepe it within the chimney, that the houſe were not burn'd? he layd a law vpon his tongue, he vſeth three words in one verſe, all to the ſame purpoſe, as *if* hee ſhould ſay in plaine Engliſh, I was ſilent, I was ſilent, I was ſilent, and all this to expreſſe how he kept in his paſſion, that he might not offend with his tongue. In this caſe, is it wiſdome to doe as I haue knowne ſome will doe when they are ouercome with drinke, they haue had the wit to ſay little in their drinke, till they had got to bed, and ſlept out their diſtemper. Now paſſion makes a man as drunke as wine, or any other liquour: It ſhall be good therefore for a man to ſleepe out his paſſion and not, to giue way vnto

it,

it, or to breake out into words: And if meekenesse must ouer-rule and order vs for words, much more for deeds; when wee are distempered, it must tye our hands to the good behauior, that we doe nothing till our anger be ouer, and the fit be past. It was the speech of a very heathen, I would smite thee, but that I am angry. Stretch not out thy hand, during the distemper of anger, eyther by way of correction or reuenge.

Obiect. I, but what comfort can I take in suppressing passion in the outward man, so long as I feele it burne, and boyle within against my brother?

Ans. Here we must distinguish: 1. for persons: 2. things: for the first, If any man hath wronged me, I may lawfully take notice of an iniury done mee (as *Iacob* did of *Labans* hard vsage of him) and iudge the fact, and be moued at that, so long as I iudge not the man, nor censure his person. Secondly, for things, there is a double reuenge, publike and priuate; priuate reuenge is in no case lawfull, publike may be: It may be lawfull for mee to say to the Magistrate, as the widdow did to the vniust iudge, *Auenge mee of mine aduersary*: and the Magistrate may lawfully right and auenge mee, so hee doe it not with a priuate vindictiue minde: yet in all this, it must be remembred, that I doe it with a desire of healing the party, and not of disgracing him.

Obiect. If I should put vp such an iniury, or sit downe by it, I should be ouercrowed, and if I should enter into a course of law, I could not doe it without spleen; what shall I do in such a strait as this?

First,

First, be resolued and assured thy cause be good, by comparing it with the Scriptures, or carrying it to Diuines in priuate (to speake to each particular case in publike, would take vp much time, and make a long discourse) Secondly, goe not this way to worke, by lawing, but in a case of extremity, when no other meanes will serue turne. Thirdly, pray before, that thou faile not in the maner, and wherein thou hast failed, be 4th. humbled after, and then thou maist take the benefit of the law without preiudice to meeknes. *Answ.* 1.

But how shall I know my meekenesse to be spirituall, such as brings the blessing along with it, and not meere ly morall? *Quest.*

Spirituall meekenesse first begins at the heart, makes conscience of the thoughts, and humbles a man, because hee cannot suppresse euery rising of his heart against his aduersary, nor pray for him so heartily as hee would: Secondly, for words, meekenesse renders not rayling for rayling, reuiling for reuiling, but makes a man pray with pitty, for such as reuile him without all pitty; *being curs'd*, saith Saint *Paul*, *wee pray:* Third-Thirdly, it is alwayes orderly, regular, makes a man most angry, where there's most cause; as it keepes it in, where there is none, or not sufficient cause. Search now your selues for this spirituall meekenesse, and finding that you haue it, blesse your selues in that behalfe, and know that meeknesse hath the promises of both liues, and is no preiudice, or hurt at all to a mans present estate; and whereas heathens speake wonders of their *Answ.*

owne

owne meekeneſſe, know that their meekneſſe is but a ſhadow, a brauadoe to the eye, there being nothing poſitiue, reall, God-like in it; in truth, as *Auſten* well, no true vertue where ther's no true Religion: *De Ciu. Dei. lib.* 19.

The eighth SERMON.

MATH. 5.5. *Bleſſed are the meeke, for they ſhall inherit the earth.*

WEe haue gone two ſteps toward true bleſſedneſſe, wee are entred vpon the third, and ſhould now proceed to the fourth, to wit, ſpirituall appetite, in the 6th *verſe: Bleſſed are thoſe that hunger, &c.* Much hath beene ſaid already of meekneſſe, wee can neuer ſay enough of ſo ſweete a grace: wee haue ſhewed at large how commendable this vertue is in it ſelfe, and how profitable alſo, and that it is no preiudice at all to a mans eſtate in this life; wee can hardly leaue it thus: That which wee will doe more, is to make anſwer to ſome doubts and ſcruples, that may here fall in. And for our more orderly proceeding, wee will make vſe of that diſtinction of *Auſten* (though in another matter) Meekneſſe hath to doe with three ſorts of people, namely, thoſe aboue vs, thoſe about vs, thoſe beneath vs, beſides our owne particular; from all theſe ſome queſtions may ariſe, that doe deſerue an anſwer.

For

For the first, it may be demanded, how a man is to beare himselfe toward God in point of meeknesse? *Quest.*

Whereunto wee answer, that he must be most angry for God, but neuer angry with God. To be angry in Gods cause, and at his dishonour, wee shewed before, to be one special property of true meekenesse. A man must be so hot in no businesse, as in that wherein the glory of God is touched and impeached: but to be distempered and angry with God, it is vtterly vnlawfull: For he is so iust, and holy, can doe nothing worthy of our anger; and again, he is so great, that he comes not vnder our censure: (for a man must necessarily passe an act of iudgement vpon him with whom hee is angry) hee is too great to stand at our barre, and wee too meane to sit on the bench, when his actions come to be scanned. Here therefore let euery one learne to vayle and stoope, and not to repine or fret, whateuer God doth to him, or where euer he sets him: Let him *lay his hand vpon his mouth*, with *Iob*, and vpon his heart too, and take heed of the least grudge a-gainst God, as if hee did not all things wisely, all things perfectly: Thus did *Aaron* as you may read, *Leuit.* 10. 3. when the Lord had smitten his two sonnes with sudden death, *hee held his peace*, saith the Text, hee durst not once mutter at the matter, but subscribed to Gods perfect iustice, without more adoe. And hence it is also, that the Prophet so calls vpon his owne heart not to be distempered, or disquieted, because he had to deale with God, who *Answ.*

how-

howſoeuer he handle vs, wee muſt not ſuffer ſuch reaſonings once to ariſe or abide in our hearts, why ſhould God deale ſo hardly with me, or why ſhould I be ſo ſeuerely dealt withall? but let all ſuch carnall diſputes and reaſonings be preſently huſht in the ſoule, and learne to ſubſcribe to his perfect wiſedome, and authority in all things, though they fall out neuer ſo croſſe and contrary to our expectation or deſire.

Obiect. But though I may not be angry with God himſelfe, yet may I not be ſuffered to be angry with the works of Gods prouidence? For thus we haue many, that howſoeuer, they will not plainly flie out, and vent their paſſion againſt the prouidence of God, vnder that name, yet when they haue ſet a new name vpon it, as of fortune, lucke, chance, or the like; they let fly, and lay about them, as if they were mad, they raue, and ſtampe, and ſweare, and curſe at their hard hap, euill chance, bad luck, &c. which indeed is nothing elſe but to flie vpon the prouidence of God, which diſpoſeth all things, and reacheth euen to things caſuall, as well as things neceſſary. The queſtion here, then will be, whether a man may not be angry with ſome of Gods workes?

Anſw. For anſwer hereunto, we muſt know how to diſtinguiſh of Gods works of prouidence: Theſe are of two ſorts: 1. immediate: 2. mediate; ſuch of them as come immediately from Gods owne prouidence, ſuch as wherein the creature enterdeales not, meddles not with them, theſe cannot be but well, and againſt theſe we may in no caſe

ſhew

shew our selues angry, or displeased. But secondly, such of Gods workes as hee doth mediately, by meanes of an instrument, whether some euill spirit, or man, in such a case, it is not denyed vs, to be angry in some sense. Thus *Dauid was angry*, the Text saith, *when the Lord had smitten* Vzzah *with sudden death*: But with whom? not with God, but at *Vzzah*, and at the Priest, for that ouersight of their's, whereby the Lord was so prouoked.

But how must I carry my selfe toward God, in case I haue beene prouoked by my brother, and so distempered by reason of some iniury that hee hath done mee? whether in such a case may I come before God in prayer, sith the Apostle bids men lift vp pure hands to God without wrath? *Quest.*

For answer to which question, you must be told that there are two sorts of anger, (as hath beene aboue said) one reasonable, and warrantable: and so if a man be iustly angry, displeased vpon good ground, it need not be any barre to his comming before God in prayer: Nay, as thus, a man ought to pray the rather, that God would sanctifie his anger, and that he would make it of naturall, spirituall. But, if his anger be groundlesse, and vnreasonable, hee is to confesse and bewaile it in prayer, to complaine of it vnto God, and to craue strength against it: For, so long as a man retaines a settled resolution of malice, hatred, reuenge in his heart, hee is not in case to pray; and if he doe pray, hee hath his answer giuen him by the Prophet, *Psal. 66. If I regard iniquity in mine heart, the Lord will not heare my prayer*: so that such a one, *Answ.*

may

may see by that what hee shall trust to, as touching his prayers. But if a man finding himselfe thus causelessely distempered, shall recall, and checke himselfe, and be moued with dislike, and detestation of this euill in himselfe, and so come to God for helpe and cure; there need no question be made, but hee may confidently come into Gods presence.

Quest. I, but our Sauiour bids, *If I bring my gift to the Altar, and there remember that my brother hath ought against mee, to leaue there my gift, and first, be reconciled, and then come and offer my gift*: what shall I doe now in this case, if being desirous to reconcile my selfe to mine offended brother, I cannot come at him, I cannot speake with him?

Answ. I answer, there is a two-fold reconciliation: the one votall, the other actuall. Though matters so stand, that I cannot actually reconcile my selfe, yet, if I be desirous so to doe, and am resolued to take the first opportunity: to offer reconciliation, it is sufficient, and shall be accepted.

Quest. But what if my brother be vnreasonable in his demands, that I cannot satisfie him but with sinne?

Answ. In such a case, the Apostle fits vs with an answer, *Heb.* 12.14. *Follow peace*, saith he, *with all men*: but what followes? *and holinesse*; we must conclude, no peace without holinesse; the very heathen would goe no further with his friend, then *Vsq; ad Aras*.

But what if my offended brother shew himselfe irreconcileable, implacable, so that he will not

not accept of peace, hee will not admit of an amends offered him, no confeſſion, no ſubmiſſion, no ſatisfaction will be taken, or ſerue turne; what then?

Why, yet do thou tender it, and ſo doe thy duty, and thou art diſcharged, though he be not ſatisfied. The ground of this anſwer, is that ſpeech of the Apoſtle, *Rom.* 12.18. *If it be poſsible, as much as lies in you, liue peaceably with all men.* If wee can be at peace with all men, if ſome refuſe, and will not, who can helpe it? onely let not the ſtay be on our part, and wee need not trouble our ſelues, or be hindred from prayer. And thus much be ſpoken to ſhew how wee are to carry our ſelues toward God (aboue vs) in point of meekneſſe. *Anſw.*

Now, as concerning men (that are about vs) eyther they are our friends, or our foes. And firſt, meekneſſe is ſuch an excellent grace, as hath beene ſaid, the queſtion will be, whether I may make ſuch a man my friend, as is giuen to paſſion; ſith *Salomon* forbids to make any friendſhip with an angry perſon.

Wee anſwer to this, by diſtinguiſhing of friendſhip. There is a friendſhip of amity, and a friendſhip of familiarity. That former, of amity, a common friendſhip we muſt hold with all men: but the other of familiarity, wee muſt not grow into with an angry man. But here againe, wee muſt diſtinguiſh of anger: There's 1. anger mortified & ſubdued in a man, and with ſuch, nothing hinders, but we may be a familiar friend. 2. Anger in the raigne thereof, and with ſuch, a man is

not to make friendſhip, namely, with ſuch an one as is a man of anger, that cannot rule himſelfe, hath no command ouer his paſſion, but is in bondage thereunto: Shunne familiarity with ſuch, ſaith *Salomon*, and his reaſon's good: For, ſaith hee, by being inward with him, thou ſhalt learne his manners. For all loue and liking growes from likeneſſe; all friendſhip comes from agreement of manners; ſo that there muſt be ſome correſpondency betweene you that are familiar. Now hee will not come to thee, and thou muſt not come to him, therefor contract no friendſhip with ſuch an one as is vnder the power of anger.

Queſt. But how am I to be angry, and in what ſort muſt I beare my ſelfe in mine anger toward a friend?

Anſw. I anſwer hereunto two waies: 1. Negatiuely, and ſo we muſt not be angry with any one: Firſt, for that which is good, for that is the diuells anger. Secondly, not for things meerely indifferent, for in theſe, there is a liberty permitted: Thirdly, not for infirmities, either naturall, or ordinary, and vnauoydable: For theſe none are without, nor can be; and here to ſhew our ſelues to be angry againſt others, is to forget our ſelues to be men.

Anſw. 2. Secondly, I anſwer poſitiuely: we muſt be angry onely for ſinne; and not ſimply for ſinne neyther, but as it carries ſome obſtinacy, wilfulneſſe, and contempt along with it, as that hee will not be ruled by counſell, take no warning, &c. Here onely we haue leaue and liberty to be angry: For con-

contempt is the proper obiect of anger, as wee shewed before: And thus much of the carriage of our anger toward our friends.

As for a mans foes, the question will be. Must I forgiue mine enemies? *Quest.*

Yea, thou must forgiue. *Answ.*

But then how farre am I bound to this? *Quest.*

I answer; There is an act of the vnderstanding, which is to take notice, and be sensible if a wrong done me. 2. there is an act of the memory, which recoyles vpon it selfe, and remembers that such a thing was done. 3. there is an act of the will, an auersenesse and distasting of the iniury, whereby I am offended and displeased thereat. These three acts no man can haue the command of in himselfe, or hinder; but that when he is wronged hee shall see it, remember such a thing to haue beene done, and be moued with iust dislike of it. But then yet there must be 1. an act of the Iudgement, whereby, though there haue beene a trespasse done me, yet vpon confession and satisfaction, I will not impute it, or reckon it to him that hath done it: though it sticke in the booke, yet it shall be crossed out, as it were. And 2. for matter of Reuenge, I must alwayes forgiue, as euer I looke to be forgiuen of God, not returning like for like; not rendring reproach for reproach, or one iniury for another, but contrarily blessing those that curse me, and ouercomming euill with good: for herein Religion and Christianity triumphs ouer all Morality. *Answ.*

But what then? May not a man that is wronged *Quest.*

goe to law with his aduerſary?

Anſw. Yes, in a caſe of extremity, when peace and right cannot otherwiſe be had: In the laſt place, and where there is no other remedy, like as men may in ſome caſe goe to warre, namely, when peace can be purchaſed by no other meanes: So may they alſo in like caſe goe to law, but alway in reference vnto peace to enſue, and with a peaceable and charitable heart, vſing law as a father doth the rod, full ſore againſt his will.

Queſt. But may I not ſeeke to auenge my ſelfe vpon mine enemy?

Anſw. No, thou maiſt lawfully waſh off falſe aſperſions caſt vpon thy name: thou maiſt alſo defend thy ſelfe, in caſe neceſſity make thee a Magiſtrate: but by no meanes reuenge thy ſelfe. Thou maiſt goe and ſay to the Magiſtrate, as the importunate widdow in the goſpell, *Auenge mee of mine aduerſary*; and the Magiſtrate may lawfully doe it, ſo it be not done with a malicious and vindictiue mind, but to do it thy ſelfe in thine owne cauſe, is to ſet thy ſelfe in Gods throne, and to take his office out of his hand: For, *Vengeance is mine*, ſaith the Lord. And thus wee ſee how wee are to carry our ſelues alſo, in point of meekeneſſe, toward thoſe about vs, both friends and enmies. Next for a mans ſelfe:

Queſt. How ſhall I know mine anger to be right and approueable?

Anſw. Look firſt to the heart: ſecondly to the outward man. If our anger doe no whit impeach, but rather perfect the powers of the ſoule, and for the out-

outside, if it quickens vs to good, edgeth vs to duty, beats downe sinne in vs, breakes thorow all hinderances to obedience, makes vs more fit to reproue, to pray, &c. Then it is good.

But is it not lawfull for mee to continue angry for a time, to sleepe on't? *Quest.*

There is a double anger: Iust and vniust, or, if you will, the vertue of anger, and the vice of anger. In that anger which is iustly conceiued a man may lawfully continue, so long as the cause continueth: As put case, I haue a dissolute and sinfull childe, that notwithstanding all admonition, &c. takes bad wayes, and goes on in an euill course; if hee'll sleepe in his sinne, I may sleepe in my anger, nay, it is required of me so to doe, till hee mend his manners. But when anger is naught, and vicious, wee should not admit it at all into our hearts: but if wee cannot chuse, it will thrust into our hearts before wee are aware, beat it off, shut it out (that's next:) Suffer it not to lodge with vs one night: For, in giuing place to it, wee giue place to the diuell; and if wee suffer the Sunne to goe downe vpon it, the diuell becomes our bed-fellow. But if there be iust occasion giuen of anger, then vpon confession, submission, &c. it must be layd downe; as on the otherside, if the cause continue, wee must continue the medicine, so long as the bad humour remaines to be taken away: But if thine anger haue beene vniust, or vnreasorable, cashiere it quickly, and make riddance of it: *Let not the Sunne goe downe vpon it*, saith the *Answ.*

Apoſtle. Hee ſeemes there to allude to that law recorded by *Moſes*, whereby it was prouided that the malefactor that had beene hang'd vp before the Sunne, ſhould be taken downe from the tree, before the Sunne went downe; ſo muſt raſh anger be ſtickled, and dimiſſed, and not ſuffered to lye downe, or lodge with vs for a night.

Queſt. But how ſhall I know whether I forbeare anger, and curbe it in, for conſcience ſake, ſith many, we know, doe it meerely of policy, and for ſome further end, to catch their enemies at a bay, and to take the better aduantage?

Anſw. Looke to thine inſide: for there will eaſily appeare the difference. A man may for ſome odde ends and by-reſpects in very policy, hold his tongue, and hold his hand, when hee is angry with another: But he that doth it for conſcience ſake, hee lookes to his heart, aud blames that for inward boylings, and diſtempers, is angry with himſelfe, for his want of loue to thoſe that beare him ill will, and doe him deſpite, that hee hath no more power to forgiue them, than he can pray no more freely for them, &c. And thus you may diſtinguiſh of anger, as touching your ſelues.

Come we now in the laſt place, to ſpeak of thoſe that are vnder vs, and how wee are to exerciſe meekneſſe towards them. And firſt for reaſonable creatures. Secondly, for the vnreaſonable: For reaſonable creatures that are vnder vs, as ſeruants or the like. The queſtion here, is, whether a man may chide in anger, or ſmite in anger, &c.

Queſt.

The

The Anſwer is, we may, though not with raylling, chafing, crying out, (as the Apoſtle hath it) In caſe we are to giue a ſharpe reproofe, wee may be angry according to the nature of the fault, it is now lawfull, or neuer; for anger ſets an edge vpon it, it is the whetſtone of fortitude, neceſſary in ſuch a caſe: So likewiſe it is lawfull to ſmite in anger, ſo it be not in bluſtering furious, diſordered anger, whereof wee haue ſpoken before, for ſo the very heathen would not ſmite; I would beat thee, ſaid hee to his ſeruant, but that I am angry: for indeede, when a man is beſides himſelfe, through rage and fury, it ſtands not with diſcretion, as the very heathen could ſee, and ſay, to ſtamp, fume, fling, &c. *Anſw.*

And thus we ſee how far a man may be angry, and how farre not, with ſuch of the reaſonable creaures as are vnder him, as children, ſeruants, &c.

Now for the the vnreaſonable, it may be demanded, whether one may be angry with them or not? *Queſt.*

Wee anſwer, that for as much as they haue no ſinne (to ſpeak properly) but only ſomewhat like it, as to be vntowardly, vnuſefull, &c. Here a man may doe ſomething like anger, as hee may be diſpleaſed at them, hee may correct them in his diſpleaſure, ſo that hee doe it for the mending of his beaſt, and not for the madding of it, as ſome furious bedlams doe. For here, for the moſt part, it is verified which the Poet ſpeakes (we'll borrow his words, though with ſome alteration *Anſw.*

of the sense) *Delirant reges*, the master dotes, and is in fault, and then *plectuntur Achiui*, the poore beast payes for it; the Master lames his beast, and then beates him for stumbling, sterues him, and then spurres him for not performing his iourney. Nay, some are so mad, and voyde of reason, that they will euen rage, and storme against the very insensible creatures, in case they are crossed in them: as if a chaire or stool stand but in their way, they'll spurne and fling, and make it smart as much as lies in them to do. These be the parts of mad men, not of meeke men? And thus we haue shewed you how you ought to behaue your selues in point of meekenesse toward God, your selues, and others, whether aboue or below you. And this is all we'll say to the grace it selfe, here commended. There remaines yet one case more to be resolued, arising from the reward here proposed. *For they shall inherit the earth*; For, here some may make question, whether a man may serue God in reference to the reward, or not?

Quest.

Answ. There is a two-fold reward propounded to the obedient. The first is spirituall and eternall, and of this there is no question to be made, but a man may help himselfe by respect to this recompence of reward, for it still refers a man to God, tends hereunto to make him capable of God, to be vnited more closely vnto him, and to haue more full fruition of him, for heere God is the reward: But secondly, there is a temporall reward, as to haue health, wealth, credit, &c. Now, here's the doubt, whether a man may serue God for these

these or not? I answer: these outward things haue a double relation: 1. As a man propounds them to himselfe, as his vtmost end; and to make them so, is altogther vnlawfull: for God must be our vtmost end in all, wee must loue and obey him principally for himselfe: But 2. as other outward things are meanes vnder God to bring vs vnto him, so we may vse them as helpes, though wee may in no case haue respect to any thing aboue God, or beyond him, yet vnder him wee may.

But is not this a mercenary seruice that is thus performed with an ey to the reward? *Quest.*

No, for God makes it a reason to vs to draw vs to obedience, & we may very lawfully serue God vpon his owne motiues. If hee make it a reason to vs, (as here in the Text, and otherwhere) wee may well make it a reason to our selues. Indeed, it is true, that hee that serues God onely for outward wages, that will follow him no longer then hee feedes him, clothes him, &c. his seruice is mercenary: But if a man will sticke to God, as *Iob* did, and doe him seruice in want, as well as in wealth; in aduersity, as well as in prosperity, euen then, when he hath little or no wages at all for present, he need not be troubled with doubts of this nature. Indeede, Satan accused and charged *Iob* before the Lord, that hee *serued him not for nought, but let* (saith hee) *Gods hand be vpon that which he had* a while, *and hee would curse God to his face*: but the Lord cleares him, and *Iob* cleares himselfe of that slander: for whether God giue him *Answ.*

him the things of this life, hee'll be his seruant, or whether hee take them away, hee'll be his seruant too: and therefore *Iob* is no mercenary, as the Diuell vniustly laid to his charge; in the meane wee need not doubt, but that if God giue vs temporalls, wee may vse them as encouragements to further holinesse and obedience. And now wee haue said, what wee haue to say of this grace of meekenesse: but though wee haue done speaking of it, yet neither you nor I, must haue done practising of it. It is of continuall vse in common life. Apply your selues therefore to the practice of it; for if you know these things, happy are you if you doe them. And so wee dismisse this duty also, and proceed to the 4th step of blessednesse, euen spirituall appetite, as you haue it in the 6th verse: *Blessed are those that hunger and thirst after righteousnesse, for they shall be satisfied.*

VERSE 6. *Blessed are those that hunger and thirst, &c.*

FIrst, God conuinces a man of his owne emptinesse, lets him see himselfe spiritually poore; thereupon he begins to mourne in himselfe: this mourning meekens him, and that meekenesse leads him to an earnest desire, and hungring, and thirsting after righteousnesse. And this for the order. In handling the words, wee shall speake 1. of persons, 2. things. The persons, are such as hunger and thirst: where obserue, that emptinesse is one thing, hunger is another: that is the cause of this: besides, pouerty of spirit,

and

and emptineſſe is a worke vpon the iudgement, but ſpirituall appetite, vpon the affections: For the matter, *Hunger* (thinke the ſame of *thirſt*) is a ſtrong and painefull affection: what it is, we neede not tell you; onely thus much: As in the naturall eſtate, ſo likewiſe in the ſpirituall there is a ſpirituall life, ſpirituall food, ſpirituall appetite, which is here called *hunger and thirſt after righteouſneſſe*. And as in the naturall life there is 1. a deſire of preſeruing it: 2. whereas life conſiſts in the iuſt mixture of heate and moyſture, that which preſerues it, is the due receiuing of ſuch things as are agreeable thereto, both hot and moyſt, the deſire after which, is called *hunger* in ſome caſes, *thirſt* in other: So it is alſo in the ſpirituall life of a Chriſtian: there is a deſire of preſeruing of it, and thereupon followes an earneſt appetite after the meanes of preſeruation: Now our Euangeliſt here names both *hunger and thirſt*, firſt, becauſe both argue a iuſt temper and conſtitution of the ſoule. Secondly, wee need both meate and moyſture, and thirdly, the ordinances of God doe make a full ſupply of both, and therefore hee requires both vnto the making of a man truely bleſſed; but becauſe all kind of hunger inferres not bleſſedneſſe, therefore our Sauiour limits the propoſition, and ſhewes in the Text what kinde of hunger hee meaneth, euen that which is (*after righteouſneſſe.*) The obiect then of this holy hunger is ſet downe to be righteouſneſſe. This darkens not the Text any whit, (as the Ieſuite ſaucily enough ſaith) The truth is, *Maldon.*

they

they with their gloſſes doe greatly obſcure the Text, whiles they iumble, and confound the graces together, making this hungring, and thirſting after righteouſneſſe, to be the ſame with pouery of ſpirit, or with ſuffering perſecution.

But by righteouſneſſe here, wee vnderſtand (as *Caietan* well interprets it) vniuerſall righteouſneſſe, a word of great latitude, for it comprizeth not onely all morall vertues, but alſo all diuine and ſpirituall graces, faith, patience, loue, and the reſt. It alſo inuolues all the meanes of grace (Gods holy ordinances) that tend thereunto. In this large ſenſe, we ſhall read the word *Righteouſneſſe* taken in other places of Scripture, as where our Sauiour tells his fore-runner, *Iohn*, that *thus it behoued them to fulfill all righteouſneſſe*, *Math.* 3. And *Iam.* 1. *The wrath of man*, ſaith the Apoſtle, *doth not fulfill the righteouſneſſe of God*. You ſee now (beloued) the perſons, who they are that hunger, and thirſt after righteouſneſſe, namely men that are carryed with earneſt deſire after all grace, in all the meanes and ordinances. And theſe are here pronounced (bleſſed men) not that their hungring and thirſting after righteouſneſſe is any cauſe of their happineſſe, nay, it is ſcarce a part, but it is a meanes, and way leading vnto it. And herein appeares a difference betweene philoſophicall beatitude, and that which is Theologicall (the Chriſtian mans happineſſe) The former lookes onely to the end; and cries out, *ante obitum nemo, &c.* No man can be ſaid to be happy before his death, till there be an end of him: but

Theolo-

Theologicall happineſſe hath a ſtrong influence into the meanes; euery ſtep tending to happineſſe, hath happineſſe; euery means to it, inferres it, yea, euery particular grace, (as here ſpirituall appetite) proues a man bleſſed; And this is further confirmed by our Sauiour, in the wotds following (*for they ſhall be filled*). It is an alluſion to cattell put to feed in the ſtall, or in ſome fat paſture; As if he ſhould ſay, he that thus hungers after grace in the meanes of grace, ſhall thriue, be battle, wel-fed: For 1. he pitcheth vpon that which is food indeed: *My fleſh is meat indeede, &c.* he *labours for the bread that periſheth not, but endureth to euerlaſting life*, euen righteouſneſſe, grace, and things ſpirituall. 2. God hath vndertaken here in the Text, that they ſhall be filled, that is, they ſhall preſently haue a meaſure of grace, (which onely is filling, and ſatisfying, as you ſhall heare more at large hereafter) ſo much they ſhal haue of it here, as may hold life and ſoule together. They ſhall alſo be growing ſtill more and more herein (which is the top of the Chriſtian mans happineſſe in this life) and hereafter they ſhall haue it in all fulneſſe, they ſhall be then at the Well-head, &c. *When I awake*, ſaith *Dauid*) *I ſhall be full of thine Image, Pſal.* 17 *vlt.* Thus hauing paued the ground, let's proceed to lay the foundation, (the firſt ſtone at leaſt) of our following diſcourſe. The time will not permit vs to doe much, yet let s, as the husband-man, put in the plough, and take a bout or two for another day.

The point you ſee that naturally riſeth out of the words, is this, That They

They that ſpiritually hunger and thirſt after righteouſneſſe, are in a bleſſed eſtate. Euery man that thirſteth after grace in the meanes of grace, is an happy man. Bodily hunger and thirſt makes not a man ſo miſerable, as this doth happy. This our Sauiour affirmes in the Text, and hee that would not beleeue Chriſt heere, would queſtion other proofes; and therefore wee ſhall ſpare any further paines that way. Yet, if any doe not beleeue Chriſt bleſſing the hungry, let him beleeue him curſing the full, *Luk.6.25. Woe vnto you that are full now*; and he further proues it by reaſon: *for ye ſhall hunger*. If thoſe then that are ful be curſed, it muſt needs follow, that they that hunger in holy manner, are in a bleſſed eſtate. And this ſhall yet further appeare, when we ſhal haue ſhewed that this hunger is bleſſed, firſt, in the fore-runners thereof, and ſecondly, in the conſequents.

Reaſ. 1. Some things muſt goe before, afore a man can come to this promotion, to be ſpiritually hungry, *viz.* all the fore-mentioned graces: as 1. Spirituall pouerty: the iudgement muſt be informed, before the affections can be quickened; who euer hungers, before he finds an emptineſſe? So neythet can a man hunger after righteouſnes, till he be conuinced of his owne nothingneſſe, til he be poore in ſpirit, and ſo he becomes bleſſed, *verſe* 3.2. befor a man can thus hunger, hee muſt be a mourner. Hunger and thirſt doe euer carry paine along with them: ſo he that hungers and thirſts after righteouſneſſe, feeles himſelfe inward-

wardly wringed, pained, and in very il caſe, halfe vndone for want of grace. Thus he is a ſpirituall mourner: And there is a bleſſing ſet vpon the head of this grace alſo, *verſe* 4. 3. This ſpirituall appetite meekens a man, and ſo brings him within the compaſſe of bleſſedneſſe, *verſ.* 5. Hunger, we know, it tames both man and beaſt, if it be not extreme; So doth this ſpirituall hunger, it humbles a man, takes him downe, makes him vile in his owne eies, puts vpon him a diſpoſition of meekneſſe, &c. And thus all the forenamed graces meete in this holy hunger, which muſt needes euince ſuch a man to bee a right bleſſed man. Hereunto we may adde, that it argues life, and 2. tends vnto life; it is an euident ſigne, that the ſoule is aliue to God, that thus hungers after righteouſneſſe. A dead man, you know, can lye an hundred yeeres without food, and neuer hungers: ſo he that is dead in his ſinnes: but this ſpirituall appetite argues life, and a good conſtitution of ſoule for the preſent, and it promiſeth more, for it tends to life and happineſſe too: So that hee that is thus ſpiritually hungry, is both aliue, and aliues-like. And thus ſtands the firſt reaſon, taken from the fore-runners of ſpirituall appetite.

Secondly, we may reaſon from the conſequences, and that which followes after it: 1. It is violent, carries a man eagerly after the meanes, and hee is a bleſſed man that enterdeales with them. Like as bodily hunger puts a man out of himſelfe, breakes thorow ſtone-walls, makes that no mounds *Reaſ.* 2.

mounds will hold a man, cauſeth him to take his life in his hand, fall vpon the ſpeares point, rather then famiſh, as thoſe foure leprous men that ſate in the gate, at the ſiege of Samaria, 2 *King*.7. 3,4,5. *Why ſit wee here*, ſaid they, *vntill we dye*. Out we muſt, though we fall vpon the Syrians: if they ſaue vs aliue, wee ſhall liue, and if they kill vs, we ſhall but dye: So it is in the ſpirituall hunger; It carries a man with violence to the word, to the Sacraments, to prayer, to all the ordinances, both publike, and priuate, and ſo renders him bleſſed. 2. as it bringeth him to the ordinances, ſo it makes him fall to when he is there: an hungry man needs not be perſwaded to fall to his meat: bring a thirſty man wholeſome drink, and you need not make any long Oration to perſwade him to make vſe of it; his neede is argument enough vnto him: as it was to *Sauls* ſouldiours, 1 *Sam*.14. when they were diſtreſt, and faint with hunger, *they flew vpon the ſpoyle*, the Text ſaith, *and tooke ſheepe, and oxen, and calues, and ſlew on the ground, and eate them with the blood*; ſo greedy they were, and ſo ſharpe ſet. And euen ſo it is with a man that is ſpiritually hungry, hee falls to the word with all his might, hee layes about him with all his ſtrength; bring him to a Sermon, and you neede not to awaken him out of his ſleepe, or to call vpon him for attention, hee brayes after theſe water-brooks with *Dauid*, as Hart (a drie creature of it ſelfe, but eſpecially when it is chaſed) Hee hangs vpon the mouth of the Preacher, as the little bird doth vpon the bill of the damme for food: hee catcheth

at

at the word before it comes to ground, would not loſe any thing of all that is ſpoken, nothing ſhall be ſpilled by his good will. Thirdly, it giues his meate a pleaſant taſte, makes him to reliſh all well, as *Salomon* ſaith, to the hungry, euen that which is bitter, becomes ſweet, and toothſome: whether they be plaine diſhes, or dainty, nothing comes amiſſe to an hungry perſon: As to that great Monarch, that in a great ſtreight by the enemy tooke off a cup of puddle-water ſo ſweetly; for he neuer knew before what thirſt meant. And *Hunniades* in a like caſe, eating bread and onions in a ſheepe-coate, ſaid, it was the beſt meat that euer hee taſted of: In like ſort, ſpirituall appetite relliſheth all things, brings euer it's ſauce along with it; makes that which is bitter become ſweete: a reproofe, though it be tart, yet it is ſweet; the Sermon though it be plaine, yet it is good; howſoeuer, 'twill downe, and that with delight. *Gods Word*, to *Dauid*, *was ſweeter then honey*, and to *Iob*, *more deſireable then his appainted food*. Fourthly, adde hereunto in the laſt place, that the bleſſing is tyed vnto it, ſuch haue the promiſe that *they ſhall be filled*, *they ſhall be ſatiſfied* to the full, that thus hunger and thirſt: they ſhall be fat, and well-liking; grow vp *as calues of the ſtall*: Corporall foode a man may take, and it not agreee with him, or be digeſted, if God adde not the bleſſing: but here a man is ſure of the bleſſing, he is fed with the bread of life, and ſhall be ſtrengthened, ſet on his feet, and a new life put into him. And thus you haue ſeene the happi-

Luke 19.48.

Vide Curt. & Turk *Hiſto.*

Mal.

neſſe of him that hungers and thirſts after righteouſneſſe, proued both from that which goes before, and that which followes after this affection. Lay now all theſe together, and you will ſoone conclude the point, and ſee the truth of it.

The ninth Sermon. *Vſe* 1.

Which ſerues in the firſt place to ſet forth, and diſcouer the vnhappineſſe of all ſuch as are full, and fat, and finde no ſuch ſpirituall appetite and affection in themſelues after grace in the means. They can hunger greedily after other things, as profit, pleaſure, preferment, &c. of theſe they are inſatiable: but after righteouſneſſe they find not any ſuch longing deſire, nor ſee they any ſuch need of it. And thus they are full, not in body, but in ſpirit, and not truly in ſpirit neyther, but onely in conceite and imagination: for, they that haue any meaſure of grace in the truth of it, cannot be ſatisfied with that they haue attained, but would ſtil haue more: and therefore it is a ſure ſigne, that thoſe that haue no appetite toward grace, did neuer yet taſte the ſweetneſſe of it. Here therefore let vs ioyne both th'Euangeliſts together, and at once get vp both on mount *Gerizim* and mount *Ebal*, and from thence pronounce on both hands the bleſſing, and the curſe. *Bleſſed are they* (ſaith Saint *Matthew*) *who hunger and thirſt after righteouſneſſe:* for they are empty and poore in ſpirit; bleſſed are they, for they mourne in the ſenſe of their ſinfulneſſe: bleſſed are they, for they are meeke and gentle, beſides that, they are aliue to God, and aliues like, they are carried to the meanes, and being there, they fall cloſe to, and lay about them luſtily:

luſtily, they reliſh their food well, and grow therby, and are therfore in a bleſſed eſtate. On the contrary, they are in a wofull caſe (ſaith *Luke*) that are full, they are wretched and miſerabe that hunger not after righteouſneſſe, wo be vnto them, for they are not poore in ſpirit, but proud, and conceited: wo vnto them, for they mourne not in ſpirit, but reioyce in the fleſh: wo be vnto them, for they are not meeke and gentle, but fierce, and vnmercifull: wo vnto them, for they hunger not after righteouſneſſe, but are full; for they ar neither carried after the meanes, nor feed heartily thereon, nor finde ſweetneſſe therein, nor grow vp thereby, but are ſent empty away. As all bleſſings that meet in thoſe that are ſpiritually hungry; ſo all curſes in that ſoule that is without appetite and affection to ſpirituall things.

But are there many ſuch that are full? who are they, and how may I know, whether I be not one? *Queſt.*

Conſider of theſe ſignes and euidences of a ſoule not thirſty after grace, and hereby thou ſhalt be able to reſolue thy ſelfe in this point. *Anſw.*

Firſt, ſuch a one feels no want, being full already, and ſo cares not for any more. As theſe kind of men of knowledge, they know already as much as the Miniſter can teach them, and need not be told what they haue to doe toward God or man. Aske them of faith, they neuer doubted, but haue beleeued euer ſince they could remember: Aske them of repentance; they repent, night and day. Aske them of loue, they'll tell you they loue God

with all their heart, and their neighbor as themſelues: Now, *loue*, ſaith the Apoſtle, *is the fulfilling of the Law*, and *faith is the fulfilling of the Goſpell*. So that theſe hauing both loue and faith, as they pretend, what can they want? they haue fulfilled both Law and Goſpel, and ſo want nothing, ſo farre are they from hungring after more, that they are (in their owne conceits) at their full growth already.

Secondly, theſe full ones complaine not, are not pinched and pained with the ſenſe of their emptineſſe. Hunger (thinke the ſame of thirſt) is a painfull affection, and forceth complaints: as in a child that's hungry, as in a man that's thirſty, he hath no reſt till he hath ſatisfied, and refreſhed himſelfe. Hunger and thirſt carry a paine ſtill along with them, and will make a man cry out, as *Eſau*, when hee returned from hunting, *I am almoſt dead*, ſaith he, *with hunger*; and as *Samſon*, after the ſlaughter of the Philſtims, *Behold, I die*, ſaith hee, *with thirſt*: you may ſee how 'tis with ſuch a one by his face, by his gate, by his language, he lookes wanne, he droops, he goes as if he had neither life nor ſoule in him. And ſo it is with the hungry ſoule, that faints after grace. Hee findes in himſelfe want of faith, want of patience, want of goodneſſe, &c. and he is greatly diſtreſt, cannot tell what to doe, till his needes be ſupplyed. It fares here with a Chriſtian, as it is betweene the mother and the childe, when it comes to an empty breſt, that affords no milke, the mother's diſtreſt, her backe akes, and her veines.

Speculũ mentis & faces, Hier. *ad furiam.*

veines ake, the childe is distrest for want of that nourishment which the stomacke calls for; and so there's a great deale of affliction on both sides. And as in the bodily hunger, when the stomacke is empty, there is a great deale of paine: For the stomacke drawes the veines, and the veines draw the outward parts, and so there is little rest, till there be supply made of the parts by fit nourishment. So it is with the hungry soule, it would haue more grace, more strength and victory ouer corruption, &c. and till it hath in some measure it's desire, it is greatly pinched and afflicted. You may see sadnesses sit in such a mans face, sorrow in his lookes, heauinesse in his countenance, &c. But those that can speake of their wants so lightly, we haue all our failings, and God amend vs all, &c. without further complaint, or mourning ouer their wants, they plainly shew themselues to be vnacquainted with this spirituall appetite.

Thirdly, those that are full, will behaue themselues slackly, and coolely toward the meanes, they can finde no leasure to come at the Ordinances, and to apply themselues thereunto, for supply of their wants; or being there, they cannot haue while to attend on them. A child that will be playing in the streets, when he should be waiting at table, it is a signe he hath small list to his dinner: wee may iudge the same of these kinde of men, that say, they loue the Word as well as another, and would heare it, read it, pray, &c. as often as others doe, but he wants leasure (no, but rather hee wants appetite) hee cannot awhile,

what? a hungry man not awhile to eat his meat? a thirſty man not at leaſure to drinke? he can get no reſt, take no ſleepe till hee hath ſlacked his hunger, quenched his thirſt: and ſo here, 'tis want of a heart, and not of time: If they had but a deſire, they would finde a time for holy duties. Againe, if being at Table, a man talke all the while, or fall aſleepe at his meat, or ſtand a picking vpon a bone, you'll ſay, his ſtomacke is not good. ſo neither is his, that being at the Word, cannot hold vp his head, but drowſe and ſleepe all the while, or elſe cannot feede vpon ſuch wholeſome fare as is ſet before him, vnleſſe it be ſawced, and daintily cooked, but onely pickes here a little and there a little, and piddles and trifles, and makes a great deale of refuſe.

Fourthly, ſuch are full, as prize not the meanes of grace, and of holineſſe. Hunger and thirſt, (you know) raiſeth the markets, ſets an high price vpon euery thing, as in the ſiege of Samaria, a little homely prouiſion was worth a great deale of mony: So when a man is almoſt loſt for drinke, he'l giue tweluepence for that's not worth a penny, rather then hee'll goe without it. Thoſe then that prize not Gods Ordinances, but are indifferent, they can haue them or they can want them, care not whether they haue them or no, will be at no coſt, charge or trouble for them, theſe want ſpirituall appetite.

Laſtly, ſuch as are ſpiritually ful, are alwa es carried with ſtrength of deſire after earthly things, which ſhewes them to be wanting in affection to heauen-

heauenly, for there is a flat oppoſition betweene earth and heauen, ſo that a man cannot be ſtrongly carryed toward them both; ſuch therfore as are ſo keene and ſharp ſet vpon theſe things on earth, that doe ſo earneſtly hunger after wealth, that are ſo thirſty after honour, outward commodity, &c. they haue loſt their appetite to things heauenly, (if euer they had it) or otherwiſe they ſhew themſelues to be of thoſe full ones that be vnder the curſe. Looke to it now, all yee whom it concernes, all theſe ſignes conclude the wofull eſtate of ſuch as doe not hunger and thirſt after righteouſneſſe. And this is our firſt Vſe.

A ſecond vſe to be made of this point, is for exhortation, and ſo it calls vpon vs all to make out for grace in the meanes thereof, and to get this ſpirituall appetite. This is it which perfects deſire, and enlargeth the ſoule: earth ſtraitens it, for the ſoule is large, and cannot be filled with earth, but grace giues it all it's dimenſions, cooles the appetite, and giues it ful ſatisfaction. He that deſires ſiluer (ſaith *Salomon*) ſhall not be ſatisfied with ſiluer, &c. theſe are not things ſatisfying: grace onely can doe it, which alſo barres out all inordinate deſire after earthly things. Now therfore if you would finde reſt to your ſoules, haue full content, enioy your ſelues, and ſtay your appetite, make out for grace: this the more you couet, the more bleſſed you are, and the more euidences you muſt needs haue of your ſpirituall life and condition. Now this exhortation muſt be addreſſed to two ſorts of people: Firſt, ſuch as *Vſe 2.*

haue had sometimes this spirituall appetite and affection to the best things, but haue lost it. Secondly, to such as neuer yet found this hunger after righteousnesse in themselues. The former sort must be arnestly entreated to recouer themselues quickly, and for that end, to embrace that counsell of our Sauiour to the declined Church of Ephesus, *Reuel.* 2. *Remember* saith he, First, *whence thou art falne, and then repent, and doe thy first workes.* Take this counsell and make vse of it; first looke vpon thy self now, and see how little like thy selfe thou art, in regard of time past: compare and measure thy selfe by thy selfe, and then shame thy selfe, and say; Once I had a good appetite to Gods Ordinances, they were sweeter to mee then mine appointed food: but now the edge of my desire is growne dull, my affection flat, &c. and I am become almost neutrall and indifferent. There was a time when I had some life to pray, now 'tis death to mee to goe about it. Once the society of Gods people was sweete to mee, and I tooke great content in their company: but now I haue no heart to come among them, no delight in their fellowship. I can remember since the very feete of such as brought the glad tidings of peace were beautifull vnto me, but now not their faces. Once I could haue pulled mine eyes out (as the Galathians for *Paul*) to haue done them good, but now I had rather see their eyes out. Reflect vpon thy selfe, and take speciall notice of this change in thee for the worse. And then secondly, repent thee of this thy decay, and doe thy first workes:

for

for matter and for manner exceed thy ſelfe, pray more then ordinary, be humbled and mourne in more then an ordinary manner. A mans knife, through daily vſe, in time will grow dull, and ordinary whetting will not ſerue turne, a man muſt put his ſtrength to it, and it may be, be faine to haue it to the cutlers grindſtone: So if our affections to goodneſſe be growne dull and blunt, wee muſt whet them vp, and put our ſtrength to the buſineſſe, to ſet a new edge vpon them. To the maintenance, and preſeruation of life, there is phyſicke ordained, and to be vſed as well as food. Now if a man be ſtuft, haue taken a cold, or otherwaies obſtructed, ordinary food will not ſerue turne, but he muſt take a purge: ſo here, if deadneſſe, coldneſſe of affection, &c. be growne vpon vs, we muſt pray more then ordinarily, ranſacke the heart more then ordinary, yea, and faſt it out too (which is the beſt thing wee can doe, in caſe of fulneſſe) if it will not otherwiſe be remoued.

Secondly, for ſuch as neuer yet found this good affection in themſelues, theſe muſt be called vpon, to diuert and turne the ſtreame of their deſires the right way, and to couet after heauen, as much as euer they haue done after earth. For the better affecting whereof, two things muſt be done: Firſt, ſuch rubs and hindrances, as doe blunt the edge of our affection to the beſt things, muſt be remoued: Secondly, the meanes to further and helpe vs thereunto, muſt be vſed.

The hindrances may be all referred to two heads,

heads: firſt, conceit: Secondly, preconceit and preiudice. And firſt, there is no greater hindrance to this holy hunger after grace, and the meanes thereof, then conceit, ſelfe-ſufficiency, an opinion that a man is wel already, and in caſe good enough for grace and happineſſe. This fond conceit, as it proceeds from bad cauſes, ſo it produceth as bad an effect. The cauſes of it are two: 1. Groſſe and deepe ignorance, for euer you ſhall obſerue, the more ignorant any man is, the more conceited: as on the contrary, the more one knowes, the leſſe he knowes, and the more he ſees his owne ignorance. And this was verified in that heathen, who being iudged by the Oracle to be the wiſeſt man on earth, profeſſed of himſelfe, that he onely knew thus much, that he knew nothing. Thus wiſdome is euer modeſt, ſober-minded, and fartheſt from conceitednes: wheras ignorance is bold, and preſumptuous, makes a man think too highly of himſelfe, and too meanely of others. But if any man thinke himſelfe to be ſomething (that's his error) when he is nothing (for that's the truth of it) *hee deceiues himſelf*, ſaith S. *Paul*, *Gal.* 6. 3. therfore if you would be ſpiritually hungry, lay aſide all high conceits of your ſelues, empty your ſelues of your ſelues, be in no credit at home with your ſelues, ſeek all your ſufficiency without you: for to ouerween your ſelues, argues groſſe ignorance. But beſides this, there is another cauſe of conceit, as bad as the former, or worſe, and that is diſtemper, and hollowneſſe of hart. He hath a falſe heart that ſets bounds to himſelfe in grace, and thinks, thus farre

I will go, and no further. For, ſuch a one ſeeks not grace for it ſelfe, for the loue he beares to grace, for graces ſake; That, that a man loues for it ſelfe, he will not ſet bounds to his deſire after it. It is plaine therefore, that they loue not grace for it ſelfe, whoſe deſire after it is bounded by a further end, or by-reſpect: as if a man deſire money, onely to ſupply his needs, when hee hath gotten ſo much as will ſerue his turne, hee deſires no more: but if a man deſire mony, for monies ſake, his deſire will be infinit, he wil ſtil couet after more, tho he haue neuer ſo much, as long as there is any money in the world. So if a man deſire grace, not for it ſelfe, but for ſome by-reſpect (as to be able to hold argument with others, to get credit and reſpect with thoſe that are good, or to ſtill the clamor of his owne conſcience) when once he hath attained ſo much as will fit his turne, and ſerue his purpoſe, he reſts in it, and hath enough. But he that hath true grace, the more he hath, the more he deſires: And it is a very ill ſigne, when men will ſtint themſelues, when they haue knowledge enough, grace enough, &c. In temporall things let men ſay they haue ſufficient, if they haue enough to bring them honeſtly home: but in ſpirituall things our deſires muſt be boundleſſe. Here a *ſufficit* is deadly, as *Auſten* once.

Theſe are the cauſes of ſelfe-conceit: The effect alſo is no leſſe naught, and that is ſelfe-deceit, as *Paul* ſaith, *Gal.6. He deceiueth his owne ſoule*, he is in a dreame, he perſwades himſelfe better of himſelfe then there is reaſon, *hee dreames hee eates, but*

when

when hee awakes, behold, hee is hungry (as the Prophet *Eſay* brings one in) he dreames he drinks, but once awakened, behold, he is thirſty. Thus he deludes himſelfe with falſe and vaine fancies, that is, ſelfe-conceited.

The ſecond hindrance of ſpirituall appetite, is pre-conceit, and preiudice, which is when a man hath taken a toy in his head, gotten a conceit againſt holineſſe, as if it were needleſſe, bootleſſe, fruitleſſe, or comfortleſſe. But to ſpeake ſomething to each of theſe: Firſt, it is conceiued a needleſſe thing to be ſo forward and preciſe:

Obiect. And what need we ſo to hunger and thirſt after more righteouſneſſe? there's reaſon in all things, and enough is enough.

Anſw. A good rule, I confeſſe, in outward things, wherein men know neither meane nor meaſure, cannot be content with enough. It holds alſo in falſe and fained holineſſe; But not ſo in ſpirituall things: in true holineſſe, 'tis needfull to deſire and labor for more grace. Needfull it is: 1. In reſpect of the thing it ſelfe: 2. In reſpect of the meaſure. Grace is neceſſary in it ſelfe: Is not meat and drink neceſſary? Grace is the ſoules food, 'tis that one thing neceſſary, as our Sauiour told *Martha*, that brings a bleſſing, and no trouble therewith; it is that good part, which *Mary* hauing pitched vpon, ſhould neuer part with. It is ſimply neceſſary to ſerue God, to get grace, make ſure heauen: other things are neceſſary in a degree onely, or in ſome particular, as riches, which a man may eyther haue or want, without hinderance to his happineſſe:

Secondly,

Secondly, in reſpect of the degree and meaſure, it is neceſſary not only that we haue grace, but alſo that we haue ſo much, that we ſtriue to haue more yet, conſidering our ſmall ſtock of grace gotten vnder ſo great meanes, ſo long-continued light, &c. God hath bin at great paines with vs, made many iournies vnto vs, been inſtant with vs by his meſſengers riſing earely, and calling vpon vs, &c. but what a little is it that wee haue profited? what a poore returne of fruits haue we made him, no way anſwerable to his expectation, or our own duty? where God giues much, he looks for much againe. So neceſſary it is, that we ſtriue to more holineſſe.

But ſecondly, it is further conceiued, to be bootleſſe to hunger after more righteouſneſſe, ſith the more a man hath of it, the more he wants, and deſires. *Obiect.*

To which I anſwer, that it is not bootleſſe, as they imagine: For, 1. It is feiſable, and attaineable, for God hath bound himſelfe by promiſe to giue it, if we'll but apply our ſelues to the ſeeking of it by Gods meanes. A man may thirſt after more health, more wealth, more honour, and yet go without it: but he that thirſteth after more grace, hath Gods promiſe for it, that he ſhall be filled. Here, euery one that asketh receiueth; that ſeeketh, findeth; that knocketh, it ſhall be opened vnto him. *And if yee being euill, can giue good things to your children*, ſaith our Sauiour, *Luk.* 11.13. *How much more ſhall our heauenly Father &c.* Thou maiſt ſafely promiſe thy ſelfe more from God in things ſpirituall, then any child can doe from his tender *Answ.*

hearted

hearted father in things temporall.

But ſecondly, as it is poſſible to attaine to more grace if we ſeek it, and therefore not bootleſſe: ſo it is worth while, for that it is ſatisfying (as you ſhall heare more hereafer) it cooles and quenches the thirſt of the ſoule (which no outward comfort can do) according to that expreſſion of *Dauid*, *Pſal.* 36.8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe: and thou ſhalt make them drinke of the riuer of thy pleaſures, for with thee is the fountaine of life, &c.* There *Dauid* reſts him; for there's the beſt houſe kept, the beſt prouiſion is to be found in Gods houſe, all fat, and riuers of pleaſure runne at Gods right hand: and therefore if it cannot be bootleſſe to thirſt after more, where there is ſuch a deale to be had, and that which cools the deſire, ſo that ſuch as once taſt therof, ſhal thirſt no more, hunger no more. Hunger indeed they ſhall, in a ſenſe: But there is a double hunger & thirſt. The firſt proceeds from the weakneſſe and impotency of the ſubiect, and this is painful, and deſtructiue: The ſecond proceeds from the ſweeteneſſe of the obiect; and this is ioyful and contentfull, not painfull, and afflicting. They that deſire more grace, hunger not in the former, but in this latter ſenſe.

There's a hunger and thirſt: 1. of indigence: 2. of complacance: ſo here.

Obiect. Thirdly, it is miſ-conceiued, that this ſpirituall meat is fruitleſſe, and rather hurtfull then helpfull to a mans preſent eſtate.

Anſw. Nothing leſſe: For, 1. *Godlineſſe is profitable to all things* (as the Apoſtle ſaith, and as hath beene proued in the points afore-going) hauing the promiſes of both liues: 2. Grace makes a man a good huſ-

husband, teacheth him thrift, shewes him how to improue, and put euery thing to the best: 3. It procures the blessing of God vpon that we haue, and brings no sorrow therewith: 4. It setles and quiets the minde, it brings sound content, and that's riches enough, as hath been aboue said. And therefore it cannot be a fruitlesse thing to hunger after holinesse, as they pretend and obiect. Pro. 10.

Fourthly, they say it is comfortlesse? *Obiect.*

But that cannot be: For, first, it hinders not a man from taking his part in naturall comforts, nay, it giues a man more comfort in outward things, then others can haue (as the Philosopher long since said of his wisdome) for it causeth him to taste not only of the sweetnesse of the creature, but also of the Creator in the creature. Besides an addition of spirituall comforts, which are vnconceiueable, and doe greatly surmount all that earth can afford. So that you see there is no reason at all, why men should be so shy of grace, as if it were needlesse, bootlesse, fruitlesse, or comfortlesse, as it is commonly conceited. And these be the rubs that must be remoued. The meanes that help vs to this spirituall appetite, follow and they are these. A man must make to Christ, that quickning spirit, pitch vpon his person, partake of his Spirit, deriue from him the righteousnesse of faith, before he can haue righteousnesse of nature and life: therefore first see all things out of Christ to be no better than chaffe, than *husks*, *Luk.*15. than offall, than *dogs-meat*, *Phil.*3. Next see, that in him is all fulnesse of prouision, *milk, honey, bread,* *Answ.* Se Pro 3. throughout.

in

*indeed, Esa.*55. whatsoeuer makes for life. Thirdly, that he is most able and willing to supply thee, so willing, as that he begs, comands, prayes, threatens, doth all that can be done to draw thee in, and thereupon thirst, and reach after him, and with him after his righteousnesse of Iustification first, of sanctification next, the former whereof is here presupposed, though not directly (I thinke) intended. To proceed therefore in the rules, being once in Christ, labour more and more for a new frame and constitution of spirit, for a new nature, for a mans lust is as his constitution is, &c. There is a diuers appetite of a sheep, and a swine: and so there is of the godly and the wicked. The naturall man, saith the Apostle, sauours not the things of the spirit, *Rom.* 8. he finds no taste or sweetnesse in them; carnall things make well to his palate, and these he can relish well enough. Contrarily, *The spirituall-minded man sauours the things of the spirit*, and therefore carnall things are bitter vnto him. And this is the reason of that difference wee commonly find betweene hearer and hearer. One comes to the meanes, to a Sermon, and findes so much sweetnesse in it, as that hee would not haue missed it for any good. Another findes no more relish in it, then in a rotten sticke. And this proceeds from the difference of their constitutions: For, as the appetite is that a man brings with him, such is the food, such is the Sermon. When a man comes to the world, if he looke at learning, he picks out that, if he looke at eloquence, he picks out that, if at holinesse, he picks

out

out that. Therfore if you would hunger after righteouſneſſe, and get a good appetite and, affection therunto, labour and pray for a new nature, a ſpirituall temper. Then ſhalt thou be brought to reliſh that which before thou diſtaſtedſt. Secondly, mortifie the deeds of the fleſh, and all inordinate luſts to the things of this world: take off your affections from following theſe things on earth, that all ſtreames may run in one channell, and ſo may run with more ſtrength after grace. Nothing can ouercome loue, but loue (as a Father ſpeakes) as nothing can fetch out fire, but fire: So nothing can ſo quench inordrnate deſire after the things of this life, as the true loue of better. According to that which the ſame Father (*Auſtin* I meane) honeſtly confeſſes of himſelfe, that his wanton luſts of youth, were cooled, and cured by nothing ſo much, as by the ſweet apprehenſion of ſpirituall comfort, and by the pleaſant taſte of heauenly graces. Therefore weaken and withdraw your deſire to the creatures, and things beneath, if you would attaine to ſpirituall appetite. Thirdly, make experiment of ſpirituall graces, feare not to try and taſt what ſweetneſſe and excellency is in them. A man by diſcourſe, can neuer poſſibly perſwade another of the ſweetneſſe of honey (as *Auſtin* ſomwhere hath it vpon the *Pſalmes*) ſo fully, as if himſelfe do taſt of it: ſo 'tis here, it cannot be told how ſweet a thing grace is, doe but try, and you ſhall ſoone perceiue a difference between it, and all outward comforts, therefore, *come and taſte* ſaith the Prophet, *How good the Lord is*, doe but

make tryall of him awhile; none elſe can know how ſweete the Lord is, but thoſe that haue proued it. And ſo Saint *Peter*, *Laying aſide*, ſaith he, *all malice and guile, &c. As new-borne babes deſire the ſincere milke of the Word, that ye may grow thereby:* An infant, you know, is carryed to the breſt with all his ſtrength, and nothing elſe will giue him content. You may pleaſe him a while with a toy, but that will not be long; cloath him with gold, or pearle, it will not ſtill or ſatisfie him, it is the breſt only that can quiet and content him. And with the earneſt deſire, and ſtrength of appetite, the Apoſtle would haue vs carryed toward the Word: But how ſhall this be done? Why, if you'll but taſt, ſaith he, *how gracious the Lord is:* which if you once doe, you'll neuer leaue him. Set aſide ſome time euery day, for a quarter of a yeere for holy duties, and reſolue with thy ſelfe, I'll tye my ſelfe to a taske of hearing as often as I can, of reading and praying, morning and euening, &c. and make experience of it, what ſweetneſſe it is that men find in theſe holy exerciſes. This if thou wilt but do for a while, it wold neuer repent thee to haue begun, nor wouldſt thou euer giue it vp, hauing once found the ſweetneſſe of it. Fourthly, meditate ſeriouſly vpon the excellency of grace, and ſo ſet thy mouth on watring after more of it. The leaſt ſauing grace is a pledge of heauen; it is our life, our comfort, our honour. Thinke on this with thy ſelfe; O! that I had but a little more faith, a little more knowledge, a little more patience, ſtrength againſt my corruptions,

tions,&c. I ſhould pray the better for it as long as I liue,be the better for it when I dye, yea,a thouſand yeeres hence, yea, haue the more glory, and comfort when I riſe againe. Thus you ſhould ſet an edge on your deſires after more grace,by meditation vpon the excellency of grace. Laſtly, prouoke your ſelues to a more eager purſuite of things ſpirituall, by that inſatiable deſire that is in worldly-minded men, after things temporall. They,if they be neuer ſo rich,neuer ſo high,neuer ſo great,they would ſtill be greater, nay,if they had ingroſt the whole world,theywould yet couet more, and be grieued there were no more worlds left them to graſpe. Thus *they enlarge their deſires* this way, *as hell*, as the Prophet ſpeakes of gold-thirſty *Nebuchadnezzer*, Now doe we ſee men ſo toyle and trauell for earthly commodity; riſe vp earely,and lye downe late for dung,for traſh,that periſheth in the vſe,that they muſt ſhortly leaue, that will yeeld them no ſound comfort here; but leſſe hereafter! O then, reflect vpon your ſelues, chide and quicken your ſelues to a more ready and earneſt purſuite of things ſpirituall,ſo deſireable, ſo durable, &c.

Our laſt vſe of this point,ſhall be an vſe of comfort to thoſe that pant and faint after righteouſneſſe, that find great deſire in themſelues after things ſpiritual,where ſhould the bleſſing be placed, rather then vpon ſuch as theſe? eſpecially, ſith this is all that many a poore Chriſtian hath to reſt vpon,when the diuell comes and roares vpon him, and thunders thus; Thou Gods childe? *Vſe 3.*

and heire of bleſſing? where's thy faith? where's thy loue? where's thy patience? where's thy repentance? Here now the Chriſtian ſoules comfort lies in his deſires. He can ſay, though I haue not much of theſe graces (and that's my great griefe) yet I deſire, and hunger after more, and that's my comfort. For not thoſe that poſſeſſe a great meaſure of grace onely are here pronounced bleſſed, but euen thoſe that hunger after it: For this argues that there is ſome life of grace in mee, elſe how could there be a deſire: Say a child cry but weakly, yet in that he cries, it appeares he liues: Say a man haue but a queſie and weake ſtomack, ſay he complaine of his diſtemper, &c. it ſhewes he's aliue: So he that ſees his want, and ſighes after a ſupply of further holineſſe, cannot be altogether voyd of that which he ſo grearly deſires.

Queſt. But may not a man meerly carnall, and vnregenerate thirſt after grace?

Anſw. He may, but yet a wide difference may be diſcerned betwixt their deſires in this kind: For, firſt if our deſires be right, they are conſtant: A man is euer hungring and thirſting, as it is in the originall, which implies a conſtancy of deſire, a conſtant appetite after grace; conſtant, I ſay, though not in the ſame ſenſe, degree, and meaſure, yet in the root. A ſicke man may haue ſome weake deſires and flaſhings for a fit after ſome thing that he hath a minde to, he may linger and hanker after this thing, and that thing, but this is but for a fit, he is ſoone weary of euery thing, and a little ſerues him. But he that is ſtrong, and in good health, can

come,

come with a good ſtomacke to his breake-faſt, and then to his dinner, & then to his ſupper, he can do it this week, and the next week, he can do it in ſummer and in winter too. Our ſtomacks indeed are vſually worſt in ſummer: ſo are our appetites toward grace weakeſt in time of proſperity & peace, but ſtil there is in a Chriſtian, an affection toward his meate, more or leſſe, it is not by fits and ſtarts, now and then, but in ſome degree it is conſtant, and euer found in him. An hypocrite in a paſſion, will pray, haue good reſolutions, and doe good duties, but 'tis but for a ſpurt, he ſoone growes weary, and giues vp all. But the ſound-hearted Chriſtian is the ſame to day and to morrow, and ſtill the ſame, vnleſſe it be in ſome ſpeciall deſertion or temptation.

Secondly, if our deſires be right, they are after righteouſneſſe (for I hold my ſelfe in theſe notes to the words of the text) that is after all graces in all the meanes.

Here then is a double difference of deſires. 1. The good heart hungers after all grace, in all the meanes and ordinances. A ſicke man that hath a bad ſtomack hankers after this thing & that thing (hee cannot away with all kind of meates) and when hee hath what he wiſhed for, hee doth but piddle a little at it: whereas a healthy man that hath a good ſtomack, giue him beefe he falles to, giue him mutton hee falles to that, giue him any thing, in caſe it be wholſom, if it be mans meat (as we ſay) nothing comes amiſſe to him: So not the vnregenerate man, he can like well of ſome ſound

doctrine but not of some, of some points, but not of others; he must pick and chuse what hee shall like and approue of: when the true Christian on the other side can away with any thing, he can away with promises, he can away with threatnings, &c; any food (though neuer so homely cookt) will downe well enough. 2. The good heart will bee content to seeke Christs graces by Christs meanes. If he must haue it by prayer, hee'll pray, if by hearing, hee'll heare, &c. There is a two-fold will, *Voluntas medij & voluntas finis*; I know but few, but wish well to the end, but they like not to vse the meanes, they would gladly dye well, and raigne with the righteous, as *Balaam*; but they would haue this happinesse by playing or sleeping &c. But the true Christian desires grace in Gods way, will haue it on Gods tearmes, will vse the meanes of attaning it, both publick and priuate. Commend vnto him the reading of the Scriptures, hee'll read: bid him examine himselfe, hee'll do't: tell him, he must liue in a calling, fast, pray, &c: he's for any seruice, that God will put him vpon, he is resolued to bee what soeuer God would haue him be, whereas the other like the sluggard in the Prouerbs, *he wisheth*, saith *Salomon*, *but hath nothing*, because he will doe nothing. He lyes a bed, and wisheth, oh that I had such an house, oh that I had such a field, oh that I had such a ricke of corne, or such an inde of sheepe. Thus hee wisheth well to himselfe, but *wishers and woulders were neuer good houſ-holders*, as the Prouerbe hath it. And these are the notes of difference betweene sound desires

and

and thoſe that are faint and falſe. If now you deſire grace, and apply your ſelues carefully to the meanes, all as well as ſome grace, and in all the meanes as well as in ſome, and this conſtantly, not in a paſſion, in a mood onely, and by fits, Chriſt himſelfe puts the bleſſing here vpon you, let not any take it off. *Bleſſed are thoſe that mourne*, or would mourne; bleſſed are thoſe that beleeue, or would beleeue; bleſſed are thoſe that ouercome their corruptions, or would ouercome them; that are poore in ſpirit, or would be ſo, &c: *Theſe* (I ſay) *are the bleſſed of the Lord, and they ſhall be bleſſed.*

The tenth SERMON.

MATTH. 5. 6.

Bleſſed are thoſe that hunger and thirſt after righteouſneſſe: for they ſhall be filled.

THe ſenſe of theſe words hath been giuen already. The leſſons they afford are three: Namely, that

1. They are in a bleſſed eſtate that can ſpiritually hunger.

2. They that thus hunger after righteouſneſſe, ſhall be filled.

3. They are bleſſed men that ſhall be ſo filled.

The firſt of theſe we haue almoſt diſpatch't: we proued it by Scriptures and arguments, wee

gaue you also the vses of the point, the last whereof was for comfort to such as finde in themselues this good affection toward grace and the ordinances. And indeed, this is the greatest comfort that can be laid before a languishing soule. A Christian often findes in himselfe but a small stocke of grace, yet hee euer desires more, and this desire hath the blessing here put vpon it by our Sauiour: And hereby may we answer all Satans accusations and temptations.

Quest. Here now fal in certain cases to be resolued: And first, whether a naturall man may not haue some desires after righteousnesse?

Answ. We told you he might, but yet the difference is great, as out of the text we shewed you the last time.

A scond case here incident, is this: while we are thus comforting the godly Christian, he obiects against himselfe thus;

Quest. I find not (saith he) in my selfe such vehement desire & affection after things spiritual, as seemes here to be required. Hunger is a violent affection, &c: but I finde not that I pursue the best things so earnestly, as naturall comforts. I can tel, what it is to hunger after corporall food, and in such a case, I can vse much earnestnes to satisfie my hunger, but I cannot offer like violence to Gods kingdome, nor desire so much grace?

Answ. You must not expect, that rationall affections should be so strong as sensuall; Nor must we iudge of these matters by sense, but by reason rectified by the word of God. But here consider first, what

you

you prize moſt, and what you preferre in your iudgement, whether things ſpirituall or things temporall, eſpecially when they ſtand in competition the one to the other: put grace on the one ſide, and profit on the other, and which doe you ſet the greater price on of the two.

Secondly, looke to your affections, what is the reflect act, the rebound of your affections? Are you not offended with your ſelfe, and grieued at this, that your deſires are no more eager after holineſſe, &c.

Thirdly, looke what your endeauour is, where doe ye beſtow moſt paynes, and for what doe you make moſt prayers? for things earthly or for things heauenly? for things heauenly no doubt: well then; If in our iudgements we prize, and preferre grace before all, and condemne our ſelues for want of appetite toward it, and are at moſt paynes, and pray moſt for it: then we do (at leaſt in Gods acceptation) moſt hunger and thirſt after righteouſneſſe, and haue intereſt in the bleſſing.

I, but what will you ſay to one that findes not in himſelfe, that good deſire and affection toward grace, and the meanes thereof, he was wont to find? Once Gods word and ordinances were dearer to me then mine appointed food; Gods grace and fauour was ſweeter vnto me, then any thing in the world: but now I cannot find in me that delight in him, or in his holy ordinances. *Queſt.*

In this caſe you muſt examine your ſelues, whether you haue not beene wanting in the vſe of the *Anſw.*

meanes

meanes, whether you haue not slacked your endeauour, let fall your watch, caught cold, doted ouer-much vpon earthly things. If so, there's matter of humiliation, and, as our Sauiour aduiseth, you must recouer your selues by repentance, and doe the first works. But if you find no such matter in your selues, but that you pray as much as euer, and are as constant & conscionable in the vse of good meanes as euer, be not discouraged, though you finde not those pangs of desire and affection after God and the things of God, as you felt about your first conuersion. For there are two things in the first conuersion, the rarity of grace, and the excellency of it, and it is no maruell, if both these concurring (as then they doe) they seeme to be much greater, then afterwards the one alone doth.

Quest. I, but what shall I say, that haue no such great affection in me to holy duties? I do them in deed, but (alas) with little or no appetite towards them, but out of custome, or for feare, &c. I feele my desires dull, mine affections flat, shall I goe about them now, or had I not better forbeare, till I shall finde my selfe more fit, &c?

Answ. No, but if thou finde it thus with thee, go alone and confesse it, bewaile it, vse the best meanes to get out of it, and then goe to God notwithstanding, tender your selues vnto him in the ordinances: And you shall finde, that as it is in the bodily food; though a man haue no great stomack to it, yet let him eate neuertheless, and one bit will draw downe another: So, though wee finde not our selues so well affected to Gods ordinances as were

were to be wished, but ceized vpon with a kind of dulnesse and indisposition thereunto, yet let vs keepe our times, present our selues before the Lord, and we shall finde, that hauing once begun, wee shall gather heate, yea, Gods people know by experience, that oftentimes, they haue neuer been more enlarged in holy duties, nor concluded with more comfort, then when not being so fit for the same in their owne feelings, they haue yet forced themselues to the performance thereof. And thus much of the first point.

Vid. Basil. de pœnitent.

for they shall be satisfied.

THe second thing that we propounded to speak of, was that

They that hunger and thirst after righteousnesse shall be filled: they shall haue their fill of those things they so greatly desire. Wee cannot stand to proue it by other Scriptures: It is here plainely affirmed, you see, and these be the grounds of it. *Doctr. 2.*

First, from the party that here vndertakes it, God: who hath 1. planted in man holy desires, and affections, and that not in vaine. In nature, desires are made for delights, emptinesse is made for fulnesse, motion for rest, for euerything moues that it may attaine rest. Nature, we say, doth nothing in vaine, it abhorres vacuity. So doth grace, much more. Gods blessing followes euer vpon good desires, wherewith they are filled: for as there is a curse vpon inordinate lusts and affections *Reas. 1.*

that

that they ſhall not be ſatisfied, as it was with thoſe Iſraelites in the wilderneſſe, God *gaue them their deſire*, ſaith the Pſalmiſt, but *withall hee ſent leannes into their ſoules*: ſo there is a bleſſing of ſatisfaction to ſuch deſires as are holy. Againe, God promiſeth it in many places, as Pſal. 145. 19. *The Lord will fulfill the deſire of them that feare him: hee will alſo heare their cry*, &c. And Eſay 55. 1, 2. *Ho, euery one that thirſteth*, &c: *hearken diligently vnto me, and eate ye that which is good, and let your ſoule delight in fatnes*. So Eſay 44 3. *I will powre water* (ſaith the Lord there) *vpon him that is thirſty, and floods vpon the dry ground*: And hee expounds in the next words, what he meanes there by waters. *I will powre my ſpirit vpon thy ſeed, and my bleſſing vpon thy offſpring*. Thus God hath promiſed a rich increaſe to thoſe that hunger after righteouſneſſe, and hee'll ſure be as good as his word: for he is power, and therefore can, and hee is truth, and therefore will bleſſe them with ſatisfaction that thus hunger. He neuer ſaid in any place (as we haue ſaid before) bleſſed are thoſe that hunger after riches, that thirſt after pleaſures, honours, &c; for they ſhall be filled: but he hath ſaid, Bleſſed are thoſe that hunger after holines that thirſt after righteouſnes, for they ſhal haue their fill of them. And ſith the word is gon out of his mouth, he will ſurely make it good with his hand. But 2. as God hath planted in his people theſe good deſires, and promiſed to fulfill them, ſo hee takes a right courſe for the fulfilling of them: for together with his graces hee communicates himſelſe to his people, and ſo

filles

fils their ſouls. There is an emptineſſe in the creature, ſo that it cannot ſatisfie; for the world was nothing before God made it, neither was it made by him to fill mans appetite; Not but that other things may be of as large extent and capacity, as the ſoule of man, as the Angells, which are more excellent then man by creation: but there is nothing in the world appointed to this end by God, and ſo cannot ſatisfie: like as in the body, many things beſides meat and drinke, may fill the body of man, but there is nothing elſe can feed it, becauſe nothing elſe was ordained for that purpoſe. Euen ſo it is alſo with the ſoule, which as it was made by God, ſo it was made for God alone, and therefore cannot be filled, and ſatisfied but onely by him. Now on whomſoeuer he beſtows his graces withall, he beſtowes himſelfe, himſelfe comes along with them, according to that he ſaith: *I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit; to reuiue the ſpirit of the humble, and to reuiue the heart of the contrite one*, *Eſa.* 57.15. Thus God the Father, hee that fills all things, inhabites the humble heart, which therefore muſt needs be filled: Secondly, as God the Father, ſo God the Sonne reſides with ſuch a one: For, *If any man open, I will come in and ſup with him, and hee with mee.* Now Chriſt is he that filleth all in all, *Epheſ.* 1. *vlt.* And thirdly, God the holy Ghoſt beſtowes himſelfe vpon the faithfull: he is in them otherwiſe then he was in *Adam*. In him he was by his grace, but in vs he dwells perſonally, in ſuch a manner as beſeemeth his great-

Reuelat. 3.

neſſe

neſſe and our meaneſſe, he beſtowes not his grace onely, but euen himſelfe, for we are the temples of the holy Ghoſt, ſaith the Apoſtle: So that as God filled the materiall Temple, ſo doth he fill the ſoule of a Chriſtian. According to that which the Apoſtle prayes for the belieuing Romanes, that the God of hope would euen fill them with all ioy and peace in belieuing, that they might abound in hope through the power of the holy Ghoſt, *Rom.* 15.13. And in the next verſe he ſaith of them, that they were full of goodneſſe, and filled with all knowledge, &c. Now therfore, ſith it is ſo, that God is Authour of theſe good deſires, hath promiſed to fulfill them, and to that end doth himſelfe (both the Father, Sonne, and holy Ghoſt) goe along with thoſe graces, wherewith he ſatisfies the deſires of his people, it muſt needs be that they ſhall be filled. And this is our firſt reaſon, taken from the Author.

Reaſ. 2. The ſecond reaſon is taken from the things deſired, which is ſaid to be righteouſneſſe, that is, all ſpirituall graces, which are of a filling nature: The food here, hungred after, doth giue ſatisfaction: for, 1. It is proper to the ſoule, and therfore fils it. In all kind of nouirſhment, there muſt be an aſſimilation: bodies feed not vpon ſpirituall things, nor ſpirits vpon corporall, but bodies are ſuſtained by things bodily, and ſpirits by things ſpirituall. Now therefore, ſith the ſpirituall part pitcheth vpon ſpirituall food. Hence it is that it is ſatisfied. 2. Spirituall affections are violent, ſerious, eager, wil not be put off with trifles. The ſtomack

that

that is hungry cannot ſatisfie it ſelfe with ſhewes and ſhadowes. You cannot ſatisfie an hungry man with painted cheere, a thirſty man with painted wine: you cannot quiet a childe with a painted bib: no more will the ſoule be ſerued or filled with traſh: It muſt be ſubſtantiall food that muſt giue it content: but this is onely in grace, which is therefore by *Salomon* twice called by the name of ſubſtance, *Prou.* 2. and *Prou.* 4. howeuer your books haue it, *Wiſdome* is the principall thing, &c. The originall hath, Wiſdome is ſubſtance. So in the new Teſtament, the Apoſtle, when he ſpeakes of faith, he calls it ſubſtance, when he ſpeaks of hope, he calls it ſubſtance, noting that grace only hath ſubſtance in it to ſatisfie the ſubſtantiall deſires of the ſoule. 3. This ſpirituall food is powerfull and effectuall in operation, it will ſtrengthen and nouriſh the ſoule of him that vſeth it. The Maſters of phyſicke tell vs, that that is the beſt food that oppoſeth the enemy, namely, hunger, & nouriſheth the friend, namely, nature: ſo it is alſo in this ſpirituall ſuſtenance, it cheriſheth the ſpirituall part of a man, it perfects that, but oppoſeth ſinne, the ſoules enemy; it expells boundleſſe luſts, that dropſie wherewith many men labour after worldly things, that Βελημία, as they call it, that dog-like kind of appetite, whereby they become inſatiable after outward things, ſo that the more they haue of them, the more they purſue them: this is taken off by grace, and remoued to better things, ſpirituall obiects. Againe, the ſoule is ſtrengthened by grace, it is

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vnited to God, and ſo fully ſatisfied. And theſe are the grounds of the point. Before we come to the vſe, an obiection muſt be anſwered: For, here ſome may ſay:

Obiect. How can the thirſty ſoule be ſaid to be ſatisfied with righteouſneſſe, when as the more it hath, ſtill the more it deſires, and none ſo hungry after more grace, as they that haue moſt?

Anſw. Though this be true that is obiected, yet it remaines no leſſe true on the other ſide, that ſuch as hunger after righteouſneſſe, are aboundantly ſatisfied. And that, firſt, in reſpect of the obiect, which ſuch a man hath made choice of, whereupon he hath pitched, namely, righteouſneſſe, which hauing once attained, he is quieted, ſatisfied, and ſets downe his reſt. In outward things it is otherwiſe, there the ſoule flits ſtill from one thing to another, as hauing no reſt in any thing, as *Salomon* ſhewes in his ſacred Retractations, by his owne example, he ſet his deſire vpon wealth, but that failed him, vpon honour, but that failed him, vpon pleaſure, that alſo failed him, &c. So that at length after triall made, he was faine to conclude them all to be but *vanity & vexation of ſpirit*, ſuch as wherein the ſoule cannot be quieted, till at length it pitch vpon grace, till it reſt vpon God, and then it hath full ſatisfaction: when a man hath gotten God, he ſets vp his reſt, he deſires nothing more, he will haue none elſe: *VVhom haue I in heauen but thee, Lord* (ſaith the Prophet) *and in earth, none in compariſon of thee?* And in another place, *one thing*, ſaith he, *haue I deſired of the Lord*, which yet ſtill I doe

doe desire, and will desire, and that is, *that I may dwell in the house of the Lord, &c.* that I may feed on Gods diet, relish and tast of his sweetenesse, in a word, that I may enioy God. This was that one thing hee so earnestly desired, and in the hauing whereof he should think himselfe abundantly blessed. Thus in respect of the obiect of this spirituall appetite, such as hunger and thirst after righteousnesse shall be satisfied. Secondly, for the measure, the Text tells vs, that *they shall be filled*: Here in this life they shall be filled in respect of the parts, that is, they haue something of euery grace: though in respect of degrees they shall not haue that fulnesse and perfection till they come to heauen, but then they shall be filled brim-full, each according to his capacity, according to that of *Dauid*, *Psal.* 17. *vlt.* *When I awake*, that is, at the last day, *I shall be full of thine image*: they shal be as full of grace, as euer they can hold. Thirdly, this hungring after righteousnesse is not (as before wee told you) a vexing or destructiue hunger, but delightfull and preseruing: for the more one hungers and thirsts after righteousnes, the more he liues (and to liue is that we most of all desire) and so the more a man desires after grace, the more he delights in his desire, hee is sorry hee can desire it no more. Besides, that this desire doth more and more vnite him to the thing desired: so that the more he thirsts, the more he enoiyes himselfe, and that he thirsts after. And thus much for answer to the obiection.

The vse that we shall make of the point (being

ſtraightned of time) is onely one, that is this. Let all that would haue their willes, and not looſe their labour, be exhorted to deſire holineſſe, to hunger and thirſt after things ſpirituall and heauenly. And for this end, you muſt vnderſtand, that man being in himſelfe, an empty and impotent creature, hath theſe affections and deſires planted in him by God, that hee may ſeeke his happineſſe out of himſelfe. And ſecondly, you muſt know that he muſt haue it not in earthly things, but in heauenly. He may haue both, but hee muſt not thirſt after both, hee may not terminate his deſire in theſe things on earth. Hence is it that the holy Ghoſt makes a flat oppoſition betweene things earthly and heauenly, as, *Set your affections on things aboue, and not on things that are on earth*, Coloſ. 3. *Labour not for the meat that periſheth, but for the meate that endureth to eternall life*, Ioh 6. and in a number of ſuch places more wee finde them oppoſed, ſo that it is in vaine to ſeeke to reconcile them. Our affections cannot bee ſet vpon them both in extremity. Thirdly come therefore to the choyce, look on the cõmodities on both hands, and make your choice. If earthly things be the beſt penni-worth, take it: if heauenly, take that. But without all queſtõ, heauenly things are much to be preferred, as will appeare, 1 if we compare the things themſelues, and ſo indeed there is no compariſon. Our Sauior hath gone before vs in one branch of theſe earthly things, *Luk.* 16. where ſpeaking of treaſure and riches, he calles them firſt *the leaſt things*; *He that is faithfull in that which is leaſt*, &c; and *hee*

that

that is vniuſt in the leaſt is vniuſt alſo in much. Secondly, he calles them wicked; *If ye haue not been faithfull in the vnrighteous Mammon*, &c. And laſtly, counterfeit vpon the matter, for he oppoſeth them to the true treaſure, verſ. 11. And what our Sauiour there ſaith of treaſure, is alike true of al other outward things, whether profit, pleaſure or preferment (the worldly mans Trinity) they are rightly called the leaſt things: Riches eſpecially may be ſo called; for that they are leaſt, not onely in compariſon of ſpirituall, but euen of other outward things. Riches are leſſe than a mans health, leſſe then his good name: Yea, *Salomon* telles vs, that *louing fauour is better then great riches*. Secondly, riches are other mens more than ours, in other mens hands more then in our own, *Luk.* 16. 12. for a man muſt aske his wife, whether hee ſhall thriue or not, aske his ſeruants, whether hee ſhall thriue or not, aske the fire, aske the water, hee muſt aske theeues, he muſt aske the ruſt, whether hee ſhall thriue or not: So that riches are not a mans own, but they lye out in the hands of others, and are in the power of other things and perſons. Thirdly, riches are wicked, ver. 11. they are ſubiect to abuſe: they may be got ill, kept ill, ſpent ill, and ſo bee mingled with ſinne. Fourthly, they are not true treaſure, verſ. 11. but counterfeit. They are truely treaſure in their kind, but not that true riches to be chiefely deſired of man (for they were not made for that purpoſe) heauen onely is ſo, which therefore he ſhould prize aboue all. For 1. heauenly treaſure is greateſt, it doth a man moſt

good, perfects his best part, drawes him to God the chiefe good. And 2. it is a mans owne peculiar, *it shall neuer be taken away from him*, as our Sauiour told *Martha*. No theeues can steale it being once layed vp in heauen, no rust can corrupt it: it is not perishable, or subiect to vanity or violence. 3. As it is not subiect to losse, so neither to abuse: grace preuents this, as being in it owne nature simply good. 4. Spirituall treasure is true, not counterfeit *My flesh is meate indeed* (saith our Sauiour) *my blood is drinke indeed*, not in shew onely or opinion. Heauenly graces are things reall and substantial, they bring comforts indeed, ioyes indeed, whereas temporall giue but light-flashing comforts, make men to reioyce in the face, but not in the heart. Thus, if we make comparison of things spirituall and temporall in respect of the things themselues, those that are spirituall must needes haue the preheminence. But secondly, looke to the effects, and wee shall see first, that temporall things are vanity, and fill not; yea, 2. they are vexation, and quiet not; 3. there is no nouelty in them, there is nothing new vnder the Sun, nothing continues in its sweetnesse, which it had at first, but there followes a satiety of all things; and as a posie which in the morning is sweet, and a man delights in it, but ere night it stinks, and is cast away; so it is in these outward comforts, as *Salomon* saith of them, *the eye is not satisfied with seeing, nor the eare with hearing*, &c; they bound not a mans desires, nor satisfie the soule: but the more one hath of them, the more he wants still. *He that*

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loues ſiluer, ſhall not be ſatisfied with ſiluer; and ſo he that loues pleaſure, ſhal not be ſatisfied with pleaſure: he that loues honour, &c; ſhall not be ſatisfied therewith. But now on the other ſide, heauenly things will 1. bring all a mans deſires to one point, and ſet them all vpon the one thing neceſſary, giue a man God; giue him grace, hee hath enough, he reſts abundantly contented. 2. they reduce a man to his primitiue eſtate. *Adam* in his integrity was therefore moſt happy, becauſe he was holy. His firſt affections were holy: ſuch as are carnall came in by the by, they came by accident. Now grace (like vnto phyſick) brings the ſoule back to its firſt eſtate, and ſo giues it reſt. A mans naturall conſtitution is pleaſing and eaſefull. A diſeaſe diſtempers the body, and puts it into an eſtate that is preternaturall: But phyſick reduces him, reſtores him as before, and ſo makes all well with him. So ſinne, as a diſeaſe, diſtempers the ſoule: but grace, as phyſick ſets al things right, as at firſt, and then there is content. Euery thing reſts, when it is on its own center, when it is in its own place, and ſo it is with the ſoule. A man is neuer at reſt, hath neuer any peace, till he comes to his firſt eſtate, which grace onely can bring him to.

Again thirdly, ſpirituall things are the beſt, for they wil do a man good at the greateſt need, when he is in extremity. And why do men ſet more by balme-water, and ſuch precious liquours, but becauſe they will helpe at a time of need. Indeed of ordinary waters we haue more common vſe, but yet we make not ſo great account of them, as of

the former; becauſe they will ſtand vs in ſtead when the other will not: ſo though outward comforts haue their vſe, yet nothing can doe for vs in our greateſt need, as grace will: for when wealth fayles, friends fayle, comforts faile, pleaſures faile, grace will ſtick to vs, and beſtead vs; when thou art ſick, poore, diſeaſed, &c; yea, when thou dyeſt, riſeſt againe, &c: a thouſand yeeres hence grace will comfort thee, and doe thee good. You ſee then what are the beſt things, therefore pitch vpon things ſpirituall, *buy of mee* (ſaith the Lord) *honey, wine, milke,* Eſay 55. and you ſhall be ſure of the beſt penni-worth, for you ſhall haue them *without mony or monies-worth, wherefore doe you ſpend your money, for that that is not bread?* &c; nothing elſe but grace is bread; ſatisfies not the ſoule, cannot doe't, therfore covet heavenly things for they will. But hitherto of our ſecond propoſition gatherd out of the words. The third followes.

Bleſſed are they that hunger, &c: *for they ſhall bee filled.*

Doct. 3o HEnce we conclude, that

It is a bleſſed thing to be filled with righteouſneſſe.

They are in a bleſſed caſe, that are filled with righteouſneſſe. It is our Sauiours Argument, here, it is his *medium*: for thus he reaſons. They that ſhall be filled with righteouſneſſe, are bleſſed. But they that hunger, and thirſt ſhall be ſo filled; therefore, they are bleſſed, And indeed, if in hungring they

they are blessed, much more in hauing righteousnesse: if the desire proue them blessed, much more the fruition, if the meanes hath blessednesse, much more the end: if for the first-fruites Christ call them blessed, euen for a little grace, what then shall they bee, when they haue the whole harueſt.

The reasons of the point are these. First, they are freed from all sinne, and 2. from all miseries, which are the fruites of sinne. For the first, fil the minde with wisedome, and folly flyes away: fill it with faith, and vnbeliefe will be casheird; fill it with humility, and there's an end of pride; and so in all other sinnes: they are banished at the comming in of grace. Secondly, it frees a man from the ill consequents of sinne, as sickneſſe, payne, shame, &c: you know, *Adam* knew not what misery meant, either in his family, or in his estate, or in his person, till sinne came in, so long as hee held him to God, he felt no ill: so when a man is filled with Gods Image, hee becomes happy in soule, body, name, estate, and euery way. *Reas.* 1.

As it frees a man from all euill, so it filles him with all manner of good. But of that enough hath beene said already: wee'll therefore come to the vse. 2.

And first, is it so great a happinesse to be filled with righteousnes, this serues to confute such as are afraid to surfet this way. In earthly things they are otherwise affected: they would haue their purses full, their barnes full, their coffers full, and the fuller these are, the better they like it: But in heauenly things they are of another mind and disposi- *Vse* 1.

tion, like as wee say of children that goe to schoole, they are very reasonable people, and care not how little they haue for their money. Here they say, 'tis good to hold a meane, and a little does well, but what need so much adoe, there is reason in all things, and enough's enough of Conscience.

Obiect.

Answ. This is a good rule indeed (as wee said before) to bee held in worldly things, wherein to hold the meane is worth gold. It holdes well also in needlesse scrupulosities, and groundlesse superstitions, &c. but to bee afraid of hauing too much grace, too much righteousnesse, is to bee afraid of hauing more neare communion with God, to be afraid of heauen.

Obiect. Yea, but doth not *Salomon* bid; Bee not iust ouer-much? it seems then a man may exceed that way?

Answ. Are you sure they are *Salomons* words? and not rather that he brings in there som Atheist so speaking. There are that doe so vnderstand the words, and therefore they make the next verse; Bee not wicked ouer much, to be *Salomons* answer.

2. But if hee speake it himselfe, I answer, if hee should bee vnderstood of warranted, and well grounded righteousnesse, they were words not farre from blasphemy: But if hee meane it of that righteousnesse, that is superstitious and vngrounded, it reacheth not to our point. In that which is warrantable neuer feare excesse, there is no danger can come that way, sith, hee that

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hath most, hath a great deale too little: and hee that sets bounds to his desires after grace, desires not grace for it selfe, but for some siniſter end and respect. Besides, those that are afraid of surfeting of grace here, what will they doe, when they come to heauen. *If the foote-men haue tyred them* (as *Ieremy* speakes in another sense) *how will they doe to hold pace with the horſ-men.* If they thinke it too much of that little they see in the Saints on earth, how will they brooke that excellency that is in the Saints in Heauen, that is in the Angels, in Christ, in God.

Secondly, this affords matter of encouragement to Gods people, to aduance forward, and goe on in the way that is called Holy: Consi- *Vſe. 2.*
dering 1. that you are in a good way, for without holineſſe none can see God. 2. that the longer you trade in it, the more easefull you will finde it. The Diuell, when hee tempts a man to sinne, hee shewes him the best first; and in this way, the further a man goes, the worse hee findes it: but in the wayes of God, the worst is at first; hee, like the master of that Feast, *Ioh.* 2. *keepes the best Wine till the last*; the more wee taste of the wayes of righteouſneſſe, the sweeter they will bee. *The way of the righteous* (saith *Salomon*, Prouerbs 4. *is as the ſhining Light, that ſhines more and more vnto the perfect Day.* Hee begins somwhat darkly, it may be he goes forth before day, but hee trauels to meete day (as they speake) and the farther hee goes, the more light

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he enioyes. whereas the wicked, the further they goe, the worſe they fare, they are in the darke, and know not what they doe. Bee exhorted therefore to goe on cheerefully in your courſe, purſue after more godlineſſe, accounting that the more godly you are, the more bleſſed you ſhall be. Onely prouided that you 1. walke by rule, by direction of the word, keeping within the compaſſe of your owne calling. 2. Be ſure you ayme at true grace, ſeeking grace for graces ſake, and beginning with that which is ſubſtantiall, not ſticking in or taking moſt care about circumſtances. 3. carry alwayes an humble and mercifull heart toward thoſe that are below you, not cenſuring, but helping them rather toward heauen. And obſeruing theſe cautions, *preſſe on* with Paul *toward the mark, forgetting that which is behind, and reaching out to that which is before*: Yea, (as he elſe-where prayes for the Philippians) *let your loue abound yet more and more, & be ye filled with the fruits of righteouſnes, which are by Ieſus Chriſt to the glory and praiſe of God*: And then care not what men thinke of you, though the world ſhould caſt you out, as it were by an Oſtraciſme, reſolue with *Dauid*, that if this be to be vile, you'll be yet more vile to men, that you may bee bleſſed of the Lord.

Afe. Laſtly, here's comfort to thoſe that hunger and thirſt after righteouſneſſe, they ſhall bee filled. Here our eſtate is compounded of faith and vnbeleife, of goodneſſe and badneſſe, &c; but hereafter we ſhall be refined, and all corruption ſtrained out. Here our eſtate is a conflicting eſtate, we are

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now vp, now downe, ſometimes off, ſometimes on, one while we are ouercome, another while we doe ouercome: but then we ſhall haue no enemy to oppoſe vs, but ſhall triumph ouer all. Here our eſtate is an imperfect eſtate: we know but in part, beleeue but in part, but *then we ſhall know as wee are known, ſee as we are ſeene,* ſee God as he is.

Therfore comfort your ſelues with theſe words: yea, looke vp and wait in expectation of this happineſſe. A child of God euen in this life is glorious, but it doth not yet appeare what we ſhall be. The very deſire after grace doth intereſt vs into bleſſedneſſe, what will then the fruition thereof doe? If a drop of righteouſneſſe here make vs more glorious then the Sunne, more beautifull then the Moone, what then ſhall we be, when we ſhall be drencht in that riuer that runnes at Gods right hand? when we ſhall enter into our maſters both holineſſe and ioy? when we ſhall be ſtript of our corruptions, miſeries, &c; and filled with Saints, with Angels, with God, with Chriſt, with heauen? How vnſpeakeably glorious ſhall wee then be? Here our comforts are more then carnall eye euer ſaw, carnall eare euer heard, then euer entred into the heart of carnall man to conceiue, 1 *Cor.* 2. but what they ſhall be then, we cannot tell, nor euer ſhall tell, till we come thither. Thus far of thirſting.

If any pleaſe to ſtretch the point of thirſting farther, namely to righteouſneſſe of Iuſtification, or to Chriſt iuſtifying, I gaine ſay not. Signes of thirſting after Chriſt, ſee in *Rogers* of Faith, cap. 2. pag.

pag. 165. I'll ſtay longer here, there be treatiſes many extant on that ſubiect:

The eleuenth SERMON.

MATTH. 5.7.

Bleſſed are the merciſull: for they ſhall obtaine mercy.

THe former ſteps to true happineſſe we haue diſpatcht: wee proceed to that which next offers it ſelfe, and that is mercy. *Bleſſed are the merciſull*, &c; we haue not much to ſay by way of explicatiõ of the words: our worke lyeth moſt in exhortation to the duty. The points are 2. firſt that merciſull men are bleſſed. Secondly, that they that ſow in mercy, ſhall reape in mercy. Mercy implyes pitty to ſuch as are in miſery. It hath for its obiect, a mans owne fleſh in generall (as the Prophet phraſeth it) that is, whole mankind, ſo farre forth as any one is in miſery, to ſhew him mercy is to become a bleſſed man, and this is not the leaſt part of his happineſſe, that he ſhall finde as much mercy as he ſhewes. To begin with the firſt point.

Doct. *Bleſſed are the merciſull.* The words are ſo plaine and eaſie to be vnderſtood, that we know not how to make them plainer. Euery man is ſo farre forth bleſſed, as he is merciſull. Vnderſtand it of an holy

holy and ſpirituall mercy, and the point will bee cleare. For proofe whereof, heare firſt what *Dauid* the father ſaith to it, Pſal. 41. 1. *Bleſſed is the man* (ſaith he) *that conſidereth the poore and needy*, &c; where you haue the mercifull man ſet forth, 1. by his diſpoſition: He is ſuch a one as conſidereth the poore and needy, and by his condition, he is a bleſſed man: for *the Lord will deliuer him in time of trouble*, &c. Thus *Dauid* the father: And thus alſo *Salomon* his ſonne, Prou. 14: 21. *Hee that deſpiſeth his neighbour, ſinneth: but hee that hath mercy on the poore, happy is hee.* Neither is it onely affirmed by man, that the mercifull are in a bleſſed eſtate, but alſo by God himſelfe. Let's heare the Iudge ſpeake to the point in hand, *Matth.* 25. 35. *Come yee bleſſed of my Father, receiue the Kingdome prepared for you from the beginning of the world. Come (ye bleſſed)* that's their eſtate, *receiue the Kingdome*, &c; and why? *I was an hungred, and you gaue mee meate: I was thirſty, and ye gaue me drinke*, &c; yee exerciſed mercy toward mee in my poore diſtreſſed members. Thus we haue teſtimony cleare on our ſide, let vs ſee the reaſons and grounds of the point. And ſo it ſhall appeare that Mercifull men are bleſſed men, if wee conſider mercy 1. in the fore-runners of it. 2. in its effects. 3. in its quality and nature.

For the firſt: Before a man can bee ſpiritually mercifull, 1. his nature muſt be changed, he muſt bee a new man, caſt, as it were, into a new frame. By nature we are all crab-trees, not oliues; wolues and beaſts, not men: And as in reſpect of the bo- *Reaſ. 1.*

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dy, man is compounded of all the elements: ſo is hee in reſpect of the ſoule compounded of all the malignities of all the creatures, for he is rauenous, as the woolfe; ſauage, as the beare; fell, as the lion; fierce, as the leopard; poyſonfull, as the Serpent: Loe, ſuch is euery one by nature, as the Prophet *Eſay* deſcribes him. Now, if this corruption of nature bee in any one corrected, and hee made of a woolfe, a lamb; of a lion a ſheepe, &c; as the prophet ſaith, it ſhall be in the kingdome of Chriſt, this argues his happineſſe, and hee is in this name bleſſed. 2. As his nature is changed, ſo is his eſtate alſo: for the merciſull man is *brought out of the habitations of darkeneſſe* (wherin, as men vſe to deale with fierce and fell creatures, he was formerly kept) *into the kingdome of light*; *hee* is *deliuered from vnder the power of Satan* (that ſpirit of cruelty) and put vnder the gouernment of Chriſt, who is ſo merciſull and meeke, that no man euer heard his voice in the ſtreets, as the prophet hath it Thus he is put vnder another gouernor, enliuened by another head, guided by another ſpirit, endued with another wiſedome then before, *not that wiſedome that is carnall, ſenſuall, and diuelliſh, but that which is from aboue, which* (as S. *Iames* deliuers it) *is firſt pure, then peaceable*, &c; *full of mercy and good fruites*, Iam. 3. 17. So, if wee looke to the forerunners of mercy, as that the merciſull man is changed both in his nature, and in his ſtate, hee is a bleſſed man.

Eſa. 11.

Secondly, let vs conſider mercy in the effects and conſequents, it will appeare that the merciſull man

man is an happy man, both in reſpect of God, and in reſpect of men. For God firſt, mercifulneſſe giues a man intereſt into the mercy of God, ſuch a one may plead mercy to God, and in that name lay claym to Gods mercy toward himſelfe, as *Dauid* doth, Pſal. 86. 2. *preſerue my ſoule, for I am mercifull.* That man that can tender mercy to God, may challenge mercy from God. And indeed, that mercy that any one ſhewes to his brother, is but an effect, & the reflection of Gods mercy to himſelfe, for as there is no water in the ciſterne, bnt what comes from the fountaine, neither any light in the candle, but what is borrowed from another light: ſo there is no mercy in vs, till God hath ſhed abroad his mercy into our hearts, nor any light, til he hath imparted the ſame vnto vs. Hereby then it appeares, that the mercifull man is a bleſſed man, for that hee may challenge mercy from God, and be aſſured that he hath already receiued that mercy from him, which hee communicates to others. But ſecondly, as mercy helpes a man to God-ward; ſo it helpes him with men too. For 1. it refreſheth the bowels of thoſe that are hungry, &c. lookes vpon a broken eſtate, and brings healing in its wings, lookes vpon the broken name of another, and layes on a plaiſter; in a word, it brings helpe and ioy vnto the world. 2. It winnes vpon others, and reconciles them to our perſons, to our profeſſion, makes them thinke the better of both: it breakes the fierceneſſe of the roughеſt nature, and makes a ſtranger, nay, an enemy to become a friend: As the Apoſtle ſhewes

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it, *Rom.* 12: out of the Prouerbs, *If thine enemy hunger, feed him*, saith he, *if he thirst, giue him drink; for in so doing thou shalt heape coales of fire vpon his head.* Mercy will melt an enemy, put him to't, and euen force him by a sweet compulsion to become a friend. Thus euery man will bee a friend to the mercifull. Againe, it helpes and doth vs good in this respect, that it assures vs of our vprightnesse, and secures vs of the truth of our loue to God, to men, and that our *religion is pure and vndefiled, which is* (as Saint *Iames* tell vs, Chap. 1. *vlt.*) *to visit the fatherlesse and widdowes in their affliction*, &c: so that the man that is spiritually mercifull, is sound in his religion, for true Religion euer goes accompanied with true mercy. Againe, as it comforts, and secures a man for the present, so it prouides for him, and layes a foundation for the future. The mercifull man layes vp for time to come, he sowes good seed, which will yeeld to him a sure crop: For he that sowes mercy, he sowes to himselfe, according to that of the Prophet, *sow to your selues in righteousnesse, reape in mercy*, Hos. 10. 12. *He that sowes mercy, shall reape mercy, and in the same measure that he sowes, shall he reape*: he shall receiue mercy from God, for *with the mercifull thou wilt shew thy selfe mercifull*, (saith the Psalmist) Psal. 18. he shall haue mercy from man, from the word, from his conscience, from himselfe, all shall make for his good. In short, mercy filles the world as full of blessings, as cruelty doth of curses; God will blesse the merciful-minded, men will blesse him, heauen will blesse him, earth will blesse him:

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Many bleſſings are offred vp on his behalfe, others will bleſſe God for him, 2 *Cor.* 9. the husband relieued by him will bleſſe him, the wife will bleſſe him, the children bleſſe him, friends bleſſe him, *the loynes of thoſe whom he hath refreſhed will bleſſe him*, as they did *Iob*, their backs will bleſſe him, their bellies bleſſe him, &c. his houſe ſhall be filled with bleſſings, therefore he muſt needs be a bleſſed man, that is ſpiritually mercifull.

Laſtly, the nature and quality of ſpirituall mercy, will proue that man bleſſed that doth exerciſe it. For, what is mercy but a piece of Gods Image, a ſparke of the diuine nature. So much as there is of mercy in a man, ſo much there is of grace, ſo much of holineſſe, ſo much of God, ſo much of the Spirit, ſo much of Heauen, ſo much of happineſſe. The point, you ſee, is cleare: whether you looke vnto the antecedents of mercy, or conſequents, or the nature of it, his happineſſe is euinced, that is, truly mercifull. Before we come to the Vſe, we will ſhew you in a paſſage or two: 1. what Spirituall mercy is: 2. what is the ground thereof: 3. how many kinds: 4. what are the effects that iſſue from it. For the firſt, Spirituall mercy is nothing elſe but an inclination of the ſoule vpon ſpirituall motiues, to pitty and relieue thoſe that be in miſery: and it is a branch of loue from which it differs onely in this, that loue lookes to a man in all eſtates, mercy to man in miſery: But loue and mercy ſtand both in willing and working that which is good. *Reaſ.* 3

Secondly, for the ground of Spirituall mercy,

it is own-neſſe, and propriety (as they ſpeake in Schooles) for either a man finds, or elſe makes, and as it were, adopts him for his owne, to whom he ſheweth mercy.

Thirdly, as concerning the kinds; there is a double mercy: 1. a falſe mercy (which is indeed true cruelty, but goes vnder the name of mercy, but may eaſily be diſcerned from the ſecond ſort, which is): 2. a true mercy. For this firſt proceeds by a true rulee, namely, Iuſtice and Wiſdome, by the which he that doth not regulate his mercy, is not to be held a mercifull man. If eyther he goe beyond, or come ſhort of this rule, if he be either more mercifull, or more rigorous then may ſtand with iuſtice, and wiſdome, he is not truly mercifull: Secondly, true mercy may be diſcerned by the effects. If our mercy tend to the party pittied (as this fooliſh mercy deſtroyes many a child, &c.) then it is not right, for true mercy is not deſtructiue, but looks to the good of the party to whom it is extended.

Againe, mercy is either naturall or ſpirituall. The firſt is to be found in all men, that haue not blowne out the light of nature, and ſo made themſelues fierce and outragious. This naturall mercy is that: 1. which expreſſeth it ſelfe vpon naturall obiects, and for naturall motiues, as to ſhew pitty to a kinſman, to a child, or the like, to doe good to ſuch as haue done much for vs, or from whom we expect much good to be done vs: 2. which is ſhewed for naturall reſpects, as to ſhew a man mercy meerly, for that he is poore, ſicke, in paine,

paine, or the like (for the ſame reaſon that a man hath pitty euen on his beaſt) withou all reſpect to the good of his ſoule. This naturall mercy is not that which here hath the bleſſing put vpon it by our Sauionr, although it be capable of outward bleſſing and is alſo, in it's kind, commendable. But the mercy here intended, is that ſpirituall and holy mercy, which hath for it's ground, loue to God, and his Image in mans nature; for it's obiect, it hath pitty on the ſoule principally, and ſhewes it ſelfe in exhorting, inſtructing, reprouing, counſelling, comforting, &c. as occaſion ſerues, and need requires.

Fourthly, for the affects and fruites of this ſpirituall mercy: It is actiue, firſt inwardly, ſecondly outwardly. Inwardly, it ſets all the powers of the ſoule a worke, for the reliefe of the party diſtreſſed. And 1. for the mind and vnderſtanding of a man, mercy makes him: 1. conſider his caſe, as the mercifull man is diſcribed to do, *Pſal.* 41.1. it bends his vnderſtanding to the party affected, afflicted, makes his thoughts dwell vpon that ſubiect, vpon his debts, vpon his miſery, pouerty, &c. it feeds his thoughts with the conſideration of the others miſerable eſtate, makes him thinke, he's a man as well as I, &c. 2. It cauſeth him to caſt about, and deuiſe how to relieue and ſuccour him, according to that expreſſion of *Salomon*, *Prou.* 14.22. *Mercy and truth*, ſaith he, *ſhall be to them that deuiſe good.* It makes a man bethinke himſelfe which way he may goe to worke, to relieue and helpe ſuch as are poore, ſicke, or in

any other affliction, it ſharpens his wits, and ſets him a proiecting, according to that wee read, *Eſay.* 32. 8. *The liberall man deuiſeth liberall things*; he ſtudies on his bed, and caſts about how he may beſt doe to releue ſuch as are in need of him. And this now is mercies firſt worke vpon the vnderſtanding, it makes a man to conſider the needy and afflicted, and to caſt about by what meanes beſt to relieue them, you may ſee it in euery mother toward her ſicke child, ſhee cannot forget it, whatſoeuer ſhe is about, but ſtudies ſtill whither to goe, what meanes to vſe, what courſe to take to eaſe the poore chid. But ſecondly, as mercy works vpon the mind, ſo alſo vpon the memoty of a man, which now preſents vnto him the miſery of his neighbour, whereſoeuer he goes, he heares him groaning, he ſees him ſweating, toſſing, panting, he cannot poſſibly forget him whereuer he is, whateuer he does. It makes a man ſearch and rifle into the bottome of his memory (that cheſt of the ſoule) to bethinke himſelfe, and call to mind what haue I read that might doe this poore man good? what haue I heard? what haue I tryed and found by experience, that might yeeld him eaſe, do him comfort? Thirdly, as it works vpon the memory, ſo likewſie vpon the will, it makes a man both *nolle malum*, as to be ſorry ſo his ſickneſſe, paine, diſtreſſe, and *velle bonum*, to doe him all the good that may be done, he longs for the good of his diſtreſſed neighbour, deſires it earneſtly, prayes heartily for it, and vſeth all good meanes to effect it. And this that inward act of mercy; which

which it hath vpon the vnderſtanding, memory and will of him, in whom it is transforming him after a ſort into the perſon afflicted, making him feele the ſorrowes, ſigh in the ſufferings, bleed in the wounds of his neighbour, liue in him, dye with him, &c.

Secondly, for the out-ſide; Mercy will vent it ſelfe at the eyes, and make one pitty, and weepe ouer the party afflicted, at the mouth, and cauſe him to ſpeake healing words, comforting words, mercifull words, to ſpeake to his heart, to pleade with God for him by prayer, to pleade with men for him, that they may come in & lend their help. As it ſets the eye and the tongue a worke, ſo alſo it employes the hand, which it cauſeth to draw forth it ſelfe to take off the burden, or at leaſt to put vnder the ſhoulder, and ſo helpe to beare it: in ſhort, one way or other to be eaſefull, comfortable. Thus mercy hath its worke vpon the out ſide alſo, and ſhewes it ſelfe by the eye, tongue, hand, and all the members. It carryes a man out of himſelfe, makes a man not feele himſelfe, forget himſelfe. We ſee it in the hen, which often forgets and forbeares to feed her ſelfe, that ſhe may prouide for her chickens; we ſee it in the mother, which many times is content to neglect her ſelf, to dreſſe the child: thus mercy carryes a man out of himſelfe: Nay, it carryes a man oboue himſelfe, renders him eloquent, makes him ſay more for his afflicted neighbour, then hee can poſſibly ſay at another time, doe more for his deliuerance then hee durſt doe, were it not in ſuch extremity, and exigence.

And thus we haue diſcouered vnto you in few, what mercy is, together with its ground, kinds, and effects

Vſe 1. What vſe ſhal we now make of this point? Is it ſo that the mercifull man is a bleſſed man? here then diuerſe errours are diſcouered. And firſt, learne by this Doctrine the miſerable and vnhappy eſtate of all mercileſſe men, and they are ſuch as haue neither leiſure to mind mercy, nor vnderſtanding to ſtudy it, nor memories to bethinke themſelues of it, nor hearts to affect it, nor eye to pitty thoſe that are in diſtreſſe, nor a mouth to ſpeake for them, nor an hand to releiue them: Miſerable muſt needes be the condition of theſe kind of perſons; for they are ſcarce to bee reckoned among men, ſeeing in this they fall below the very beaſts: for euery creature will in their kind condole, and cõmiſerate ſuch of their kinde as be in miſery. Let but a ſwine be lugd, and the reſt of the company will get together, and grunt together; yea, and make head againſt that which puts it to payne. Bring a beaſt to the place where the blood of another of his kind hath beene ſpilt, and he will bury his fellow, and ſolemnize his funerall with lamentation made ouer him, as he can. Therefore, he is a beaſt and worſe, that hath no pitty vpon the ruines and miſeries of other men. Nay more, he is a curſed creature, accurſed of God, and accurſt of men (wee'll diſpatch it in few becauſe of the time.) God hath pronounced ſuch a curſe vpon the vnmercifull man, as may well make his very heart to tremble, Prouerb. 21. 13. *whoſo ſtoppeth his eares*

at the cry of the poore, he alſo ſhall cry himſelfe, but ſhall not be heard. The time ſhall come, when they ſhall cry to men to pitty them, to God to helpe them, with, Lord help me, Lord ſaue me from this paine, miſery, death, &c; but *Salomon* tells them, what they ſhall truſt to, and what ſhall be their ſpeed in that day, the time ſhall come, ſaith he, that *they alſo ſhall cry, and not be heard.* The time was when his brother cryed, oh maſter heare, oh brother helpe, oh neighbour pitty, but he ſtopped his eare, and was deafe to others ſuites, the time likewiſe ſhall come when he ſhall cry out, o God heare, o Lord ſhew mercy, &c: but God ſhall not attend nor anſwer him, but ſhall returne him his owne meaſure. Heare what Saint *Iames* ſaith to this in his ſecond Chapter, verſ. 13. *there ſhall be Iudgement mercileſſe to him that ſheweth no mercy*: a terrible ſpeech! woe to the man whom God will iudge in extremity, and not ſhew him any mercy, and euen ſo wil he deale with the mercileſſe man. Heare alſo what the iudge himſelfe ſhall ſay to ſuch at the laſt day, *Matth.* 25. 41. *Then ſhall he ſay vnto them on the left hand · Depart from mee ye curſed into euerlaſting fire prepared for the deuil and his angels*; there's their doome: And why? *for I was an hungred, and ye gaue me no meate, I thirſted, and ye gaue me no drinke*, &c. Away therefore, get you out of my ſight, there's no place in my kingdome for you: you were vnmercifull to my members, therfore, there's no heauen, no hope for you.

Secondly, take notice here of the vtter miſery of cruell men. For, if they are ſo wretched and ac-

curſed of God and men, that onely come ſhort in mercy, what ſhall become of ſuch that doe exerciſe acts of cruelty and hoſtility towards others, that put off all bowels of pitty and compaſſion, that are ſo farre from remembring the affliction of *Ioſeph*, that they applaud and thinke themſelues happy, if they can put by the thoughts of him, if they can drowne the ſcreeches of the poore afflicted, and forget their ſighes: they are ſo far from pittying and praying for them, that they cenſure them in their ſickeneſſe, not onely not helpe, but euen hurt them all they can; not feede but ſtarue them; not cloth but pull euen the very fleſh from their backes ſo adding affliction to the afflicted, hauing no bowels left, but as it were dead and buried, their bowels are buried already, though themſelues walke about as ſo many liuing carcaſſes. This is the *cruell man* againſt whom ſhall bee
Pſal. 55. ſent a cruell meſſenger, ſo that *he ſhall not liue out halfe his dayes*, as *Dauid* ſaith. If the ruſt and canker of euill-gotten gold aud ſiluer and their moth-eaten garments ſhall riſe vp in iudgement, and be as a witneſſe to eate the very fleſh of their vnmercifull maſters, which haue held them priſoners; and would not bring them forth to the releife of ſuch as were in need, where then ſhall they appeeare that doe ſet all the world a crying by their oppreſſion and cruelty? againſt whom *the very*
Hab 2. 11. *beames out of the rooſe cry out*, & ſay, we were cut out of the wood in blood, *the ſtones out of the walles, cry*, we were laid in blood, the furrows in the field cry, we were plowed vp in blood? what ſhall become

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of thoſe whom for their cruelty the backes of the poore do curſe, the bellyes curſe, the loynes curſe, the wife curſeth, the children curſe, heauen and earth doe curſe? how ſhall theſe ſtand before the Iudge?

Secondly, this point diſcouers the ignorance folly and weakeneſſe, which moſt men vſually bewray in this, as much as in any thing beſide, whilſt they are ſo afraid, and enen ſhunne to ſhew themſelues mercifull men. Oh how glad are many, if they can make themſelues beleeue, that there is no need to ſhew mercy, that they haue no cauſe, no calling ſo to doe; how doe they applaud themſelues, if they can make a ſhift to forget the needy and diſtreſſed, or if they can but catch at ſome exception againſt the party to be releiued, whereby to perſwade themſelues that he is not capable of their mercy? how doe men ſhift and poſt it off to another, all excuſes, all euaſions, finde eaſie entertainement with them, and oh how happy doe they thinke themſelues, if they may by their ſhuffling eſcape; which, if they cannot cleanely doe, but they muſt needs do ſomewhat, oh how vnwillingly, how lamely do they goe about it. 'Tis ſuch a while ere ſuch a one finde his purſe, and when it is found, ere he can pluck it out, after that ere hee can open it, then ere his money can be changed, and ſuch a deale adoe there is ere they can bee drawn to diſburſe a ſmal ſum this way, that a man would wonder at it. Wheras when meet in an alehouſe, you ſhall haue, I'll pay and I'll pay, and euery one ſhewes himſelfe forward, and they ſtriue

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who ſhall pay firſt, and who moſt, when they are required to helpe out in a worke of mercy, euery one for moſt part ſtarts back, withdraws his hand, and puts it off to others, ſaying, ſuch and ſuch are better able, I am in debt, I haue a great charge, many to prouide for, &c: thus moſt men are afraid to be merciful, as if they were afraid to be too happy, for euery man is ſo far forth bleſſed, as he is mercifull. This backwardneſſe to ſhew mercy, diſcouers a great deale of folly and vnbeliefe in mens hearts, together with great want of loue to God and men. But what is there in mercy, that men ſhould be ſo ſhy of it? Is it diſgracefull? Nothing leſſe, for it bleſſeth the memory of a man, when he is dead and gone. But what? is it painefull? No ſurely; but quite contrary: It is cruelty, that diſreſts and diſquiets a mans heart, and racks his conſcience, whereas mercy makes a man cheerefull within himſelfe, and comfortable to others: ſo then mercy is neither diſgracefull nor painefull: But is it not then perilous and dangerfull? No, nor yet ſo neither, for mercy ſecures from danger, and frees from trouble. A man may be hated and maligned, for that he prayes, or is otherwiſe zealous and forward in the cauſe and worke of God, but who euer hated any one for ſhewing mercy? Where then is the danger of mercy? Is it any whit preiudiciall to ones eſtate? Admit it be, yet if it further the ſoules good, and helpe a man to heauen, we cannot buy heauen at too deere a rate; but to ſpeake ſooth mercy hurts no mans eſtate. Indeed fooliſh pitty, indiſcreet mercy may, but not that

Vide Cyprian de opere & Eleemoſy.

that which is ſpirituall and ſeaſonable: for *he that hath pitty vpon the poore* (ſaith *Salomon*, prou. 19. 17. *lendeth vnto the Lord, and that which he hath giuen, will he pay him againe*: he neuer did faile to doe it, nor euer will. If a man lend his money to his rich friends it is as ſafe as if it were in his owne coffer, and cuſtody, beſides, that he further engages therby his friend to himſelfe. In like ſort, hee that giues to the needy, doth not giue, but lend; and that to the Lord, God's his ſurety, God's his ſurety, and he will not dye in his debt, he will pay him euery penny. Beſides, ſhewing of mercy is a ſowing of ſeed, and there's no loſſe you know in that, Saint *Paul* followes the Metaphor, 2 *Cor.* 9. 6. and ſo forward. Now is any ſo mad as to thinke the ſeed that is ſown in good & ſure ground to be loſt and buried, and to condemne the ſeedeſ-men of folly for ſo doing? No, but the more deſirous any one is of gayne and increaſe, the more hee ſowes: So ſhould it be here in ſowing this of mercy to the poore, and the rather for that this is a certaine ſoyle, and the ſeed will certainely take. *Hee which ſoweth bountifully, ſhall reape bountifully*; there is no hurt can come by ſhewing mercy, if it be done with diſcretion. It makes a man truely happy, it puts him vnder mercy, it is a part and a piece of his happineſſe. If you then feare to be too happy, forbeare to ſhew mercy, but herin, you ſhal bewray notorious folly. And thus wee haue diſpatcht our firſt vſe.

In the ſecond place, let vs all bee inſtructed to looke backe a little, not vpon others, but vpon *Vſe 2.*

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our ſelues, and ſay: Am I a merciſull mân, or am I not? what good haue I done? how many backs haue I clothed? how many bellies haue I filled? how many poore, ſicke, diſtreſſed, haue I ſuccoured, pittied, prayed for? what mercy haue I ſhewed? Indeed, all men cannot exerciſe all acts of mercy, becauſe they are poore, and haue not wherwithall, and here poore men cõmonly when they heare a diſcourſe of mercy, looke vpon the rich, as if it only concerned them, and themſelues were not touched. But though all men haue not mony to relieue others, or counſell to aduiſe them, yet ſomwhat they muſt be doing this way, when there is no need. None is ſo poore or deſtitute, but that hee may pray for thoſe that be in miſery, watch with them in their ſickenes, bleed, mourne, weepe, commend their caſe to God, to others. Therfore, let none ſlip collar, but take himſelfe to taske and examine, what mercy haue I ſhewed to the miſerable? how oft haue I prayed for them, mourned with them, ſtraightned my ſelfe to miniſter to their neceſſities? And if you find the reckoning to riſe but ſlowly, poorely, be aſhamed thereof, bewayle it, and for the future, neuer bee afraid to ſhew mercy, as if God in calling vs thereunto, meant vs any harme, but catch at all opportunities, and thankfully embrace them, taking occaſion to bleſſe God, for that hee hath furniſhed vs with any ability, and opportunity to bee eaſefull, ſeruiceable, comfortable to any ſad heart, ruinous eſtate, &c. You can eaſiely be perſwaded, that it is a bleſſed thing to receiue helpe, comfort, eaſe, re-

relieſe when you are in diſtreſſe. Will you take Chriſts word once vttered by Saint *Paul*, I trow, *Acts* 20. It being a Prouerb much vſed by our Sauiour, namely, *It is a more bleſſed thing to giue then to receiue:* in good things, it is better be an agent, then a patient, as on the contrary in euill things. Would you then be thankfull for receiuing good at the hands of others, be more thankfull if God haue giuen you ability and conueniency, and (which is the greateſt of all) an heart to doe good to others.

The twelfth SERMON.

MATTH. 5. 7.

Bleſſed are the mercifull, for they, &c.

YOu remember how farre wee haue proceeded in the proſecution of our Sauiours propoſition here laid downe: *Beſſed are the mercifull*, we goe on to a third Vſe, and that ſhall be a word of exhortation, to ſtir vp both you and my ſelfe to the embracing of mercy, that thereby we may be bleſſed. Now in the doing of this duty, there are three degrees, to which you are to be exhorted: 1. to loue mercy: 2. to get this grace of mercy: 3. to exerciſe it, being once gotten. For the firſt, it is not enough for *Vſe* 3.

a man to doe the acts of mercy, vnleſſe he haue alſo a mercifull heart, and a loue to this grace: according to that of the Prophet *Micah cap.6.verſ.8. He hath ſhewed thee, O man! what is good, good for thy ſelfe, and good in the eyes of God, and what doth the Lord require of the, but this, to loue mercy?* And of doing ſo, the Lord giues vs a good example in his owne practice, *Micah 7.18. Becauſe he delights in mercy, mercy pleaſeth him:* So it ſhould doe vs. And the rather, becauſe: 1. all is nothing that is not done out of loue. This makes a plaine difference betwixt the hypocrite, and the vpright man; the hypocrite may performe ſome outward acts of mercy, but the vpright man onely doth it out of loue to mercy: 2. Becauſe it is a bleſſed grace, and makes vs bleſſed; ſhould not we therfore loue it? Sith it is mercy that makes a man bleſſed in his name, bleſſed in his ſtate, bleſſed in his perſon, bleſſed in his poſterity, euery way bleſſed. It is mercy that we liue by, 'tis mercy that feeds vs, 'tis mercy that clothes vs, 'tis mercy that keeps vs in our being, namly, that mercy in God, therefore loue mercy.

Now ſecondly, *put on bowells of mercy*, as the Apoſtle exhorts, *Coloſ.3.* and as God our father is mercifull, ſo be we followers of him as deare children, making it of our very nature, if it were poſſible, for, *ſuch as the tree is, ſuch is the fruite thereof*, and mercy is as the man is. The carnall man hath a carnall mercy, a fooliſh pitty: as if he ſee notorious malefactors led away to puniſhment, he can thinke and ſay, it is pitty they ſhould be ſo hardly

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dealt withall, but vnto Christ in his members, he will shew no mercy; in such a case, he hath his heart closed vp: So a naturall man, may haue a naturall mercy, whereby he may shew kindnesse to his kindred, &c. But he that would exercise spirituall mercy (which onely hath the blessing) he must first become a spirituall man. For which end and purpose, he must goe to God, by prayer, to make him mercifull, for it is he alone that works this grace in the heart, pray him that he would teach vs, for this learning comes only from heauen. That wisdome (saith Saint *Iames*) that is easie to be entreated, full of mercy and good works, it comes from aboue, *Iames* 3.17. it is God onely that can teach vs this wisdome, to him therfore must we repaire, if we would be taught, and if we would haue it wrought in our hearts, it is his worke alone, he is the father of all mercies, and the God of all consolation, neither can a man haue any measure of holy mercy in him, till he worke it in him. Would you then become truly mercifull: 1. See what God doth: 2. Heare wat he saith. First, I say, see what he doth, and learne to doe likewise. See it: 1. in the mirror of his Word. See how he is there described to be much in mercy, plenteous in goodnesse, gracious, compassionate, &c. *his mercy reacheth to the clouds, is higher then the heauens, ouer and aboue all his works.* Behold him now with open face, as hee stands thus described in this mirror of the Word, *and yee shall be transformed*, as the Apostle speaks, 2 *Cor.* 3. *and changed hereby into the same Image.* that like as

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it fared with *Moses*, when hee had beene talking with God in the Mount, hee came downe with a glorious gliſtering, and bright Maieſty ſet vpon his face: So if wee ſee the Lord with ſpirituall eyes, as he hath ſet out himſelfe to be ſeene in the glaſſe of the Scriptures: and ſo make our thoughts to dwell vpon his ſweetneſſe, mercy, goodneſſe there deſcribed: *we ſhall be transformed thereby into the ſame Image*, and become in a meaſure *mercifull, as our heauenly father is mercifull*. Secondly, ſee it in the mirror of his works of mercy to all his creatures, hee is good to the iuſt and to the vniuſt, but eſpecially his mercy to his Saints, that pardoning, healing, comforting mercy, particularly his mercy to thee, make it good by faith, that hee is the God of thy mercy, as *Dauid* ſaith of himſelfe, labour to apprehend God to be ſuch a God as doth helpe thee, feed thee, cloath thee tender and ſaue thee; this will make vs to become *mercifull as hee is mercifull*, if we but once apprehend him by faith, to be our heauenly Father: For then we ſhall come to reaſon thus with our ſelues: God hath forgiuen mee pounds, talents, ſhall I think it too much to forgiue my brother a few mites? It is he that helps me, ſaues mee, ouercomes my frowardneſſe with his goodneſſe, doth mee infinit fauours daily, &c. Theſe, and the like meditations will allay all thoughts of reuenge and ſtomack, and make a man become gentle and mercifull to others that haue offended him, or are in need of him. Thus when wee haue ſeene what God doth, then ſecondly, heare what

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he ſaith, what mercy hee hath promiſed to the merciſull, what miſery he hath threatned to the cruell and mercileſſe. Theſe things we muſt affect our ſelues with, and worke them thorowly into our ſoules. And ſo we ſhall find that the words of Gods promiſes, and threatnings, being engrafted into our hearts, as Saint *Iames* ſpeakes, like as the ſciens is engrafted into the ſtocke, will be of power to change our ſowre natures, and to make vs gentle, ſweet and merciſull, euen as God is merciſull, if, I ſay, wee be carefull to mould this word of God, and worke it into our hearts by meditation and application thereof vnto our ſelues. And theſe are the helps we muſt vſe to the getting of mercy.

The third thing yet remaines to be done: For, when we are now come to loue mercy, and haue gotten it in ſome good meaſure, wee muſt ſtep on to the exerciſe of this grace in the acts thereof, ſhewing mercy to others, as our heauenly father is merciſull. But how is that? God is not only merciful in himſelfe, but alſo in all his dealings: So muſt we not content our ſelues to haue this mercy, but we muſt proceed to the exerciſe of it. Now the acts of mercy are of two ſorts, ſome are inward (as we ſaid before) and ſome outward. The former ſort lye open to all ranks of men, poore aſvvell as rich (though poore men vſually poſt off this point of mercy, as not pertaining to them) but it belongs to all ſorts, to conſider vviſely of their afflicted [illegible]ren, as being their ovvne fleſh, and to make [illegible]ir caſe our ovvne. Say then vvith your

ſelues, ſuch a one's ſicke: What's ſickneſſe, but an abridgement of all outvvard euills? Such a one's in pouerty, What's pouerty, but a very great ſlauery, for the borrower is ſeruant to the lender, ſaith the *Wiſeman*, and ſo in the reſt, conſider, and lay to heart the afflictions of others; then ſecondly, mercy muſt ſet our heads aworke, to deuiſe how to relieue them, we muſt conſult with our owne hearts, as *Nehemiah* in like caſe did, and bethinke our ſelues, what may I giue, what may I lend, what may I ſay, what may I doe to ſeale vp my loue, and to be ſome way comfortable to my diſtreſſed neighbour? So for the affections, we muſt ſympathize & condole with the miſerable, be poore in their pouerty, ſick in their ſickneſſes, labor and ſweat in their grieuances. Mercy tranſformes a man into the party pittied, makes him feele his brothers caſe, ake in his paine, groane in his griefes, and ſo take it to heart, as if it were his owne. Theſe are the inward acts of mercy, which all without exception muſt exerciſe: For outward acts: 1. in words, and ſo all muſt ſpeak comforting, praying, pittying words to the diſtreſſed: 2. In deeds, here all muſt do ſomething, poore men haue not mony to giue, but they can giue counſell, they can trauell, viſit the afflicted, or watch with them, if need be: euery man hath not conſerues, or preſerues to carry to the ſicke, but the pooreſt hath a warden at leaſt, or an apple to take with them: So euery one muſt be doing ſomething according to his ability, and their neceſſity. And theſe are thoſe acts of mercy both outward and inward.

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which by all, of all ſorts, are to be performed.

There are yet ſome ſpeciall acts of mercy to be exerciſed by ſome ſorts of men, and thoſe are firſt publike perſons, ſecondly rich men: For the firſt ſort, Magiſtrates may fruitfully propound *Iobs* example to themſelues. He being a Magiſtrate, was *eyes to the blinde, feete to the lame, a father to the Orphanes an husband to the widdowes, hee ſought out the cauſe of the oppreſſed*, and ſnatcht them from out of the clawes of the Lyon and the Beare; the mercileſſe and cruell man: So ſecondly, Miniſters muſt ſhew mercy in ſpeciall manners, by comforting the deiected, counſelling the doubtfull, warning the vnruly, *binding vp the broken-hearted, ſpeaking a word in ſeaſon to thoſe that mourne in Zion, viſiting the ſicke, miniſtring to their neceſſities, relieuing and ſuccouring of them as they are able.* Theſe are the duties and acts of mercy that concerne publike perſons. The next we muſt ſpeake to, are rich men, that haue abilitie and ſufficiency of outward eſtate; theſe muſt be exhorted in a ſpeciall manner to exerciſe mercy; and the branches of this exhortation are many: There is mercy in giuing, mercy in lending, mercy in remitting, mercy in employing. Some cannot giue, who yet can lend, and there's mercy ſhewed in that, only if we auoid thoſe ſore preſſures, lending vpon hard terms, ſuch as the people complained of, *Nehemiah* 5. *ſelling, of time, lending vpon day, &c.* I deny not but men in lending to others, may take pledges of their neighbours, onely they may not herein be their owne chuſers, but though they may take a pledge

for their owne ſecurity, yet they muſt take ſuch things only, as may well be ſpared; they may not take the neather Milſtone, the means of their liuelihood. There is mercy alſo in remitting, aſwell as in lending: when men are content to forgiue, and paſſe by wrongs, dues, debts, where there is not wherewithall to diſcharge them. *Nehemiah*, in regard of the extremitie of the times, was content to remit of his dues, neither he nor his ſeruants required of the people, that which did of right belong vnto them: But now in the matter of giuing, which is the maine and chiefe office of mercy to be performed by the rich, two rules muſt be obſerued: 1. that you make your ſelues able: 2. that you ſhew your ſelues ready to communicate to the neceſſities of others. For the firſt, concerning the inabling of your ſelues to the ſhewing of mercy, you ſhall find it laid downe in two Canons, 2. *Theſ.* 3. the firſt that you *forbeare idleneſſe*, and ſo all other vnmortified luſts, as gamefomeneſſe, intemperance, &c. Secondly, *working with quietneſſe, and eating your owne bread, that yee may not any way be burthenſome to the church.* And herein the Apoſtle ſets forth himſelfe for an example, verſ. 8. *we tooke not*, ſaith he, *bread for nought of any man, but we wrought with labour and trauell, night and day, becauſe we would not be chargeable to any of you.* But, *Epheſ.* 4. 28. he requires not onely that we ſo order the matter that we be as little chargeable to others as may be, but alſo, that wee be helpfull to others. *Let him*, ſaith the Apoſtle, *that ſtole, ſteale no more, but let him rather labour, and worke with his hands*

hands the thing that is good, that he may haue to giue vnto him that needeth. Moſt men, when they are preſſed to works of mercy, thinke it enough to ſay, I am not able, I haue not wherewithall. Why are you not able? how comes it that you haue not wherewithall? If God hath diſ-abled you by his owne immediate hand, by fire, loſſe of cattell, or the like, thou art excuſed; but if you haue made your ſelfe vnable by your owne improuidence, vnthriftineſſe, idleneſſe, vanity, or the like, you are anſwerable for many fellonies at once: for hereby thou haſt robd thy ſelfe, robd thy wife, robd thy childreu, robd thy family, robd the Common-wealth, robd the poore (for whatſoeuer we can well ſpare, is theirs, in caſe of extremity, and they haue a right vnto it) Now, if you find your ſelues guilty of your own inability; by theſe or the like waies drawne vpon your ſelues, be aduiſed to remoue all waſtfull expences, and theſe ſinfull courſes fore-mentioned: here's one named by the Apoſtle for inſtance: *Let him that ſteales, ſteale no more:* this theft is nothing elſe but idleneſſe (for that the Apoſtles meaning is ſo, appeares plainly by the oppoſition, but let him labour with his hands, &c.) when men are out of a lawfull calling, or are not painefull in it, find themſelues no imployment, but are vp and downe, ſhifting here, and flirting there, ſuch are to be accounted theeues, for they picke their owne purſes, and make themſelues vnable to doe works of mercy. The like we may ſay of pride in apparrell, a great waſt-good, when people

muſt be in a new faſhion euery day, as *Nero*, who tooke it for a diſparagement, to be ſeene two daies in one ſute: So for pride in building, men build as if they ſhould liue for euer, as one ſpeakes. So for pride in feaſting, a common fault in men to be ambitious, and vaine-glorious herein, vying one with another, farre aboue their abilities. The like may be ſaid of company-keeping and gaming. Thoſe that are companions of wine-bibbers and fleſh-eaters, as *Salomon* ſpeaketh, ſhall ſurely come to pouerty. The ſame will befall ſuch as are here and there ſporting and gaming, who may ſeeme to be of the Emperors mind, that thought money was made for nothing elſe, but to caſt away, and waſt vpon dice: we cannot ſtand vpon particulars. In ſhort, euery vnmortified luſt is a pick-purſe, a thiefe in the candle, a kind of wild-fire, enough to conſume a whole countrey. *Salomon* euery where, almoſt, tells vs, that *he that goeth after the ſtrange woman, ſhall be brought to a morſell of bread*, that *the ſluggard ſhall be clothed with rags, that he that haſteth to be rich, ſhall ſuddenly come to pouerty*. He tells vs twice in that 28. of *Prou.* that *the very haſte after gaine is the next way to pouerty*. The ſame is true of needleſſe expences, mere ſuperfluities, as that which is caſt away in ſmoake and tabacco, and when men ſhall ſtudy how to waſt their whole patrimony vpon vanity, euen *ſaltus & inſulas* (as one ſaith) they can weare a pretty groue vpon their backs, a pretty plat of ground about their necks. Theſe be thoſe ouſes and corruptions whereby many men diſa-

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ble themselues for the doing of good, let these be laid aside: And then secondly, you *must labour with your hands, &c.* that is, 1. liue in a lawfull calling: 2. dwell vpon't, be diligent in it to *know the state of thy flock* ('tis *Salomons* counsell) *and take heed to the heards*, *Prou.*27.23. &c. Nor must you onely be diligent, but expert and skilfull in your calling, *Tit.*3. *presidents of good works*, or crafts-masters in our honest calling: 3. labour in it, we must κοπιᾶν (that's the Apostles word in that 4. of the *Ephesians*) *take paine in that which is good*, and this we must doe not only to enrich and aduance our selues, but to doe good to others, and to giue to him that needs. These now are the rules to be put in practice, for the inabling of our selues to works of mercy. Next, you must be ready to distribute, and doe this way, what good you can. This is that the Apostle enioyneth those that are rich and able, 1 *Tim.*6. *charge those that are rich in this world, that they doe good, and be rich in good works, and be ready to distribute and communicate*, as we haue an example in *Abraham*, who sate ready prest in his tent-doore in a hot day, and in an hot countrey, thinking with himselfe, alas, poore trauellers, how doe they now this scorching season, they are faine to beare the heat of the day, &c. And whiles he was thus casting within himselfe, he sees two wafaring strangers comming towards him, whom he no sooner had espied, but running vnto them, he stayes not to be entreated, but himselfe first intreats them, he beseecheth them to turne into his tent, and refresh themselues with such enter-

κοπιᾶν προεργάζεσθαι.

tainment, as he could giue them. By whose example, we must also be stirred vp to shew like forwardnesse in shewing mercy and kindnesse, though not to all sorts promiscuously, or to euery vnknowne person (*Abraham* did not so) yet when we meet with a fit subiect, we should euen runne vpon mercy: But yet by rule must we proceed herein, both for the matter of our mercy, and secondly, for the manner. For the matter; works of mercy must be done: 1. out of iustice: 2. out of wisdome and discretion. For the first, we must, as the Prophet wills vs, *doe iudgement, and shew mercy*, *Math.* 16. He that would exercise mercy toward others, he must first pay all his debts, cleare all scores: if he haue stollen from any man, or wronged his neighbour, he must first restore it againe, for God accepts not of a sacrifice of rapine. It was a speech of *Selymus* the Turke, to his *Bassa*, who perswaded him to bestow that wealth which he had wrongfully taken from the Persian Merchants in diuers places of his Empire, vpon some notable Hospitall, for the relieue of the poore: he replyed, *wouldst thou O Pyrrhus* (for so I take it was the *Bassaes* name) *that I should bestow other mens goods wrongfully taken from them, vpon works of charity and deuotion? assuredly, I will neuer do it, nay, rather, see they be again restored to the right owners*, which was forthwith done accordingly. How much shuld we that are Christians, be ready to make restitution of such things as we haue vnlawfully come by, and not make *ex rapina holocaustū*, a sacrifice of rapine, which God accepts not? shew mercy to others,

Turk. Hist.

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but doe it of thine owne, see what *Salomon* saith for this, *Pro.*5. about the latter end, *Drinke water out of thine owne cisterns, and running waters out of thine owne well: let thy fountaines be dispersed abroad, and riuers of water in the street*: let them be only thine own, and not strangers with thee, &c. If thy goods haue bin got well, and held wel, thou maist boldly communicate of the same to others: so then, our mercy must be shewed out of iustice, or else it is not right. The good man described, *Psal.* 112. is said to be *gracious and full of compassion*, but yet withall he is *righteous*. Secondly, we must proceed by the rules of wisdome, in shewing mercy according to that, *Psal.* 112. *A good man sheweth fauour, and lendeth, he will guide his affaires with discretion*, he will doe works of mercy out of iudgement, putting a difference betweene person and person, things and things. For persons, some there are, that are poore and religious, our chiefe streame should run vpon them, *the houshold of faith* should haue a specialty of our mercy; some again are poore, who though not religious, yet are they ciuill, they are in a lawfull calling, they take paines therein to their power, and are willing to liue by their labour, these also we must relieue, and these must haue a share in our mercy: 3. some there be, that are neither religious nor ciuil, but wander about, like idle vagabonds, liuing vnder no Magistrate, no Minister, in no calling; and to these, the greatest mercy that we can shew them, is to apply our selues to the Apostles rule; *If they will not work, let them not eat*, if they will not take paines for a liuing, let them euen fast a while, Galat. 6.

while,til ſuch time as they be humbled and made willing to work. Thus for the perſons,towhom we are to ſhew mercy: Secondly, there is wiſdome to be exerciſed in ſhewing mercy, in reſpect of things. For to one we muſt ſhew mercy in his eſtate,to another in his name, beſtowing food vpon ſome,clothes vpon others,and for idle vagrants,it ſhal be mercy in vs,to cōmend them to the ſtocks, to condemne them to the whip, howſoeuer, they or the world ſhall cenſure vs for it,we cannot ſhew them greater mercy, then ſo to deale by them, ſo farre as law will beare vs out. Thirdly,in works of mercy, wiſedome directs a man to looke to the times. *The poore you haue alwaies with you,* ſaith our Sauior,but yet there is a difference to be made of times: for,ſometimes the poore haue bread,they haue work,& other ordinary mercies:otherwhiles againe,in ſore preſſing times,they haue none of all theſe,they want all things, work's ſcarce, bread's ſcarce (and that which makes euery thing elſe dear) mony's ſcarce,here now we haue a fit time to extend mercy to the needy: In ſuch a time as this, we muſt be content to part, not onely with our ſuperfluities,but euen to abridge our ſelues of ſome neceſſaries for the reliefe of our poore brethren. Holy *Bradford*, in a hard time, thought not too much to ſell his chaines,rings,and Iewels, for the reliefe of others. *Rogers* our Protomartyr in Queen *Maries* days,made the motion to others in his time to forbeare one meale euery day, to beſtow vpon ſuch as were in want. *Nehemiah*, in a time of exigence and extremity,would buy no land,as otherwiſe

wise he might, and would haue done; nay, the primitiue Christians, *Act.* 4. *sold that land they had, and brought and laid down the mony at the Apostles feet*, they were content to part with al they could part with in that time of exigence, to help to relieue others. Here also, it is requisite that we haue wisdome to distinguish of the season: 1. for others, to shew them mercy then, when they are most of al distressed, most humbled, most in need, and low brought, then is a fit time to do it: 2. for our selues, to doe works of mercy then, when God hath blessed vs, and whiles we are able and in time of health (not, as many vse to doe, referring all to the day of our death) but seeing it done our selues, so shall we haue the benefit of those prayers and blessings, which by our meanes shall be offered vp to God. Fourthly, in works of mercy, discretion guides and directs a man to doe according to his abilty. God straines not vpon any man to doe aboue that he is able (vnlesse it be in a time of extremity, as we said before) but if there be a willing mind, he accepts a man accrrding to that he hath, and not according to that which hee hath not. *Nehemiah* according to his ability, expressed his bounty to such as were in need of him. Here it must be remembred, that we proceed in a right order, beginning at home; for he that prouides not for his own, is worse then an Infidel. Therefore, as we see it in the parts and members of the body. Each part drawes nourishment to it selfe, and then conueighs it to the next in order: the stomack to the liuer, the liuer againe to the veines, and so it

passeth

passeth along, euen to the most remote parts of mans body: so must it be with vs in shewing mercy, euery man must first prouide for himselfe, and those of his own household, and then reach forth his hand to others according to his ability; only when you are called to doe good to others, you must not disable your selues, & groan without cause, much lesse put your selues into debt on purpose to keep your selues from giuing where there is need, and so to shift it off, but deale plainly, &c. And this is that we haue to say, as touching the matter of our mercy. Now for the manner, the Scripture regulates and teacheth vs, that works of mercy must be done: 1. in simplicity, as the Apostle hath it, *Rom.* 12. *let him that giueth, do it with simplicity*, not for any by-end, not for an end beyond mercy, as for vaine-glory, or the like, but let him shew mercy for mercies sake, lend for lendings sake. *Lend, looking for nothing againe*, as saith our Sauiour, not as if one that lendeth to another, should looke for no part of the principall againe, but looke not, ayme not at any by-respect: as thus, I lend (pretending mercy) so much, to the end I may borrow as much, he that sheweth mercy, must doe it freely, cheerefully: *the Lord loues a cheerfull giuer*. A man in giuing to those that want, must not doe it heauily, grudgingly, he must not *manu dare, & vultu negare* (as hee saith) giue with the hand, and pull backe with the looks, strike down with the countenance, but shew all cheerfulnesse in our deeds of charity; for that which is freely giuen is twice giuen, and be it neuer so small, yet is greatly accepted, as the

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widdowes mite was, who though ſhe gaue little, yet ſhee gaue much in Chriſts eſtimation, who counted it a great promotion, and *a far more bleſſed thing to giue, then to receiue* 3. In ſhewing mercy, men muſt do it liberally. He that ſoweth liberally, ſhall reape liberally. An example of this we haue in *Araunah*, who gaue as a King, though he had but a ſubiects purſe, yet hee had a Kings heart, a royall diſpoſition; ſuch ſhould we haue. 4. works of mercy muſt be done conſtantly: *be not weary of wel doing*, ſaith the Apoſtle, 2 *Theſ.* 3. 13. And againe, *let vs not be weary of weldoing, for in due ſeaſon we ſhall reape, if we faint not; as ye haue therefore opportunity, doe good to all, but ſpecially to thoſe of the houſhold of faith*, Gal. 6. and *Eccleſ.* 11. *Giue a portion to ſeuen, and alſo to eight, &c.* where he anſwers alſo all obiections. For, ſome might ſay, we could be content to doe ſomewhat, but all we doe is but loſt, and as it were caſt downe the ſtreame. *Obiect.*

Say not ſo (ſaith the Wiſe man) for that which is giuen to charitable vſes is not caſt away, but only ſowne by the waters ſide, and after a while it will come againe. *Caſt thy bread vpon the waters, for after many daies thou ſhalt finde it.* *Solut.*

Yea, but I giue, and giue, and ſee no end of giuing, they lie ſtill at my doores, and come thicke. *Obiect.*

Oh ſaith he! *giue a portion to ſeuen, and alſo to eight.* *Solut.*

I, but who knowes what times may come, I may fall into want my ſelfe. *Obiect.*

It is true, ſaith he, hard times may come indeede, therefore *giue, whileſt thou haſt wherewithall: for thou knoweſt not what euill ſhall be vpon the earth.* *Answ.*

Obiect. I doe indeed pitty the case of such as be in misery, I can condole, and bleed with them, but I cannot doe withall, I cannot helpe all.

Answ. Oh! saith *Salomon*, *If the clouds be full of raine, they will empty themselues vpon the earth:* there is no mercy in the heart (whatsoeuer you professe) if there be not helpe in the hand: full clouds will drop downe their fatnesse into the bosome of the earth.

Obiect. Yea, but I liue in an hard place, in a barren countrey where euery thing is hardly come by.

Answ. Be it as thou saist, yet, *If the tree falleth toward the North, or toward the South, in the place where the tree falleth, there it shall be.* As if he should say, whersoeuer the tree groweth, whether in a fruitfull soyle, or a barren soyle, somewhat it will beare: So doe thou, what countrey soeuer thou liuest in, be doing, according to thine ability, some fruits of mercy thou must yeeld, and bring forth, according as God hath put into thy hand.

I could find in my heart to doe something this way, but the world is so naught, that a man cannot tell where to giue, or on whom to place his mercie.

Answ. *He that obserueth the wind* (saith *Salomon*) *shall not sow, and hee that regardeth the clouds shall not reape.* He that is alwaies making obiections, and casting perills, it will be long enough ere he will be either resolued to shew mercy to others, or sure to receiue mercy from God.

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Put caſe I ſhould be thus forward to deeds of charity, as you would haue me, how ſhould I be requited againe? *Obiect.*

Why, leaue that to God, hee can finde meanes to recompence any thing done this way, take thou no thought for that matter: For, *as thou knoweſt not* (ſaith the Wiſe-man) *what is the way of the Spirit, nor how the bones doe grow in the wombe of her that is with childe: euen ſo thou knoweſt not the worke of God that maketh all things,* verſe 5. *Answ.*

I, but I haue often times miſ-carried in ſhewing mercy, and my bounty hath beene often abuſed by thoſe that haue partaked thereof. *Obiect.*

Let not that hinder thee (ſaith he) from doing any more works of mercy; but *in the morning ſow thy ſeed, and in the euening with-hold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that:* or whether they ſhall be both alike good. Thus, when you haue with *Salomon* remoued all obiections, then qutcken vp your ſelues to the exereiſe of this grace by the forenamed motiues. Remember, firſt, that you giue to the poore, you giue to Chriſt. If Chriſt were here in perſon, how would euery one ſtriue to relieue him, being in want, to refreſh him being hungry, to cloth him, being naked; why now, whatſoeuer is done to one of theſe his brethren, he takes it as done to himſelfe: Thinke then with thy ſelfe, when thou ſeeſt a poore Chriſtian that wants thy help: there goes Chriſt hungry, naked; there lies Chriſt ſicke, or impriſoned, he quakes, he faints, he bleeds *Answ.*

See more obiections in Baſil. *Serm. in Diuitis & Lazarus. Serm.* 1. 2.

bleeds in his members: what therefore you would doe to Christ himselfe, doe the same to his poore members: secondly, consider, that what you giue to the poore, you doe but lend to the Lord; there is nothing lost that is laid out this way. It may more properly be said, to be laid vp, then laid out, for God will be your pay-Master, he is the poore mans surety, he will repay it; you are but Gods purse-bearers, neither is it any otherwise here, then if some great Gentleman should bid his seruant that attends on him, giue a poore bodie six pence; the seruant doth no more then lay it out, being sure to receiue it againe of his Master: euen so it is here, the Lord seemes to say vnto vs, There's such an one wants, giue him sixepence, supply his needs, let him haue what will serue his turne, and I will become thy pay-Master for it againe. Yea, thirdly, in giuing to others you doe but gratifie your selues, for hereby you become more blessed euery way, as we haue shewed before. Therefore, as euer you would adorne, and beautifie your profession, or inherite the former comforts: shew your selues rich in mercy and good works: which the better to doe, you must fatten the root of mercy, which is charity, whereof mercy is but a branch, as hath beene said: therefore begine with loue, and as the Apostle saith, *Consider one another to prouoke to loue and good workes.* Where there is true loue, there will be good works. *If therefore there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowells and mercies,*

fulfill

fulfill ye my ioy, Gods ioy, Christs ioy, all good Christians ioy, that ye be like-minded, hauing the same loue, &c: not looking euery man on his owne things, but euery man also on the things of others.

Lastly, here's a word of Comfort to the merci- *Vse.*
full, they are euery way blessed, and shall finde fauour with God and men.

I, if I were sure, my mercy were a spirituall *Obiect.*
mercy, I could take comfort in it?

For satisfaction to this doubt, looke 1. to the *Answ.*
motiues of thy mercy, whether those arguments that moue thee to shew mercy be spirituall or not; where dost thou beginne thy mercy? Dost thou, with the Macedonians, *first, giue thy selfe to God, and then giue thy goods to the Saints, and others. The wisedome from aboue* (saith Saint *Iames*) *is first pure, and then full of mercy and good fruites*: hast thou then a pure nature, and pure motiues and reasons, shewing mercy for Gods sake, for mercy sake, and vpon spiritual grounds, thy mercy is a spiritual mercy. 2. Looke to the extent of thy mercy, for spirituall mercy reacheth not only to kindred, friends, benefactors (if it go no further, it is but naturall) but euen to strangers, yea, to enemies it teacheth to pray for them that curse vs, and to relieue those that would begger vs, and vndoe vs. 3. looke to the obiect of thy mercy, which in spirituall mercy is especially the soule, (although it doth gladly relieue the body too) it is principally exercised in doing good to the better part of man by counselling, admonishing, comforting, being no lesse de- 2 Cor. 8. 5.

firous to help others out of sinne then out of debt.
4. Looke to the effect of thy mercy: doth it make thee more humble? then it is spirituall mercy, for that which is meerely naturall, renders men more proud and conceited, makes them seeme to themselues iollyfellowes, so as that they boast of what they haue done, and think of hauing merited thereby some reward at the hand of Gods, whereas hee that is spiritually mercifull, findes matter of humiliation in his best workes of this kind, condemnes himselfe that hee doth them so vncheerefully, so basely, so niggardly; as *Nehemiah*, when he had done his best this way, saw cause after all to implore, and sue for mercy. By these notes of distinction may you iudge of the kind of your mercy, whether it be spirituall or not. But yet further.

Obiect. Many cannot take comfort of the mercy they shew, because they come short in the acting and exercising of it: For 1. for the measure, it is but a little that I do this way?

Answ. If thou shew but a little mercy for want of affection, thou must iudge thy selfe therefore, but if it be through want of ability onely, thou must remember what the Apostle saith to this, *viz.* that *if there be* first *a willing minde, it is acceped according to that a man hath, and not according to that hee hath not.*

Obiect. Yea, but I doe it doubtingly; I cannot tell whether I doe well, and haue a calling to doe that which I doe in bestowing my almes?

Answ. This doubt must be satisfied by priuate conference, thou must propound thy particular cases

to

to the Iudicious to be reſolued by them.

But what ſhall I doe, when I know them to bee naught that ſeeke to be relieued. *Obiect.*

If thou knoweſt them before hand to bee ſuch thou oughteſt to forbeare to releiue hem except it be in caſe extremity then *demus tanquam homines non tanquã homini* lets giue as we are men our ſelues not as to himſelues being a bad and wicked man; In ſuch caſe *detur humanitati* (as one ſpeaks) we releiue not particular man, ſo much as the common nature of man in him. *Anſw.* *A. Gellius* *Seneca*

Yea, but I in ſhewing mercy doe it vncheerefully and grudgingly. *Obiect.*

Why yet if thou iudge thy ſelfe for ſo doing; thou art accepted at ſecond hand at leaſt. And for thy help conſider of the fore-mentioned motiues mercy, and ſo breake through al difficulties to the acting of it, and you ſhall finde that exerciſe will facilitate and make it eaſie. As it is with a ſword, which if a man but ſeldome pull out of the ſcabberd, it growes ruſty through diſuſe, and can hardly bee pulled out with all a mans ſtrength put to it: but draw it out often, it will come forth with eaſe; ſo likewiſe if a man draw out his ſoule but ſeldome to the needy and miſerable, he ſhall finde it hard to doe, and difficult, his purſe will not bee found a great while, when he ſhould ſhew mercy, and being found, it cannot be pulled out in haſte, nor opened without ſome adoe, and many matters will bee pretended for excuſe, all which will bee preuented with often exerciſe: for here the more a man doth, the more he may, and the more he yet *Solu.*

still desires to doe, his affection will not faile, though his estate may.

Obiect. I shew mercy sometimes, but I doe it hollowly, there is in my mercy a spice of pride, ambition and vaine-glory; I blow a trumpet, &c?

Answ. Yet cease not to doe thy worke, so long as thou forgetst not to be humbled, for thy failing in the manner. Doe as children vse to doe in working their samplars, they keep them as faire as they can, but if they be sullied in working, then they wash them, and make them cleane againe: so must we deale in our deeds of mercy, doe our best at them, and if it fall out that they bee sullied and defiled through pride, ambition, or the like; then goe alone, and bewayle it before God, and thy worke shall be accepted, and thou rewarded.

Obiect. I could be content to doe works of mercy, but people are so vnthankfull, that I am disheartned?

Answ. Let not that hinder thee in thy course, but if there bee neede, let them partake of thy mercy

Luk. 6. 35. though neuer so vnthankefull. This is to follow the example of our heauenly Father, who is good to the vnthankfull, kind to the vnkind.

Obiect. Yea, but men will neuer be contented, satisfied, but are still trenching vpon me and clamouring against me, if I doe not euen more then I am able.

Answ. For answer to this, thou must consult thine own occasions, thine owne ability, and especially the Word of God; and if thou canst approue thy selfe to God and to thine owne conscience, for hauing done thine vtmost, thou must rest satisfied, yea, thou mayest safely bee comforted in assurance of the

the blessing here put vpon the merciful man, howeuer the world take it, or men construe it; if they'l be masters of their tongues, be thou of thine cares, and there's an end.

The thirteenth SERMON.

MATTH. 5.7.

Blessed are the mercifull: for they shall receiue mercy.

THe former point concerning the blessednesse of the mercifull wee haue already dispatcht. It remaines now to speake of our second point: They that shew mercy shall receiue mercy, hee shall haue it repayed him in kind againe. But wee'll take the point in more generall tearmes

Looke what seed men sow the same shall they reape, the same they brew, the same shall they drinke, as they measure to others, it shall be meated to them againe. The text restraynes it here to shewing of mercy, but wee'll take it more largely, and so you shall see it proued, euen in so many words, Prou. 22.8. *He that soweth iniquity* (saith *Salomon*) *shall reape vanity.* Ill seed yeelds but an ill crop. And *Eliphaz* his experience is proofe enough of this point, Iob 4.8. *Euen as I haue seen* (saith he) *they that plow iniquity, and sow wickednese reape the same.* If men sow fitches, they may not, *Doctr.*

looke to reape barley, if they ſow barley, they muſt not thinke to reape wheate; but the ſame graine that a man ſoweth, the ſelfe-ſame ſhall hee reape againe: in like ſort, *hee that plowes and ſowes wickedneſſe*, ſaith *Eliphaz*, *ſhall reape iniquity and vanity*. And this our Sauiour further ſets forth vnder another compariſon Math. 7. 2. *with what meaſure ye mete, it ſhall be meaſured to you againe*. This ſaying is faithfull and true, and applyable both to God and man, here our Sauiour ſpeakes of paſſages with man: but this ſpeech is elſe-where applyed by our Sauiour to that duty, which wee owe and performe to God, *Mark.* 4. 24. *Take heed*, ſaith he, *what you heare, with what meaſure yee mete, it ſhall be meaſured to you: And vnto you that heare ſhall more be giuen*. Thus you ſee the rule; Men ſhall haue as they bring, reape as they ſow, haue their owne meaſure returned them againe. If I borrow a buſhell of wheate, I muſt pay a buſhell againe, muſt I not? the ſame that was borrowed, the ſame muſt I pay both for quality and quantity, wheate for wheate, and buſhell for buſhell: And euen ſo, men ſhall themſelues bee dealt with, as they haue dealt with others. Inſtances, the Scripture affords vs ſtore of both kinds; And firſt for euill, *Pharaoh* ſowed cruelty, and he reaped cruelty. He committed the males of *Iſrael* to the mercileſſe waues, and himſelfe with all his hoaſt were ſwallowed vp by the red ſea: He was buſy in doing to death the Iſraelitiſh Children, and in like manner, had his owne ſonne together with all the firſt-borne of Egypt ſlaine in a night. So likewiſe *Anidobezek*, *Iudg.*

Indg. 1. 6. 7. we haue there his owne confeſſion: *Threeſcore and ten Kings* (ſaith hee) *hauing their thumbes and their great toes cut off, gathered their meat vnder my table: as I haue done, ſo God hath requited me.* God gaue him his owne meaſure in the ſame part, and in the ſame kinde: for euen his thumbs and great toes were in like manner cut off, verſ. 6. So *Agag* 1 *Sam.* 15. toward the latter end, he ſow'd cruelty, and he reaped cruelty: for *as thy ſword* (ſaith *Samuel* to him) *hath made many women childleſſe, ſo ſhall thy mother be childleſſe among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.* Thus God payed him home in his own coine. And as in euill, ſo in good the rule holdeth, *for bleſſed*, ſaith our Text, *are the mercifull, for they ſhall receiue mercy.* Thus *Ionathan* ſowed mercy vpon *Dauid*, and accordingly he reaped mercy, though not in perſon, yet in his poſterity, for, *Is there none left*, ſaith he, *of Ionathans children to whom I may doe good for his fathers ſake?* though I confeſſe *Dauid* was a little fayling afterwards in his dealing with *Mephiboſheth.* So *Barzillai* the *Gileadite* ſhewed kindneſſe to *Dauid* in his affliction, 2 *Sam* 19. neither was it loſt, for when as himſelfe through age and weakeneſſe was not ſo capable of *Dauids* kind offer, he payes it him neuertheleſſe in his heyre, & executour: So 2 *King.* 4. The good *Shunamite* comforts the Prophet, he againe comforts her: he receiues kindneſſe from her: ſhe interchangeably receiues kindneſſe from him. The like we ſee done in the widdow of *Sarepta* 1 *King.* 17. And generally we ſhall obſerue it to be vndeniably true, that 2 Sam. 9. 3.

whether a man ſow good ſeede or bad ſeed, the ſame he ſowes, the ſame he reapes.

And there wants not good ground of reaſon for this, whether we looke to God or man.

Reaſ. 1. Firſt, from Gods owne nature we may reaſon. God is 1. true, yea, truth it ſelfe; hee is the meaſure and ground of truth; All his words are true and faithfull. Now his Word is gone forth in both kinds, he hath both promiſed to thoſe that do good, that it ſhall goe well with them, they ſhall receiue their owne with aduantage: and alſo hee hath threatned euill to the workers of iniquity, and that they ſhall receiue their owne meaſure. therefore both ſhall take place, for he hath ſaid it: 2. God is both iuſt and kinde (and both theſe properties in God doe call on him to reciprocate) he will not therefore be behinde hand with any man, ſith, it is a righteous thing with him to returne like for like, both to the good and euill; *with the merciſull* (ſaith the Pſalmiſt) *thou wilt wilt ſhew thy ſelfe merciſull, and with the froward thou wilt wraſtle,* Pſal. 18. 1. hee will beate them with their owne weapons, hee will out-ſhoote them in their owne bow. 3. he is wiſe, & firſt it ſtands with good wiſedome, eſpecially in a gouernor (ſuch as Godis) to iuſtifie himſelfe, to cleare his owne iuſtice, to ſtop the mouthes of the maleuolent, by being able to ſay, I haue vſed you no otherwiſe then you haue vſed others.

Secondly, it is wiſedome in God thus to doe, for hereby his ſeruants ſhall bee encouraged to well-doing, when they ſhall bee aſſured that they

ſhall

ſhall reape as they ſow, and that *their labour is not in vaine in the Lord.* *Reaſ.2*

Secondly, if we turne our eyes from God to man, weſhall ſee reaſon for the point. There are in euery man theſe two things naturally (as wee may ſee in euery child, who will pay backe word for word, and blow for blow) namely imitation and retaliation.

As face anſwers face in the water or glaſſe, ſo doth the heart of a man to a man, ſaith *Salomon.* Like as if a man bring a frowning face to a glaſſe, it will returne him frownes for frownes: or if a man bring a ſmiling countenance therto, the glaſſe returnes him the ſame that hee brought. *So heart anſwers heart.*, (ſaith the Wiſeman) If a man ſhew himſelfe louing, kinde, meeke, and tender-hearted to others, God will ſo worke the matter, that others ſhall ſhew themſelues like-affected to vs: As on the contrary, if hee ſhew himſelfe proud, falſe, reuengefull vnto others, hee ſhall finde others to proue ſo to him, and ſo heart ſhall anſwere heart.

Now for the vſe of this point, it may ſerue for Inſtruction to vs all, and that to looke back vpon former times, and obſerue Gods proceedings with vs, and the paſſages of his Prouidence. *Vſe*

Doth hee afflict thee any way, or ſtirre thee vp aduerſaries? labour to ſee God in all, and doe not ſo much frette at the inſtrument of thy woe and affliction, as take notice of Gods hand, which is the principall in the matter, what euer the meanes be:

Learne

Learne then to get ouer all, and to see goodnesse in God, though it be of malice in men see iustice in him, though men deale neuer so vniustly with thee. For instance, dost thou meete with a lewd and vntrusty seruant, that neglects thy businesse, or makes away thy goods, reflect vpon thy selfe, and say. It is euen iust with God it should be so: for such a seruant haue I beene to others, or at leastwise to God, whom I haue serued but slenderly, &c.

Doth the Lord afflict thee with stubborne or vnnaturall children, say to thy selfe, haue not I beene such a one, euen obstinatē, vndutifull, vnthankefull to my parents; if not, yet sure I haue beene all this and more then this to my heauenly Father, doth God exercise thee with vnkind kinsmen, vniust neighbours, &c; say with thy selfe: Euen thus and in this manner, haue I dealt with others, vntruely, vnmercifully, vneuenly, and now behold the Lord brings it hom to me, suffers others to returne me mine owne measure. And thus must wee compose our selues in our greatest perturbations, and by these and the like thoughts we shall so handle the matter, that we shall be able to pray amidst all indignityes.

Obiect. Yea, but (me thinks I heare some say) if I had any what ill-deserued of these that mis-use and wrong me, I could the better beare it at their hands, but I neuer did them the least harme or iniury, that they should serue me so.

Solu. Grant that it be true that you speake, and that you haue not deserued amisse of those particular persons

persons, that now bee your aduersaries without cause: but haue you not wronged and iniuried some others in the same or the like kind? Howsoeuer though you should not haue iustly offended or wronged any man, yet you cannot deny but you haue wronged God, much more; here I am sure, you cannot wash your hands or stand vpon your iustification, but must needs yeeld that you haue walked stubbornely and peruersely against God; Learne therefore, euen of *Adonibezek* a Heathen, to acknowledge Gods righteousnesse in all his proceedings with you: *As I haue done*, saith he, *so God hath requited mee. Threescore and ten Kings hauing their thumbes and their great toes cut off, gathered their meate vnder my table.* I made no better of them then dogges; and now behold, as I haue done to them, so is it done to me by others. It was not by the hand of those seuenty kings, that hee was so requited and serued in his kind (for them hee had by his cruelty disabled for such an enterprize) but God found out others to repay him, and to bring his owne deuice vpon himselfe. And such is his dealing oftentimes with the sons of men, his hand finds them out in their sinnes, and he knows how to returne them their owne, which though it be sometimes iniustice in the instrument; yet in him it is most iust, of which we must take notice, and acknowledge with *Ezra*, *Nehemiah*, and others, that *hee afflicts vs lesse then our sinnes deserue*, and that *it is the Lords mercy that we are not consumed.* This will stop a mans mouth, and preserues him from fretting, raging, and reuiling the instruments

ments of Gods diſpleaſure in caſe wee be vniuſtly dealt with, and meete with hard meaſure from men. And thus for time paſt.

Secondly for the future, this doctrine calles vpon all to ſow good ſeed, that we may reape a good crop, and finde anſwerable dealing from God and men. It is a point of beſt husbandry, ſo to doe: for as he that ſowes pure ſeede, reapes the like againe: ſo he that doeth good ſhall receiue accordingly. Now this inſtruction hath a twofold reſpect. 1. to God. 2. to man. As concerning God, true it is as *Dauid* hath it, that our kindneſſe extendeth not to him, yet is there a way whereby to finde fauour with, and intereſt our ſelues into his mercy, as 1 by being faithfull and vpright in his worke, according to that of our Sauiour, *Marke* 4. *take heed what you heare; for with what meaſure yee mete, it ſhall be meaſured to you againe.* And to you that heare (aright and as you ought) ſhall be more giuen. So likewiſe by dealing kindly with God, that is, with his Saints, with his houſe, wee may make it ſure that he will deale kindly with vs and ours: as hee did with *Dauid*; he had but a purpoſe to build God an houſe, and for that the Lord promiſed to build an houſe for him in his poſterity for euer: ſo if any ſhall ſhew mercy to Gods people, God will not dye in his debt, for *with the merciful, he wil ſhew himſelf merciful*, as on the other ſide, *with the froward he will wraſtle*, Pſal. 18. and *Leuit.* 26. *If yee walke contrary vnto me* (ſaith the Lord) *and will not hearken vnto me, Then will I alſo walke contrary and ſtubbornly againſt you, and will puniſh*

puniſh you yet ſeuen times more for your ſinnes: If men be froward, waſpiſh and peruerſe toward him, he will bee as froward and peruerſe toward them for the hearts of them (in ſuch wiſe he is pleaſed to expreſſe himſelfe for our better vnderſtanding of him.) If we be to him kinde and his, we ſhal find kindnes, mercy and loue from him; as on the contrary, if we be forward, God will ſatiate vs with our owne wayes, and giue vs our fill of our owne practices, as *Salomon* expreſſeth it, Prou. 14. *The back ſlider in heart*, ſaith he, *ſhall bee filled with his owne wayes*. If ye ſtop your eares to Gods calles and offers of grace, hee alſo will bee as deafe to your ſuites and cryes: If yee ſtiffen your necks againſt God, and make your harts hard againſt him, when he comes a begging to you, he alſo will ſhut his eyes, and ſtop his eares in your diſtreſſes, according to that, Prou. 1. *Becauſe I called, and you would not heare, I ſtretched out my hands vnto you, but all to no purpoſe. Therefore ſhall ye call vpon me, but I will not anſwer, ye ſhall ſeeke mee earely, but yee ſhall haue no anſwer*: And thus ſhall you receiue like for like, meaſure for meaſure, &c.

Secondly, as in our dealings toward God, ſo alſo toward men, we may here learne to doe by others, as we would that men ſhould doe by vs: for euen here alſo the rule holds good, the ſame that men ſow, the ſame ſhall they reape. This ſhould be to vs both a curb to reſtraine vs from euill-dealing with our neighbour, and a ſpurre to excite vs to good. 1. It ſhould bee of force to with-hold vs from

from all vniuſt and indirect courſes, for God will ſhape our eſtates according to our own patternes, and cauſe others to write after our coppies. Therefore, if thou wouldeſt not bee cozened by others: doe not thou cozen or deceiue any man: if thou wouldeſt not thy ſelfe be oppreſſed, oppreſſe not another, vſe not any vngaine or vnlawful courſes: for if ye ſow thiſtles, ye ſhall reap thiſtles, and according to your dealing with others, ſo ſhall it be dealt to you againe. And 2 as it ſhould reſtraine vs from euill, ſo it ſhould ſtirre vs vp to the doing of good, euen to ſhew mercy, kindneſſe and fidelity toward all ſorts, with whom we conuerſe and deale, foraſmuch as, the ſelfe-ſame meaſure ſhall bee returned vs: if our meaſure bee copt-heapt, *preſſed downe, and ſhaken together, and running ouer*, the very ſame meaſure ſhall men returne againe into our boſomes.

Thirdly, let vs bee by this point inſtructed to ſubmitte to God in all the paſſages of his Prouidence, and though it goe croſſe with vs, and wee fall into diuerſe afflictions, yet let this reyne vs in and reſtraine vs from all murmuring againſt God, and diſtemper, ſith it is in very righteouſneſſe that he afflicts vs, we deſerue it, wee need it; wee can neuer anſwer that obiection of the Lord to *Cain; If thou doeſt well, ſhalt thou not be accepted? but if thou doeſt ill, ſinne lyes at the doore.* If we walke before the Lord in courſes of mercy, of holineſſe and of iuſtice, *mercy and goodneſſe ſhall follow vs all the dayes of our liues*: but, if we go in a courſe of ſin & rebel-

rebellion againſt God, he will bring it home to vs, to our own doores, he will repay vs to the vtmoſt in full meaſure. Say, therefore, to thy ſelfe when thou art at any time vnder Gods hand; The Lord is righteous in all this, for I doe but gather what I ſowed, eate what I planted, drinke what I brewed. God's iuſt, God's iuſt, neither haue I what to obiect againſt him, ſith he hath onely paid me home in mine owne coyne, and meted mee out mine owne meaſure.

And as when we ſuffer any affliction immediatly from God; ſo in point of reuenge toward man, let the remembrance of this point preuayle with vs: Such a man hath done thee theſe and theſe wrongs, be not ouer-eager to be auenged, but content thy ſelfe to ſay as *Dauid* in like caſe ſaid of *Saul* by whom he was perſecuted. He would not be drawn to ſtretch forth his own hand againſt him, though he wanted neither opportunity, nor the incitations of thoſe that were about him to haue done it, *but committed his cauſe to him that iudgeth righteouſly*, and as for himſelfe, hee would not once defile his fingers with him (as we ſay.) Let wickednеſſe proceed from the wicked, as ſaith the Prou. of the Ancients, *but my hand ſhall not bee vpon thee. The Lord iudge betweene me and thee, and the Lord auenge me of thee, but mine hand ſhall not be vpon thee*: So let vs in caſe of a wrong offered vnto vs, referre the mater to God: for what need we repay word for word, blow for blow; Let God alone with it, hee'll doe't for vs in beſt time and in beſt manner,

we ſhall not need to trouble our ſelues: yea, what we cannot do this way for our ſelues, he both can and will doe for vs, for he is a publike and generall Magiſtrate to auenge vs of our aduerſaries, as he did *Dauid*, who loſt nothing by his forbearing of *Saul* when he had him in the caue, for what followed? Shortly after God cut off *Saul* in the battaile by the hand of the Philiſtims.

And ſo for *Nabal*: *Dauid* not being able to brooke his churliſh anſwer, went vp with full intent to haue cut off from *Nabal* all that piſſed againſt a wall. But from this his bloody purpoſe hee was happily hindred by the wiſe mediation of *Abigail*. Of which diſappointment notwithſtanding it neuer repented him, for God ſaued him that labour, and ſhortly after reuenged him of that indignity vpon *Nabal*, timely and ſeuerely. Let vs therefore bee aduiſed hereby to committe our ſelues and our wrongs to God by wel-doing, hee'll cleare vs, hee'll right vs. I ſpeake not this againſt vſing the remedy of Law, which in due time and manner may bee vſed, as hath beene aforeſaid, but to ſhew that nothing muſt bee done by way of priuate reuenge: herein men muſt not bee their owne Caruers, but referre themſelues wholly to God. And thus much by way of Inſtruction.

Vſe 2. In the ſecond place, God hath here put a double meſſage into our mouthes, as you may

Eſay 3.10. reade it, *Eſay* 3.10. ſay vnto the righteous, that it ſhall

shall be well with him: for they shall eate the fruit of their doings: as againe, woe vnto the wicked, it shall be ill with him, for the reward of his hands shall be giuen him. First, then, here is a message of terrour to the workers of iniquity, the reward of their hands shall be giuen to them: he that plants sowre fruit, shall eat of it, God will recompence to euery one, according to his waies: See what the Lord saith, *Esay* 33. 1. *Wo to thee that spoylest, and thou wast not spoyled, and hast dealt treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoyle, thou shalt be spoyled, and when thou shalt make an end to deale treatherously, they shall deale treacherously with thee.* This is the woe that shall befall euery hollow-hearted and vniust man, God shall returne him craft for craft, treachery for treachery, spoyling for spoyling. And in shewing this, the Scripture is very precise, doing vs to know, how the Lord hath recompensed and punished wicked men, in the same kind that they haue sinned, in the same manner, in the same measure, in the same parts, in the same place, and at the same time.

1 For kinde, we haue an example in *Pharaoh*, hee drowned and slaughtered the males of Israel, and the Lord returned him drowning for drowning, slaughter for slaughter, as hath beene said before.

2 For manner, we may see it in *Dauid*, who, though he were *a man after Gods owne heart, and walked before God with a perfect heart, in all things, saue onely in the matter of* Vriah, and for that sinne

of his, though, he bitterly bewailed it, and greatly repented for it, yet muſt he needs drinke of his owne cup, receiue his owne meaſure: for his treachery to *Vriah*; *Abſolom* ſhall come out of his owne loynes to depoſe him. (To ſay nothing of *Achitophels* perfidious dealing with him) *Dauid* ſheds innocent blood, and blood will the Lord require of him: For, *the ſword ſhall neuer depart from his houſe:* he defiles another mans wife, and *his owne wife ſhall be defiled in the ſight of the Sunne.* Here you ſee, the Lord returnes him treachery for treachery, craft for craft, adultery for adultery, blood for blood.

3 For meaſure, the Lord obſerues a like proportion in his puniſhments, as we may read, *Reu.* 18. (to omit what the Prophets haue ſaid to this purpoſe) *Reward her*, ſaith the Angell, *euen as ſhe rewarded you, yea, double, according to her workes: in the cup which ſhe hath filled, fill to her double*, as if he ſhould ſay, Babylon hath handled you but hardly, reward her now her owne into her boſome, and ſo double, that is anſwer, ſecond, and follow her doing, ſhe hath dealt out to Gods people, ſingle wickedneſſe, ſingle cruelty, ſingle bloodſhed; but ſhe ſhall haue her owne meaſure doubled, and redoubled vpon her, which ſhall be iuſt in God, how euer it be vniuſt in the Miniſters of his wrath.

4 For parts, God often puniſheth that part which hath beene moſt of all abuſed vnto ſinne, as in *Ieroboam*, who, for that he ſtretched out his hand to ſtrike the man of God, had therefore his

hand

hand ſtriken and dried vp, that he could not draw it in againe. And as in the Law the Lord tooke order, that in caſe of wounding or maiming another, there ſhould be eye for eye, tooth for tooth, hand for hand, foot for foot, and as any man had cauſed a blemiſh in his neighbour, ſo ſhould it be done to him againe: in like manner, God dealeth in his paſſages and proceedings with the ſonnes of men.

5 For place, we may obſerue the ſame, that there, where men haue ſinned, in the ſame place haue they ſmarted, as *Ahab*: he had made a field of blood in Iezreel, where, by his meanes, innocent *Naboth* was brought to end, and in the ſelfe-ſame place, did the Lord afterwards doe execution vpon *Ahab*. God will hang him vp in gibbets, as it were, there, where he before had done the murther.

6 Laſtly, for the very time, the Lord doth often make choice of that time to puniſh, vvherein the the offence hath beene committed. The Iewes put Chriſt to death at the feaſt of the Paſſeouer, and at the ſame time of the yeere, when multitudes of Iewes were met together at Ieruſalem, for the celebration of the feaſt, the Romans came vpon them, and tooke away both them and their City. So in our owne Chronicles, we read of a certaine Noble-man (wee'll ſpare his name) in *Richard* the thirds time, who by indirect meanes, and illegall courſes, had fetcht off heads of many great men: But afterwards himſelfe met with the ſame meaſure: for, within a

few yeeres, the same time of the yeere, the same day of the moneth, yea, the same time of the day (as neere as could be guessed) hee had his owne head taken off, by the same illegall course. And thus wee see in all these respects, the iustice of Gods proceedings with euill-doers; therefore say to the wicked, speake it from me, saith the Lord, It shall be ill with him, for the reward of his hands shall be ginen him, and when he hath made an end, God and man will begin to repay him.

Obiect. Why, but is there then no way left for such an one to escape, no pardon to be obtained?

Answ. Yes, but then you must, 1. begin with God, make peace with him, get him to reuerse and retract what he hath purposed against you, by confessing, bewailing, and heartily repenting of your sinne, so shall you get pardon: 2. stay not here, but goe to the person whom thou hast offended, craftily coozened, or otherwise wronged, confesse it to him, (if time and place serue) make him amends, craue his mediation for thee, to God, (as *Daniel* confessed *Nebuchadnezzar*, to *breake off his sinnes by righteousnesse, &c.*) And thus, if we returne first to God, and then to man; there is way to escape, but, else, no meanes to auoid the like measure.

Lastly, here is a word of comfort for those that haue sowen good seed, there is not a prayer, not a sigh, not a teare, not an almes of theirs that shall be lost, or buried, but this good seed shall take roote downeward, and bring forth fruit vpward,

and

and that in abundance. For God is not vnmindfull, that he ſhould forget your labour of loue, your patience of hope, &c. No, but ſay ye to the righteous, it ſhall be well with them, for, *they ſhall eate the fruit of their doings, Iſay* 3.16. Haue we then pittied others in their diſtreſſes, bled in their wounds, praied for them as for our ſelues, we ſhall receiue from the Lord one for another; pitty for pitty, prayer for prayer, kindneſſe for kindneſſe, truth for truth, and that with aduantage too, in due time, in the ſame kinde, in the ſame manner, in the ſame meaſure, &c. with obſeruation of all circumſtances: For, as in diſtributiue iuſtice, ſo alſo in ſhewing of mercy, the Lord will not ſuffer vs to bs vnpaid. Only, I cannot ſay, that the good mentioned ſhall be required to the ſelfe-ſame perſon that did it, not by the ſame party that receiued it; but, this I ſay, if *Barzillai* be not requited in his owne perſon, yet he ſhall be in his ſonne *Chimham*: or if *Ionathan* liue not to receiue kindneſſe from *Dauid*, yet *Mephiboſheth* ſhall, and that's as good: Secondly, if the ſame that receiued mercy from vs, be not able to requite it, others ſhall; or if others ſhould not, yet God certainely will, and let this comfort vs.

And as for each particular Chriſtian here's comfort: ſo for the whole Church in generall. As yet indeed the Church malignant, triumphs and inſults ouer the people of God, and doth euen reuell in their ruines, but this cannot hold, there will be a change. You know the doome denounced vpon Gods enemies, *Reu.* 13. *Hee that leadeth*

into captiuity, shall goe into captiuity: hee that killeth with the sword, must be killed with the sword. Lo, here is the patience and the faith of the Saints, &c.

Blessed are the mercifull, for they shall receiue mercy.

Mercifull men are therefore happy men: For this very reason, because *they shall obtaine mercy*. The point from hence is cleare.

That it is a blessed thing to find and receiue mercy in time of need. And this is true whether we vnderstand it of mans mercy, or of Gods mercy, still, it is a blessed thing to meet with mercy. This is that which *Salomon* tells vs, *Prou.* 14. 21, 22. *Happy is he that hath mercy on the poore*; and why happy? *For mercy and truth shall be to them that deuise good*, *verse* 22. So *Psal.* 41. God promiseth mercy to the mercifull, as a maine part of their happinesse; *Blessed is he that considereth the poore and needy*: and wherein is he so blessed? *the Lord*, saith *Dauid*, *will deliuer him in time of trouble*, and yet againe, *the Lord will strengthen him vpon the bed of languishing, the Lord will make all his bed in his sickenesse*, *verse* 1. *and* 3. And as God promiseth mercy as a speciall happinesse; So *Paul* praies for it in the behalfe of *Onesiphorus*, 2 *Tim.* 1. *The Lord*, saith he, *giue mercy to the house of* Onesiphorus, *for hee oft refreshed me, and was not ashamed of my chaine*, &c. *The Lord grant vnto him, that hee may find mercy of the Lord in that day*. Thus the Apostle

prayes

prayes for *Oneſiphorus*, (whileſt hee was yet aliue, not when he was dead, as the Ieſuits would haue it) and he praies that God would ſhew him mercy in that day, namely, in the day of extremity, when he ſhould haue moſt need of it, when mercy would be mercy indeed, then to ſhew him mercy. Thus we haue God promiſing it, and the Apoſtle praying for it, and therefore it is doubtleſſe a ſpeciall happineſſe, to receiue mercy in time of need. We may ſee the truth of it alſo, if wee looke but to the contrary: For it is denounced as an heauy iudgement, not to be pittied in a time of extremity, *Ierem* 13. For, *who ſhall haue pitty on thee, O Ieruſalem! or who ſhall bemoane thee? or who ſhall goe aſide to aske how thou doeſt?* So *Ierem.* 22. *Thus ſaith the Lord, concerning* Iehoiakim, *the ſonne of* Ioſiah, *King of Iudah, they ſhall not lament for him, ſaying, Ah my brother, or ah ſiſter; they ſhall not lament for him, ſaying, Ah Lord, or ah his glory, but hee ſhall be buried as a beaſt, with the buriall of an Aſſe.* If now it be a miſery to be vnpittied, vnlamented, it muſt needs be a bleſſed thing to receiue mercy.

And the reaſon hereof is, firſt, becauſe mercy, as the caſe now ſtands with vs, is a needfull thing, for that we are become extremely miſerable. Before man fell, he was as the Angells, and needed it not from man, but it is become neceſſary vnto vs, as now conſidered. *Reaſ.* 1.

Mercy, as it is needfull, ſo it is profitable, for it preuents many miſeries, or ſweetens them, or helps to ſupport vs vnder them, who otherwiſe *Reaſ.* 2.

ſhould be ready to fret or faint vnder them: beſides, that it keepes off many a temptation, and deos vs many more good offices, but I cannot ſtand to enlarge it.

For vſe hereof, is it ſo, that to receiue mercy when there is need, is ſuch an happineſſe? Let vs all be inſtructed, firſt, to make our ſelues capable of mercy. You haue heard the way, ſhew mercy, and you ſhall obtaine mercy, pitty others, and you ſhall be pittyed your ſelues, ſowe and you ſhall aſſuredly reape mercy with men, and mercy alſo with God, which is the thing here chiefely intended. That therefore you may become capable of his mercy: firſt, you muſt fall out with your ſinnes, for there's no talke of mercy, till you firſt be cruell to your ſinnes, *Prou.* 28. 13. *He that confeſſeth and forſaketh his ſinnes, ſhall finde mercy.* Hee that doth ſo fall out wirh his ſinnes, and with himſelfe for them, that hee can bee content to confeſſe them with griefe, and vtterly to forſake and abandon them all, groſſe ſinnes in his practice, and ſmaller ſinnes in allowance, this is the man that ſhall receiue mercy from the Lord: But if a man goe on in a courſe of ſinne againſt God, adding drunkenneſſe to thirſt, and being carryed with a ſtrong affection toward iniquity, is reſolued to ſatiſfie his owne corrupt deſires, whateuer come of it, for ſuch a one *there is no mercy, but a feareſull expectation of vengeance from the Lord*, as is to be ſeene, *Deut.* 29. where the Lord threatneth euery ſuch obſtinate one, who, *when hee heareth*

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the words of the curſe, ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, though I walke in the ſtubbornneſſe of mine owne heart, ſo adding *drunkenneſſe to thirſt, the Lord will not ſpare ſuch a one, but then the anger of the Lord, and his icalouſie ſhall ſmoake againſt that man, &c.* Here's then the firſt thing to be done, by him that will haue mercy, hee muſt fall out with his ſinnes, and be content to part with them all, thoſe that are groſſe, and foule ſinnes in action, and euen the leſſer, and vnauoydable infirmities in affection.

Secondly, hee that would haue mercy, muſt make himſelfe miſerable: For, God doth ſhew mercy to none but ſuch as are poore, naked, helpleſſe, hopeleſſe, fatherleſſe: For, *with thee, the fatherleſſe findeth mercy*, ſaith the Prophet. Here then, in ſeeking mercy from the Lord, we muſt doe as beggers vſe to doe, when they would get ſomething: they will not ſtand to tell you how much money they haue in their purſe, or how ſtrong and luſty they are, or the like, but you ſhall heare a long relation of their wants, and of their ſores, the better to moue you to mercy and compaſſion: So likewiſe, if you would obtaine mercy at Gods hands, you muſt make knowne your miſery, and let him vnderſtand from your owne confeſſion, how wretched, yea, miſerable, yea, how vtterly vndone you are, vnleſſe he ſhew mercy. Hoſ. 1.

Thirdly, goe to Gods Mercy-Seat, that you may receiue mercy in time of need, and *goe boldly to his throne of grace*, as the Apoſtle exhorteth,

exhorteth, *Hebrewes* 4. *vlt.* There's Christ our Mercy-Seat, in his name we may boldly pray for mercy, and safely expect to finde grace to help in time of need. Encourage thy selfe therefore in him, and say, Shall euery childe flie to the mercy of his father, euery beast to the mercy of his Master euery malefactor to the mercy of the Iudge, and shall not I flie with confidence to the mercie of my God, that is so endlesse, boundlesse, matchlesse, and euery way infinit?

Fourthly, cast your selues on the mercy of God in Christ, stay your selues thereupon, and say, though men cannot help me, though Angells cannot helpe, no, nor any other creature, yet God surely can. Therefore to him I'll goe, at his feete I'll lie, yea, there I'll die. Nothing can saue me, but his mercie alone, therefore here I'll sticke, here I'll stand, I haue set downe not to depart without it. Thus put your selues wholly vpon the mercie of God, and this will interest you into his mercy, and make you become capable thereof. And this is our first instruction. The second followes.

Is it so great an happinesse to receiue mercy in time of need? Let vs hereby then learne to shew onr selues sensible of such mercie as God hath vouchsafed vnto vs in our greatest misery, and thankefull for the same in time of distresse, we can be sensible enough of what we suffer, and therefore we are still for the most part puling and whining, and full of complaints

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in ſuch a caſe: whereas on the other ſide, wee take little or no notice at all, of mercies and benefits beſtowed vpon vs, by the Lord, to be moued thereby to thankfulneſſe. But let vs be inſtructed to take notice of comforts, as well as croſſes, and to ſee as well what bleſſings we haue, as what we want. When thou art ſicke, and ill at eaſe in one part, acknowledge it a mercie, that thou art not ſo in all: So when thou art afflicted in thy children, 'tis a mercie thou art not at the ſame cruſh'd in thine eſtate: If God depriue thee of health, yet 'tis a mercie that thou haſt a fire to warme thee, a bed to refreſh thee, friends to viſit thee, and the like. Learne now to ſee mercies, as well as croſſes, and ſo find matter of praiſe in thy deepeſt diſtreſſe.

Laſtly, here's comfort in this point to all Gods children, who are therefore happy, becauſe they ſhall receiue mercie from God, mercie from men, mercy in life, mercy in death, mercy after death; in that day God will ſhew them mercy; as *Paul* praied for *Oneſiphorus*, then when mercy will be mercie indeed, then, when one would giue all the world (if he had it) for mercie, or endure a thouſand yeeres torment, for the leaſt drop of mercy, euen in that day ſhall they finde mercie with the Lord. Vſe 2.

Comfort your ſelues therefore herein, and ſay, True it is, I find little mercy from men, little help or pittie from the world, yet here's my comfort, in heauen there's mercie to be found, and God is full

of

of compaſſion: he hath ſaid, I ſhall haue mercie, I belieue it, and expect it, ſith he hath ſaid it. Let my caſe be now neuer ſo miſerable, my ſinnes neuer ſo many and great, his mercie ſhall ſwallow vp my ſinnes, drie vp my teares, &c. and this is that ſhall ſuſtaine me.

The foureteenth SERMON.

MATTH. 5. 8.

Bleſſed are the pure in heart, for they ſhall ſee God.

HEre we haue now another ſtep to happineſſe. *Bleſſed are the pure, &c.* It containes two things: Firſt, a point: *The pure in heart are bleſſed:* Secondly, the proofe thereof, *For they ſhall ſee God:* In the whole we haue three leſſons, or propoſitions laid downe vnto vs: Firſt, that vpright men are happie men: Secondly, that the pure and vpright ſhall ſee God: Thirdly, that vpright perſons are therefore happie, becauſe they ſhall ſee God: As to the firſt of theſe, before we goe further, it ſhall be needfull, to ſpeake ſomewhat, for the opening of the termes:

And, firſt, what is meant by heart in this place, when he ſaith, *Bleſſed are the pure in heart?*

Heart

Heart is here put for the whole inside of a man, but especially for the will (his fountaine of all morall actions) the seat whereof is the heart. By puritie here, we are to vnderstand thus much; a freedome from all forraigne and base mixtures: For, that is properly called pure, which is suitable to it selfe, without false or bad mixtures.

Euery mixture impures not a thing, but when it is mingled with that that is baser then it selfe. For instance; Rye mingled with VVheate loseth nothing of it's purity, because it is mingled with a better thing, but, if it be mixed with chaffe, or if it be smutch'd, or corrupted, it hath lost it's pureneſſe. So siluer is not abased any whit by being mingled with gold, but, if it be mixt with drosse, or something worse then it selfe, it thereupon becommeth impure: So the heart of man (which is here made the seat of purity) is not abased, but aduanced rather, by being mingled with God, with grace, with things spirituall (which are all better then man) but when it mingles with sinne, with corruption, with the creatures (things lower and meaner then it selfe) it becomes impure. The pure in heart then is such an one, as keepes himselfe free from being corrupted with those things that doe abase and dishonour man. In a word, he is pure in heart, that is sincere, vpright, and plaine-hearted, as this word is expounded by one of *Iobs* friends, *Iob* 8.6. *If thou were pure and vpright; surely, now hee would awake for*

Vide Saluian. *de bonit. vitæ christ. Conclus. secunda, nec non de simplicitat. vit. christ. per tot.*

for thee. There the vpright man is ſaid to be pure: So the Apoſtle, 2 *Cor.* 1. 12. puts ſimplicity and godly ſincerity together, noting thereby, that he is ſimple and pure that is ſincere and vpright.

Now there is a two-fold pureneſſe: firſt legall: ſecond Euangelicall. The purity of the Law, is a freedome from all ſinne, a perfect conformity to Gods whole will, when a man doth all that God requires at his hands: Secondly, the purity of the Goſpel is that whereby a man (though hee cannot be free from all ſinne, yet) keepes himſelfe from the raigne of all ſinne, and eſpecially of that ſinne that breakes the new couenant, hypocriſie, and though he cannot doe all that God bids, yet he is ſincere in that he does, and he aimes at all Gods Commandements, he is willing to pleaſe God in all things, and doth accordingly endenour it. And this is that which is here called puritie of heart, and hath the bleſſing put vpon it by our Sauiour: a maine part whereof, is, that they ſhall ſee GOD: Here they ſhall ſee him by the light of grace, hereafter by the light of glory: They ſhall not ſee him in himſelfe (as hee is in his eſſence) but ſo to ſpeake, his ſecond-ſelfe, namely, in his attributes, workes, ordinances, comforts, and ſo as none but the pure in heart can ſee him, ſhall they ſee him here, and hereafter in another manner, at leaſt in another meaſure then heere can be attained vnto. But hitherto by way of explication of the termes, let vs come to the point, which is, that

Euery

Euery true-hearted and vpright man, is a blessed man: First, for this, besides, our Sauiours Testimony here, we haue the testimony of God, in other Scriptures, as, *Psalm.*32.2. *Blessed is the man, to whom God imputeth not sinne, and in whose spirit there is no guile.* Behold, here is a description of a pure and vpright man, together with his happinesse: he is pronounced blessed by Gods owne mouth. So likewise, *Psalme* 119.1. *Blessed are they that are perfect* (or vpright) *in the way, that walke in the Law of the Lord.* A plaine description of men pure of heart, who are therefore said to be blessed. *Doctr.* 1.

Blessed such a one is, in a double respect. First, priuatiuely: Secondly, positiuely: For, first he is free from that plague of all plagues, Hypocrisie, which, first, in it's owne nature is a most desperate sinne, a deadly disease: For, it smites at the vitall parts of a man: and first it eates out all life, all goodnesse out of the will, for no man is an hypocrite, but hee is willingly so: Secondly, it proceeds from thence to the vnderstanding, and puts out the eyes of the minde, the light of the soule: at first indeed, hee hath so much light, as to see himselfe to be an hypocrite, but afterwards his light is darkned (after hee hath long traded in this sinne) and he becomes a selfe-deceiuer: Thirdly, naturall conscience is by hypocrisie deaded, and seared: Fourthly, it eates out all good affection *Reas.* 1.

fection out of the heart. And thus hypocriſie is a rottenneſſe at the core, leauen in the midſt, poyſon in the fountaine. It corrupts the heart, from whence it diffuſeth it ſelfe, as it were, thorow all the veines of the whole conuerſation. This is the miſchiefe that comes to a man by hypocriſie. Now pureneſſe preuents all this, and as a precious and ſoueraigne preſeruatiue, it keepes the heart from being done to death by hypocriſie: Secondly, as it is in it owne nature deadly, ſo it is no leſſe dangerous in it's effects and conſequents; it being very hard to be cured. For firſt, a man that is vnder the power of hypocriſie, cannot eaſily diſcerne it in himſelfe, and although at firſt, haply, hee had himſelfe in ſome ſuſpect, yet afterwards, he becomes altogether blinded: Secondly, if he doe diſcerne his diſeaſe, yet hee is not willing to be cured. It fares with ſuch an one as with a begger, or ſome common rogue, who, though he know himſelfe to haue a ſoare about him, yet he is not any way willing to haue it healed, becauſe it is his plough, it is his trade of life: So here. Hence is it, that he will not repaire to the wiſe for cure, hee will not diſcouer his diſeaſe vnto the phyſician, he will not tell him where it lies, for he is abaſhed at it; hypocriſie being a ſhamefull ſinne, as is eaſie to ſee, in this, that no man can endure to be called hypocrite, or diſſembler, hee can abide to be called any thing, rather then that:

Thirdly,

3. If he ſhould ſhew himſelfe willing to be cured, yet he will not be drawne to vſe the meanes: or if he doe vſe meanes, yet ſuch is the nature of hypocriſie, as that it turnes the medicine into poyſon, and abuſeth religion to the feeding of the humour, to the deſtruction of the ſoule. Hypocriſie being then ſuch a diſeaſe as hath beene deſcribed, ſo deadly and pernicious, and ſo hard to bee healed, it muſt needs follow, that the pure in heart muſt be in this reſpect happy, that he is freed from hypocriſie.

Secondly, the pure in heart is alſo poſitiuely happy, and truely interſted into all bleſſedneſſe. For, ſo much as any one hath of truth and vprightneſſe, ſo much he hath of God, and of his Image. By ſincerity and truth, we become to be in league with God, hee ſmites a couenant with ſuch, *Gen.* 17. 1. 2. *walke before me, and be vpright, and I will make my couenant betweene me and thee*, &c. The cõfort of all the Scriptures, right to all the creatures, benefit of all the ordinaces belõgs to the vpright; yea, God delights in ſuch as are true of heart. And as ſincerity commends a mans perſon to God; ſo all his ſeruices too: for if he bee vpright in the maine, though he faile very much in the matter or manner of his ſeruice, the Lord will accept it: he takes vprightneſſe in full payment of the whole debt, which though a man bee not able to diſcharge, yet, if he pay what he doth pay, and what hee is able to pay in currant money, hee'll take it, *Dauid* is ſaid to haue beene *perfect before the Lord*, and to haue *done after Gods owne heart in all things*, *Reaſ. 2*

ſaue onely in the matter of Vriah. And yet we know that *Dauid* had many great faylings beſides that matter of *Vriah*, but the Lord made no reckoning of any of them, becauſe they were committed againſt the generall purpoſe of his heart: yea, to all the former benefits of vprightnes we may adde that it *ſtrengthens* a man *againſt all temptations and firie darts of the Deuill.* For, when he roares vpon a poore ſoule, and ſayes: Thou a Chriſtian? thou goe to heauen? thou laboureſt with theſe and theſe vices and corruptions, and that ſeruice which thou doeſt to God, is poore and ſlender. True, ſaith the vpright perſon, I cannot deny but I goe clogg'd with many corruptions, laden with many luſts, full of frailties and infirmities, but I diſclaime them all, I am weary of them, I bewayle them, I endeauour to out-grow them. And for holy duties, I cannot deny but that I omit them often, and at beſt, do but bungle at them, but yet I would doe better, and it grieues me that I cannot performe better ſeruice to the Lord. And the conſcience of this carries a man through all trials, and makes him raigne, as it were, ouer all temptations of Satan, as you may further ſee in the example of *Hezekiah*, who being now caſt vpon his ſick-bed, and hauing receiued from Gods mouth a meſſage of death, was yet comforted in the remẽbrance of this, that he had walked before the Lord with an vpright heart. It was not his Crowne, 'twere not his Titles, 'twas not his Scepter, 'twas not his kingdom, that then ſtood him in any ſtead, but this, that he cold be able to ſay; He had beene vp-

vpright with his God. For this is it indeed that holdes vp the head of a faithfull Chriſtian in all his trials and temptations, that he hath beene ſincere and true of heart in his whole courſe. So that it muſt needes be granted a very great happineſſe, to be pure of heart, whether we reſpect the euils from which it frees a man, or the bleſſings and comforts whereof it doth poſſeſſe him.

Is it ſo that euery vpright man is bleſſed a man? Let it ſerue then in the firſt place to diſcouer the vtter vnhappineſſe and miſery of all ſuch as are hypocrites and diſſemblers: for if vpright men be happy men, then this inference is ſound on the other ſide, that guilefull, rotten, hollow-hearted perſons are euery way miſerable and accurſed; the ſame God that here puts the bleſſing on the pure in hart, doth al vnder one pronounce a curſe vpon the hollow of hart, where before we go futher, it ſhall be neceſſary to ſet downe, what is hypocriſie (for euery man ſtudiouſly thurſts from himſelfe this imputation.) Hypocriſie therefore is nothing elſe, but the profeſſion of religion for falſe ends and by-reſpects. And it is compounded of theſe two things. 1. an affectation of the name of Religion. 2. a diſaffection to the thing, whereof it ſo much affects the name. For that's alwayes in hypocriſie, it would ſeeme, but not be religious, it diſapproues & diſlikes of that inwardly, which yet it affects, to ſeeme outwardly: for no man is an hypocrite but willingly.

Vſe 1.

Hypocriſie what?

2 parts.

3 ſignes out of Matth. 23.

Thus you ſee what hypocriſie is, and what are the parts of it. Now for the ſignes, they are many,

but that I may not clog your memories with a multitude, take that one place, *Matth.*23. where you ſhall finde our Sauiour throughout the greateſt part of the chapter deſcribing an hypocrite, by his ſignes. And firſt ſaith he, *they ſay but doe not.* ver. 3. *All that they bid you obſerue, that obſerue and doe, but doe not ye after their workes, for they ſay, and doe not.* The hypocrite is all in words, he talkes (ſaith Chriſt) but he does not; he makes a faire flouriſh, and great proteſtations of his vprightneſſe and loue of goodneſſe, but he doth nothing. He is nothing but leaues, ſhewes, hee is all in profeſſion, in proteſtation, but nothing beſides: whereas true goodneſſe is alwayes reall and ſubſtantiall. A man that's truely ſincere makes profeſſion indeed, (for hee knowes himſelfe bound to it, and that true grace will not be hid) but hee will doe more then profeſſe, hee'll practiſe too: but the hypocrite contents himſelfe to talke of religion, being vtterly vnacquainted with the power and practiſe thereof.

Matth. 23. opened.

A ſecond note of an hypocrite there ſet downe by our Sauiour, is, that he is vnmercifull, verſe 4. *They binde heauy burdens and greiuous to be borne, and lay them vpon other mens ſhoulders, but themſelues will not moue them with one of their fingers.* The hypocrite is very ſeuere and ſtrict in preſcribing to other men, but partiall and fauourable to himſelfe. He preſſeth other mens ſinnes home, euery moat's a beame and euery ſmall offence is made a mountaine. He is very large in deſcribing other mens duties, and in charging them with what they muſt

do,

doe, they muſt be thus merciſull, humble, patient, meeke, &c. But in preſcribing to himſelfe, hee is ouer-ſparing and indulgent, when hee is to ſpeake of his owne duty: his beames ſhall be but moats, and foule faults made matters of nothing, whereas on the contrary, vpright men are very merciſull to others, but moſt ſeuere againſt themſelues, they can ſpare others in that, wherein themſelues they will not ſpare.

In the third place, an hypocrite dos all he doth, to be ſeene of men, he is ambitious, vaine-glorious, he ſeekes the ſetting vp of himſelfe, and not of God, verſe 5. *All their workes they doe* (ſaith our Sauiour there) *to beſeene of men.* All their prayers, men muſt know of them, all their almes, the world muſt heare of them. In a word, hee ſets not vp God, but ſtudyes himſelfe, and how to aduance his owne honour, credit and reputation among men. Whereas the vpright man (though he hath reſpect to the maintenance of his owne credit and good name amongſt men, yet) hee principally lookes at Gods honour in all, and ſo Gods glory may be ſet forth & aduanced, he cares not though himſelfe be neuer ſo much abaſed and vilified, and therefore his deuout ſeruices are done in ſecret, he prayes in his cloſet, where no eye beholds him, but Gods; and in giuing of almes, *his left hand ſhall not know what the right hand doth.*

Fourthly, the hypocrite ſets a ſtint to himſelfe in holy dutyes, and in his obedience, thus farre he reſoluesto goe and no further, and then euery man elſe muſt keepe his pace, otherwiſe it is no bar-

gaine: if any one goe faſter then he, hee goes too faſt; as on the other ſide, if any one come ſhort of himſelfe, he is no body: he muſt meaſure euery mans pace by his owne, and no man muſt be better then he in the company, verſ 6. *they loue the vppermoſt roomes at feaſts, and the chiefe places in the Synagogues, and greetings in the markets, and to bee called Rabbi.*, ſaith our Sauiour. He muſt bee the teacher, the *Rabbi*, he muſt rule the roaſt, elſe 'tis no talking: whereas now the vpright perſon is of another minde, hee doth as he may in Gods ſeruice, and where he is wounded, or comes ſhort of what he ſhould be, he would haue others make ſo much more haſt, and doe God better ſeruice than he can doe any; he is glad that any man can doe his maſters buſineſſe better than himſelfe.

Fifthly, the hypocrite peruerts all religion, and hath alwayes an ayme, in whatſoeuer he does this way, at his owne priuate gaine and aduantage, *he makes long prayers*, but then widdowes houſes muſt pay for it, *he deuoures widdowes houſes* (ſaith our Sauiour) that's his ayme, but he doth it *vnder pretence of long prayers*, verſe 14. Hee hath euer a priuate ayme in his deuotion, and another man muſt beare the charge of it. Whereas now the plaine-hearted man doth duty for duties ſake, without any ſuch by-reſpects to himſelfe, he ſerues God out of loue; the hypocrite comes to Church, prayes and does other good duties, but he ſhootes ſtill at his owne gaine, at his owne eaſe, at his owne credite, or ſome ſuch other worldly reſpect.

In the ſixth place, an hypocrite is deſcribed to

be

bee ſuch a one as is moſt medling where he ſhould not, and there leaſt of all taken vp, where hee ſhould be moſt buſied and employed, verſ. 15. *ye compaſſe ſea and land*, ſaith he, *to make one Proſelyte*. Their buſineſſe as yet (the paſſages to the Gentiles not yet opened) lay in lury, but as if there were nothing to do at home, they were fetching in proſelytes by ſea and land. Here then is one ſigne of an vnſound heart, his buſineſſe is altogether without doores; hee is euer moſt buſie in other mens houſes, in other mens callings, in other mens harts, in other mens wayes, when his own in the meane while he lets alone, and ſuffers it to lye neglected; wheras the vpright perſon is euer buſieſt at home, he is carefull to do his owne worke, to beare his owne fruite, he hath little minde or leiſure to bee doing with others.

The next note of an hypocrite here ſet downe by our Sauiour is, that he is alway partiall in his obedience, ſom duties with him ſhall be no duties, and ſome ſinnes no ſinnes, verſ. 16. *ye ſay, whoſoeuer ſhall ſweare by the Temple; It is nothing, but whoſoeuer ſhall ſweare by the gold of the Temple, he is an offendour*. And againe, *whoſoeuer ſweareth by the Altar, it is nothing, but whoſoeuer ſweareth by the Gift that is vpon the Altar, he is guilty*. Thus the hypocrite is partiall, and will pick and chuſe what hee will doe in Gods ſeruice; This ſhall be a duty with him, and this not: this ſhall be a fault, and that not. If it ſtand with his gaine, eaſe, credit, that he is commanded to doe, it ſhall be done: but if it croſſe him in theſe, hee will not acknowledge a

duty: whereas on the other ſide, the vpright man is entire in his obedience, hee extends his obedience, as farre as the law goes: what God ſaith is a ſin, he looks vpon it, as a ſin; what God cõmands or commends vnto him as a duty, he well likes and approues of it for a duty, and *deſires to become in all things conformable to the whole Word and will of God.*

Eightly, the hypocrite, as he is partiall in his ſeruice to God, ſomething hee will doe, and ſome things not; ſo alſo is he prepoſterous in his obedience; lighter matters doe moſt of all buſie him, when things of far greater importance hee ſtands not on, ver. 23. *yee tithe mint aniſſe and cummine* (ſaith our Sauiour) *and haue omitted the weighter matters of the law*, iudgement, mercy, and faith, &c. *ye ſtraine at a gnat, and yet ſwallow a camell.*

Thus the hypocrite makes much adoe about ſmaller dutyes and ſins, but ſlips ouer great ones; in ſmalleſt matters he is vrgent, in greateſt negligent. Contrarily, the vpright Chriſtian does his things in order, he makes the Word his rule in all; that which God commands moſt, he is moſt buſie about, as mercy, Iudgement, and ſuch like reall duties; In ſhort, hee makes moſt adoe about the greateſt, leaſt about the leaſt, though ſome about all.

The hypocrite (in the ninth place) is ſtill for the out-ſide, *yee make cleane the out-ſide of the cup and of the platter*, (verſe 25.) *but within, they are full of extortion and exceſſe.* And to the ſame purpoſe is that our Sauiour, verſe 27. compares them

to

to *whited ſepulchres*, *which indeed appeare beautifull outward.* A tombe, you know, is the faireſt and fineſt place in all the Church to looke vpon, but if you open and bowell it, *within* you ſhall finde it *full of dead mens bones, and of all vncleaneſſe, rottennesſe and ſtench*: Euen ſo ye alſo, ſaith our Sauiour, outwardly appeare righteous vnto men, but within yee are full of hypocriſie and iniquity. An hypocrite is a meere picture, a carcaſſe of a Chriſtian: for whatſoeuer painted ſhewes hee makes, within hee is full of rapine, extortion, guile and all manner of abhomination: his heart is his worſt peice, and you ſee the beſt of him in his outward behauiour: whereas now with the vpright man it is cleane contrary, hee is better inwardly then hee makes ſhew for, his heart is the beſt peice of him, he is willing to doe more then hee can doe, his will is euer better then his hand, hee deſires to leaue more ſinne, to doe more duty yet, dwells moſt of all vpon the gouernment of his heart, the wel-ordering of his inſight watcheth ouer his dreames, lookes to the firſt motions of ſinne: the hypocrite on the other ſide doeth more duty than hee loues, leaues more ſinnes then hee hates, makes no conſcience of his thoughts of his heart: but ſo hee can carry a faire out-ſide, hee cares for no more.

Laſtly, an hypocrite hath this marke giuen him by our Sauiour, that hee cannot brooke a faithfull miniſtry, eſpecially, the preſent miniſtry.

Oh

Oh, ſay they, if wee had beene in the dayes of our fathers, if we had liued in the times of the ancient Prophets, &c; verſ. 30. Thus hypocrites are alwayes diſliking the preſent, and putting off all with wiſhes and woulds, oh, if he had liued vnder ſuch a mans miniſtry, hee would haue done wonders. In the meane time, hee makes no good vſe of the preſent, but is euer ſnarling and quarelling rather with his owne faithfull Paſtour, that deales plainely and ſoundly with his ſoule. On the contrary, he that is vpright of heart, is carefull to improue the preſent opportunities, and to make all good vſe of the preſent miniſtry, the laſt Sermon to him is euer the beſt; the word is alway freſh to him, and no miniſter giues him better content, then he that riffles moſt into his ſoule, and findes him out in all his haltings and hypocriſies. And thus you haue ſeene the markes of an hypocrite deliuered by the Iudge himſelfe.

vſe for examination

Now that which I haue here to entreate of you, and to obaine of my ſelfe, is, that you would euery one examine his owne ſoule, and feele his owne pulſe, how it beates this way. The worke we preſſe you to, is neceſſary, the difference betweene a diſſembler and a ſincere Chriſtian is wide, the iſſue different; for here to erre is to dye, and to doubt is little better then death: Bee aduiſed therefore, and entrated to hang no longer in ſuſpence, but by ſetting vpon this worke of examination to put it out of al queſtion, whether you be vpright, and pure in heart, or hypocrites and diſſemblers, that's to ſay, whether you be bleſſed or curſed.

Oh

Oh but you'l ſay, 'tis a troubleſome piece of worke to put our ſelues thus vpon the triall? *Obiect.*

To the fleſh indeed it is tronbleſome, but not to the ſpirit: but grant you meete with trouble in the doing of it, yet the gaine is great, and will pay for all; for wheras all knowledge is ſweet to a man, the knowledge of a mans ſelfe (which is gotten chiefly by examination is moſt ſweet. *Anſw.*

But ſome man may haply thinke it a thing altogether impoſſible, to know the heart which is ſo deepe and deceitfull. *Obiect.*

Why but yet deeme it not impoſſible, ſo long as wee haue the Word to try our ſelues by, God that gaue diſtinctiue notes of old to diſcerne betweene leproſie and leproſie, and alſo inſtructed his people, how to diſcerne betweene falſe and true Oracles, as they were vttered by the Prophets, hath alſo ſhewed vs in his holy Word, markes and meere-ſtones, whereby to put a difference betweenthoſe that are falſe and true of heart. *Anſw.*

Here then, if any demand how he may be able to iudge of himſelfe, ſith there is none but hath hypocriſie in him more or leſſe; beſides that, euery man is borne an hypocrite (for of this ſinne as alſo of all others, we haue the ſeedes in our natures) I anſwer, the queſtion muſt bee, not whether you haue hypocriſie in you, for that you may be ſure of, but how you may know whether hypocriſie be in its raign and ruffe in you, or whether it be ſubdued, diſallow'd and mortified? *Queſt.* *Anſw.*

This you ſhall beſt vnderſtand by your owne practice; for if you diſcerne hypocriſie in your ſelfe,

ſelfe, and deteſt it, diſauow it, bewayle it, labour againſt it, ſure it raignes not in you; and that in generall: particularly ſee what *Dauid* Pſal. 36. there you may finde the notes of an hypocrite in ſtate, as we ſay. The Pſalmiſt ſets him forth there with reſpect 1. to perſons 2. things. *The tranſgreſſion of the wicked ſaith within my heart*, ſaith *Dauid*, *that there is no feare of God before his eyes.* As if he ſhould ſay: what euer the wicked man pretends to be, or thinkes of himſelfe, my conſcience telles me that there is no goodneſſe in him. Yea, but how doth the Prophet make that good? why 1. for perſons, *hee flattereth himſelfe*, ſaith he, *in his owne eyes, vntill his iniquity be found to be hatefull*, verſ. 2. Hee doth what hee can to hide himſelfe from God, more he deſires to hide himſelfe from man, but moſt of all from himſelfe. When his ſinnes at any time come to his ſight, he would faine hide them, he would be in with himſelfe howſoeuer, and gladly hide himſelfe from himſelfe, and from his owne conſcience. Hee would faine beare himſelfe in hand, that hee is both vpright and happy, when indeed 'tis neither ſo nor ſo. This is the guiſe of a man that's vnder the power of hypocriſie, in whom hypocriſie rules and raignes. Contrarily, the vpright man, hee in whom hypocriſie is ſubdu'd, is euer ſifting and ſearching into the eſtate of his ſoule, he feares alwayes, and holds himſelfe ſuſpect and iealouſly, and therfore doth what he can to vnderſtand himſelfe how it is with him, and what caſe he ſtands in. Am I ſound? am I right? Is all well with me?

Pſal. 36. opened. Signes of raigning hypocriſie.

do

doe I performe all my seruices on right motiues, and in a right manner? And thus he is euer gazing and searching into his owne heart and wayes, putting himselfe often vpon the triall, which to doe the hypocrite can least of all endure.

Secondly, as he is at paines to cozen himselfe, so he goes about to deceiue others too, ver. 3. The words of his mouth are iniquity and deceit, hee would faine haue all things seeme faire and cleane before men, and therefore *gives goodly words*, which *Salomon* compares to *a potsheard couered ouer with siluer drosse*, Prou. 26. *Burning lips and a wicked heart are like a potsheard couered with siluer drosse*: the out-side is faire and specious, but the in-side is a vile potsheard, and such, saith *Salomon*, are the words of him that dissembleth with his lips, and layeth vp deceit within him, *when hee speaks faire beleeue him not, for there are seuen abominations in his heart*. But yet to keepe all faire and streight among men, and to make others beleeue hee is white, when hee's black, he guilds ouer his words, and to couer his sinne from mens eyes, hee pleads for it, and whets his wits, and makes vse of all his eloquence to colour and couer his euill courses, to make his sinne to seeme no sinne, and to make his good parts or deeds seeme extraordinary good: whereas the vpright man is of another minde and disposition, conuince him of a sinne, hee'll yeeld, shew him a duty, hee'l doe't, so farre as hee is sincere. Thus the Hypocrite stands described by persons, himselfe, and others.

Now

Now for things, the Prophet ſhewes how he ſtands affected, 1. toward goodneſſe. 2. toward badneſſe. In point of goodneſſe. 1. hee hath left off to be wiſe, he ſtints himſelfe in his knowledge, he is come to his growth therein, ſome things he knowes, and of ſome he is willingly ignorant, as ſaith the Apoſtle, he hides himſelfe from the light, according to that of our Sauiour in the Goſpell, *he that doth euill hates the light, leſt his works ſhould be diſcouered*: Contrarily, the vpright perſon hath neuer light enough, but laboures more and more tobe conuinced of ſin, to be acquainted with duty; yea, his deſire is to find out new duties, new truths, new faults, and for that end he ſearcheth diligently into Gods Word, and his owne heart, that he may the better know both himſelfe and his duty. Secondly, the hypocrite, as he hath left off to bee wiſe, ſo *he ceaſeth to doe good*, ſaith the Pſalmiſt, hee ſtints himſelfe in practicall dutyes; this ſhall be a fault with him, but not that; this a duty, but not the other: he not will ſhun all ſinnes, he will not know all truthes, hee will not doe all duties, but onely ſuch as will ſtand with his eaſe, ſafety, profit, credit, and the like. Contrarily, the vpright perſon is ſtill preſſing on toward the marke, ſtriuing euer to conquer more corruptions, to do more duties, &c: vnleſſe it be in caſe of deſertion, as ſhall be ſaid hereafter.

Iohn 3.

And thus the hypocrite is differenced from an vpright man in his goodneſſe.

Next for point of badneſſe, the Prophet goes on and telles vs. 1. that *the hypocrite deuiſeth miſchiefe*

vpon

vpon his bed, ver. 4. He makes no conscience at all of his thoughts, or of such faults as hee can commit priuatly, and conceale from the World, and therefore he plots his businesses vpon his bed, he casts them into an art, and method, and deuises a course how to carry his wickednesse smooth away.

On the contrary side, the vpright person though he fall sometimes into this, or that sinne, yet it is not premeditated, 'tis not in cold blood, as we say, that he offendeth God, at least he doth not proiect or contriue a way o sin nor yet secure himselfe in euill, because it was done in the darke, or committed in secret, but hauing his eye alwayes vpon God, hee is the same in all places and times, cleauing to God with full purpose of heart; and if he fall into some one sinne, it is altogether against his maine bent, and resolution in the maine.

Secondly, an hypocrite *sets himselfe in a way that is not good*, ver. 4. he stiffens himselfe in a course of vngodlinesse, you shall not get him off from the bottom whereon he is set, for he stands resolued, this sinne fits my turne, serues my ends, therefore I cannot, I will not leaue it. And that he may not seeme to be mad without reason, he finds out false arguments, whereby to make himselfe and others also beleeue (if possible) that such and such things are no sins; whereas on the other side, the vpright Christian neuer sets downe any such conclusion with himselfe, nor knowes he to dispense with any sin, to liue in it as hypocrites doe, but strengthens and settles himselfe in good courses, and if

at

at any time he take a fall, he rises againe, and renues his Couenant; well, now I'll leaue this sinne, now I'll no longer omit this holy duty, &c.

Lastly, *he abhorres not euill*, saith *Dauid*: An hypocrite may forbeare to cõmit sinne, but he hates it not; he may be loth to doe it, but he abhorres it not: for hatred is of generals, of all in the same kinde, therefore if hee hated any sinne, he would hate all aswell as some; but so doth not the hypocrite, for some sinnes he will not bee drawne to part with, yea, he loues euen that sinne which hee dare not commit. But now with the vpright person, it is farre otherwise, hee hates all sinne, euen that which hee cannot but committe, there being as great an Antipathy and contrariety betweene him and sinne, as betweene light and darkenesse, hee abhorres the euill that is in sinne, and not only the euill consequences thereof.

There is a great difference betweene a cleanely, neate huswife, and a dirty drudge. It may so fall out that they may bee both at once busied in the kitchin, but their behauiour, there is different. She that is cleanely, though she may be seen to put her hands to some fouler worke, yet shee takes great care that shee marre not her clothes, foyle her apron, or any way colly and defile her selfe: whereas the drudge, so she can escape burning, cares not for blacking herselfe, or any thing about her. And euen so it is betweene the vpright man and an hypocrite.

The

The vpright man ſeeth an vglineſſe, blackneſſe, and deformity in ſinne, which he moſt of all hates and deteſteth, euen that euill that is in ſinne, as it is a violation of Gods law: the hypocrite on the contrary, if he can but keepe him from burning, from ſcorching, that's as much as he cares for. It is the fire that is in ſinne, that he chiefely feares, and not the euill of it; he ſees it will ſhame him, vndoe him, damne him, and therefore it is, that he forbeares to doe that which in heart he loues, and as farre as he dares, will be doing with. And thus you ſee an hypocrite in ſtate (as we may ſay) deſcribed vnto you. It remaines that you now caſt your ſelues into the ballance, and by this that hath been ſpoken, make experience in what caſe you are, and how it is with you. If it be ſo, that you doe what you can, to flatter and ſooth vp your ſelues, as thus, Though I haue not ſo much knowledge or ability of diſcourſe as ſome others haue, and though I make not ſuch a profeſſion and ſhew to the world-ward, yet you cannot ſo far put me out of countenance, but that I beleeue verily that God loues me, and I loue him as well as the beſt of thoſe that make farre more adoe then my ſelfe: If, againe, you vſe guilded words, and deceiueable arguments to coozen others, and to perſwade them to beleeue better of you then there is cauſe. If for knowledge you are as wiſe already as you meane to be, and for practice, as good euery whit as you deſire. If, for euill, you plot miſchiefe in ſecret, and make no bones of ſinne, if you can commit it in a corner,

if you settle and obstinate your selues in euill: as that such a sinne must liue and die with you, and you cannot, you will not forgoe it, and that you haue no quarrell with the deformity of any sinne, but onely with the inconueniencies; let me tell such a man as this is, as *Dauid* here doth, that *there is no feare of God before his eyes*, he is not onely an hypocrite borne (as we are all) but hypocrisie raignes in him, and he may read his neck-verse, *Math.* 23. A blacke Psalme, as it were: For, there our Sauiour pronouncing the hypocrites doome, saith, *Wo to you, hypocrites*, Wo, wo, to you hypocrites, and againe wo, and againe wo, nine or ten seuerall woes are there denounced by our Sauiour against hypocrites, and hollow-hearted dissemblers, he fills his mouth with woes, and fills a whole chapter with curses against all such kind of persons. Thus they are accursed of God, they are cursed also of men; bad men curse them, good men curse them, as the Church, *Psal.* 125. 4, 5. *Doe good O Lord, to those that are good, and to them that be vpright in heart:* but, as for such as turne aside to their crooked waies (such as haue turnings and windings, and hold not on a streight course in the waies of God) let the Lord lead them forth with the workers of iniquity. And thus we see how the curse both of God and men lies vpon them, both in life, and in death: For, *the hope of the hypocrite shall dye with him*, and euen giue vp the ghost, as *Iob* speaks, yea, after death he is accursed, for when he shall rise againe, hee shall be arraigned by the Iudge of the quicke and dead, and sentenced

ſentenced as a chiefe ſinner, for hypocrites and vnbelieuers, are yoked together in the Goſpell, and of both it is ſaid, that they ſhall haue their portion with the diuell and his angells. Thus now you haue ſeene who the hypocrite is, and what's his miſery. And this we the rather ſpeake, to put a difference, becauſe all that profeſſe religion are charged with hypocriſie: and there is no ſound-hearted man will except againſt ſuch a diſcourſe, ſith hee deſires nothing more then a diſcouery of his hypocriſie, and that there ſhould be a iuſt diſtance ſet betweene himſelfe, and ſuch as are vnder the power of hypocriſie. *Obiect.*

Yea, but may ſome ſay, All this reaches not me, I am not ſmitten by any thing that hath bin ſpoken for the diſcouery of an hypocrite, for I am vpright. *Anſw.*

'Tis well if it be ſo: but for more certainty of the matter, conſider a little of the falſe notes of truth and vprightneſſe, that wee be not miſtaken.

And firſt, one man will ſay, that hee is in good name and fame among his neighbours, yea, good men thinke well of him, that could ſound him well enough, if he were not right, nay, many of your great Preacher doe fauour and reſpect him, therefore he thinks himſelfe ſafe. *Obiect.*

Bnt that this is no ſure ſigne of ſincerity to build vpon, you muſt know, firſt, that men cannot diue into the heart to vnderſtand the ſtate thereof, they can goe no further then the outſide: Secondly, that the good man is moſt buſied at home in his owne heart, and that little either leiſure, or will to looke abroad, and to be ſearching *Anſw.*

into other mens eſtates: Thirdly, and againe, he dares not cenſure another man (it is not his place) further then he ſhewes himſelfe in his fruits and actions, therefore he will not iudge otherwiſe then well of thee, if thine outſide be faire: but thou muſt remember that thou haſt not to doe with man, but with God, who is of fiery eyes, who *ſearcheth the hearts, and trieth the reines*: ſo that though men may miſtake thee, yet God cannot be deceiued; beſides that, thine owne conſcience is in ſteed of a thouſand witneſſes. Therefore it is not ſafe to reſt in mans approbation. What good will it doe me, that all my neighbours ſhall take me to be rich, when I know my ſelfe to be no better then a bank-rupt: So here.

Obiect. Yea, but though men cannot certainely know me to be an hypocrite, yet the diuell can, and certainly, if I were any ſuch one, he would ſoone detect me.

Anſw. For anſwer, that followes not: for his buſineſſe lies moſt about the vpright in heart, whom he moleſts and peſters with doubts and ſcruples, and is therefore called by Saint *Iohn*, *the Accuſer of the brethren*. As for others, he keepes the caſtles of their hearts in peace; the hypocrite hee neuer troubles, or charges his him with hypocriſie, till he ſeeth his time, as on his death-bed, or the like.

Obiect. Yea, but if I were an hypocrite, though neither men nor diuells would detect me, yet ſure mine owne conſcience would find me out and accuſe me.

The

The hypocrites conſcience is many times ſea- *Answ.*
red and deadned through long cuſtome, and much trading in this ſinne. At firſt, indeed, it would ſpeak, and check, but after a while, the eye of ſuch a ones conſcience will be put out, and it will not doe it's office: It is with conſcience, as it is with a Watch, which will grow lazy, and euen ſtand ſtill ſometimes, if it be not euer and anon wound vp.

Yea, but though conſcience ſhould be ſlacke, *Obiect.*
yet God at the leaſt would detect me; but he goes along with me, and bleſſeth me, ſo that I thriue, and grow great in the world, &c.

For this matter, you muſt be told, that Gods *Answ.*
waies are on high, and farre aboue our reach, he hath his times to diſcouer and vnueile an hypocrite, that we know not of, ſometimes he ſmites in the very act, as he did *Ananias* and *Saphira*, ſometimes againe, he adiournes them til death, as he did *Iudas* and *Achitophel*, according to that of *Elihu*, *Iob.* 36. 13. *The hypocrites in heart heape vp wrath*, they treaſure it vp, and it is reſerued for them till the laſt day. Therefore deceiue not your ſelues by building your ſelues vpon theſe falſe grounds, that other men haue good opinion of thee, that the diuell doth not detect thee, that thine owne conſcience finds thee not out, or that God forbeares to ſmite thee: for there is no truſt to be repoſed in theſe, as hath been ſhewed.

May ſome ſay, I build not on theſe, but I know *Obiect.*
by my deedes (words are not all) that I am found, for, I pray, read, heare, follow my cal-

ling, &c. and are not theſe good things?

Anſw. Yes, it cannot be denyed, but theſe are good things, in their matter, and in their kind: but you muſt know withall, that an hypocrite may goe as farre for the outward worke, as the moſt vpright Chriſtian. He may take vnto himſelfe as many and as good words of prayer, read as many chapters, heare as many ſermons, &c. for difference, aske your ſelues but theſe two queſtions, Why doe I performe theſe duties, and how doe I performe them? Firſt, why? if I doe thus to pleaſe men, to ſatisfie the world, to get a name, or vpon any ſuch like motiues, all's naught. Secondly, looke how thou doſt theſe good actions. The hypocrite bungles and ſlubbers ouer holy duties, he does his taske indeede, and that's as much as he cares for. If he can be able to ſay, he hath read ſo many chapters, made ſo many prayers, heard ſuch a ſermon, he thinks 'tis enough, neuer looking how, and after what manner he hath done theſe things. Contrarily, the vpright man makes this his greateſt care and buſineſſe, to look to the manner of his performances. 'Tis true, I haue heard the word; but how haue I heard? I haue prai'd indeed, but how haue I pray'd? &c. I haue intermingled with my beſt works a great deale of diſtraction, diſtemper, corruption, ſelfe-loue, ſelfe-ſeruice, hypocriſie, and the like: and this indeed is vnto him a matter of greateſt griefe, that he cannot performe ſpirituall duties in a ſpirituall manner, which the hypocrite on the other ſide leaſt of all ſtands vpon.

I, but I doe not onely performe many good duties, but alſo I leaue my ſinnes. *Obiect.*

Yea, but what ſinnes? doſt thou leaue thine hypocriſie? if ſo, then thou ſaiſt ſomething. Otherwiſe thou maiſt forſake ſome kinde of ſinnes, and yet remaine an hypocrite, as namely, ſuch ſinnes as thou art not ſo ſtrongly inclined vnto, or which doe not ſo well comply with thy proiects. But here's the triall of the truth of a mans heart, if he can be able to ſay as *Dauid* doth, *Pſa.* 18. *I haue kept my ſelfe from mine iniquity*, if he can leaue and auoid the ſin of his temper, the ſin of his age, the ſin of his condition, the ſin of his calling, his beloued ſinne, whatſoeuer it be. By this it was that *Iob* approues his owne ſincerity, when he could ſay that he had kept himſelfe from the ſinne of his age, for when he was in the heat of his youth, he could then make a couenant with his eyes, not to looke luſtfully vpon a maid: he kept himſelfe from the ſinne of his calling, as he was a Magiſtrate, for he lift not vp his hand againſt the fatherleſſe, when he ſate in the gate, neither did he deſpiſe the cauſe of his man-ſeruant, nor of his maid-ſeruant, when they contended with him: he kept himſelfe from the ſinne of his condition; for, though he were rich, yet he oppreſſed not the poore, by with-holding them from their deſire, or cauſing the eyes of the widdow to faile, &c. Here's vprightneſſe, when a man can keepe himſelfe from his owne wickedneſſe, from the ſinne that ſtands moſt with his affection, with his occaſion, with his profit. He that cannot doe

Anſw.

Iob there ſpeakes of the Commandements as he had occaſion to practice them in his life, and (to beginnes) with the ſeuenth.

ſo, is no better then an hypocrite.

Obiect. Yea, but ſure this marke will hold out, I continue conſtant in Gods ſeruice, which no hypocrite doth: For, *will the hypocrite pray alwaies?* ſaith *Iob, chap. 27.*

Answ. Yes, a very hypocrite may pray, and doe other holy duties with ſome conſtancy, till times of triall and perſecution come vpon him, and till ſuch time as his owne ends be ſerued; for it is for wages that he doth God ſeruice. There's difference betweene a child and a ſheepe, or ſome ſuch other creature in following a man. (Giue mee leaue to vſe this plaine and homely compariſon) The child followes his father of loue, and good affection: the ſheepe alſo followes him in the field, but it is for the bottle of hay that is carried before him; lay downe the hay, and you ſhall haue the ſheeps company no longer. And ſo it fares with the hypocrite, ſo long as the Lord will find him hay, prouender, wages, he will ſerue the Lord, namely, till ſuch time as he hath ſerued himſelfe, and then he giues vp.

Obiect. Yea, but yet I haue one more note, that will not faile me, I cannot endure an hypocrite.

Answ. All this may be; and yet thy ſelfe be an hypocrite neuertheleſſe: for euery hypocrite is a great rifler into other mens faults, and cannot endure that in another (becauſe it may preuent him in outward commodities) which yet he can well away with in himſelfe. Now therefore make no iugdement of thine eſtate by theſe deceiueable noſes, but ſearch into thy ſelfe by thoſe that are

true,

true, and if thou finde that thou art vnder the power and raigne of hypocriſie, neuer giue reſt vnto thine eyes, nor ſleepe vnto thine eye-lids, vntill thou haſt gotten out of this ſhamefull, miſerable and curſed eſtate.

The fifteenth SERMON.

MATTH. 5. 8.

Bleſſed are the pure in heart, for they ſhall ſee God.

ALl vpright men are bleſſed men; that was our firſt point from theſe words obſerued. This we haue proued already, and made ſome inference and vſe of that diſcourſe: as, that wee would therefore make a true iudgement euery one of his owne eſtate.

For this purpoſe, we laid you downe diuers characters from our Sauiour, *Math.* 23. and out of the *Pſalme* we ſhewed you ſignes of an hypocrite in ſtate, as that firſt, he ſoothes vp himſelfe in his ſinfull courſes; whereas it is the care of an vpright man to find out his way, as *Salomon* ſpeaketh: Secondly, he is at paines to deceiue and coozen others, as well as himſelfe: whereas the vpright perſon is plaine, ſimple, and open in all his courſes, ſo farre as may ſtand with the rules

of

of discretion: Thirdly, the hypocrite (for goodnesse) is at a stand, he sees as much light as he desires, but the vpright man can neuer haue light enough. Againe, he is as good as he meanes to be: but the vpright presseth on still toward the mark: Fourthly, the hypocrite (for badnesse) he plotteth michiefe on his bed, whereas the vpright is best alone: Againe, the hypocrite obstinates and stiffens himselfe in a wicked course, and loues those sinnes, which he dares not but leaue: the vpright person, otherwise, as hath been shewed at large.

For a third vse of this point: Is it so, that the vpright man is a blessed man; let vs all be exhorted to affect and follow after vprightnesse, if we would attaine true happinesse, and to make out for truth, that we may be blessed. Me thinkes I should not need to vse many arguments to perswade you hereunto. Truth is of it selfe: 1. most desireable and amiable, as the contrary is lothsome and detestable: That which lookes like gold, or beares a shew of Pearle, but is not so, we hate it so much the more, as it hath a resemblance, and blush more of gold or pearle: so the counterfeit of truth is so much the more odious as truth it selfe is louely, and by a secret power, attracts the heart vnto it selfe: of all meats, those doe most please the stomacke that are most simple; and of all speeches and actions, those giue the best content, and affect vs most, that are most naturall, and least strained: Hence is it, that wee loue to heare the prattle, and see the behauior

hauior of children, because a man may see a childs heart in his actions, and heare a childs heart in his speeches. Therefore labour to be true of heart, because truth is louely, and desireable. 2. It is also needfull to take paines herein, for as much as we are all borne hypocrites, crooked, and peruerse: 2. no man knowes the turnings and windings of his owne heart. *Dauid* was an excellent man, and yet he discouerd much hypocrisie. Did *Dauid* thinke (trow yee) that he should euer haue dealt so treacherously with his faithfull seruant, *Vriah*? so basely with his neighbors wife? so absurdly and indirectly, in the court of *Achish*? So prophanely, as for so long a time to abuse the Sacraments, and other holy ordinances of God, all the time that he lay in his sinne? Oh, the depth of hypocrisie that lodges and lurks in the heart of man! so needfull is it, that wee should be still cleansing this poole, this guzzle, as I may so speake, of the heart.

Thirdly, as it is needfull to make out for vprightnesse, so it is also comfortable in all estates, as is to be seene in *Hezechiah*, now lying vpon his death-bed, what was it that held vp his heart in comfort, vpon the receit of that sad message? not his wealth, not his state, not his crowne or scepter, but this, that he had *walked before God with an vpright heart*. This also was *Iobs* comfort in his greatest distresse, and what else is it that vp-holds a Christian, when the diuell roares vpon him? what hath he to oppose against his fiery darts, when he shall obiect, Thou standst guilty of ma- Esa 38.3.

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ny sinnes, and dost faile very much in thy best duties? what supports a man in this temptation, but this, I meant it well, I did it in vprightnesse, and wherein I haue sinned against God, it was against the generall bent and purpose of mine heart? And this is my comfort; thus there's reason why we should seeke truth: now before we go further, it shall be necessary, that we shew you, 1. what truth is: 2. what are the kindes of it. And, 3. what are the marks whereby it may be discerned.

For the first: Truth (we say in schooles) is nothing else but an agreement of things with their first principles as that is true gold which is of the true Oare, that's true wine, that's of the true grape, that's a true counterpane, that agrees with the originall, that is a true measure, that is suitable to the standard: So likewise truth is that in a man, whereby he comes to agree with his first coppy and originall, God. Thus *Dauid*, for his vprightnesse is said to be *a man after Gods owne heart*, his heart was suitable to Gods heart, his will conformable to Gods will: Lo, here, an vpright man, when a thing is according to the patterne, to the standard, then 'tis true.

Acts 13.22.

Now for the second thing we propounded; truth is of two sorts: First, of the heart: Secondly, of the life. That of the heart is when the soule eyes God, lookes full vpon God, and stands as it were in a frame toward God. Truth of life, is whereby a man bends himselfe to please God, and to be conformable to his will in all things.

things. Of both theſe kinds there are two parts: 1. a profeſſion of goodneſſe: 2. an anſwerable affection and diſpoſition: Hypocriſie hath the former of theſe two, as hath bin ſhewed, it makes large profeſſion, but it comes ſhort in the ſecond, for the hypocrite practiſeth not ſo much as he might: As on the contrary, truth of heart hath indeed a profeſſion, but not a meere name and ſhew of Religion, that's not all, it hath a deſire too, to be the ſame inwardly that it ſeemes to be, and is willing to leaue more ſinne, and to doe more duty then it is able to doe. He therefore who makes ſhew of no more then is in him indeed, he whoſe inſide and outſide are matches, and fellowes, agreeing betweene themſelues, and both with the Rule, he is the vpright man. But this is not vnderſtood by euery body, therefore we will deliuer our ſelues in ſome plaine marks: firſt, of vprightneſſe of heart: ſecondly, of vprightneſſe in life.

For the firſt: an vpright heart is firſt *a perfect heart* (as the Scripture termes it) it is an entire whole heart, which is, when all the powers goe one and the ſame way, when the whole ſoule is bent after God, and driues at this only, to ſeeke and ſet vp him. You may beſt know it by the contrary, the hypocrites heart is a diuided heart, he lookes two waies at once, there is one power and faculty of the ſoule againſt another, one affection againſt another, &c. There is ('tis true) a fight in the beſt, but then it is betweene grace and fleſh, betweene a man

Signes of a true heart.

man and his enemy: but in the hypocrite, one faculty takes part against the other, here's Reason and Conscience against affection, and one affection against another. There is a wide difference betweene ciuill warre, where there is one neighbour against another, and a nationall warre, where they all ioyne together against a common enemy. The Christian mans fight, is of the whole regenerate part against corruption: but in the hypocrites heart there is ciuill warre: the powers are altogether by the eares among themselues, as if one member in the body should fight against the other, or one subiect in a Kingdome against another: passion commends a thing, reason condemnes it: lust affects a thing, conscience refuseth it; one part would haue one thing, and another another: whereas in the vpright man it is farre otherwise, his heart is entire, and goes all one way, he desires in all things to please God, and get strength against sinne.

Secondly, an vp-right heart is described in Scripture to be a pure heart, free from forraine and base mixtures. To expresse this, the Apostle vseth a fine word εἰλικρινεία by a metaphor eyther from such things as are tryed by being held vp against the beames of the Sunne, to see what faults or flawes are in them, or else from such things as are purged and clarified by the heat of the Sunne, from the grosse matter that is in them: So true grace purifies the heart, and takes corruption off the soule, whereby it becomes pure, cleane, simple, which in Scripture phrase

phraſe import one and the ſame thing. The vpright heart then is a pure heart, ſuch as mingles not with corruption. To haue any thing to doe with ſinne, it is altogether vnwilling, but it cannot entertaine it, or bid it welcome. A traueller, though he cannot but meet with dirt in his way, yet hee will not ſuffer it to mingle with him, hee keepes it off all that hee can, and what he cannot, he gets it off as ſoone as may be. But now it is not ſo with a Swine, he ſeekes the mud, followes after it, and delights in it, hee knowes not well to be without it. And ſo the caſe ſtands with the vpright perſon, and the hypocrite. The firſt is indeed defiled with corruption, though he doe what he can to the contrary, but he ſeekes it not, hee allowes it not, and makes all ſpeed to waſh himſelfe from his pollution: but now for the other, hee delights in ſinne, watcheth his times to commit it, takes ſpeciall content in it, is neuer well, but when hee is in ſinning. It is here as it is with the ſtomacke of a man. If the ſtomacke be weake, it affects and longs after traſh, and things vnwholeſome, ſwollowes them greedily, and keepes the bad meat it hath taken, whereas the ſtrong ſtomacke refuſeth to take that which doth not agree with it, or if it doe, 'tis neuer well, till eaſed of it againe, eyther vpward or downe-ward, or if not ſo, it thruſts it out as it were by head and ſhoulders through the fleſh and skinne by botches and biles: and ſo it is with the vpright heart, if it haue ſurcharged it

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ſelfe any way with ſinne, it cannot be well till it be disburdened : whereas *the hypocrite hides ſinne vnder his tongue as a ſweete morſell*; giues it entertainement, and keepes it with him, not deſiring to part with it. The good heart though it cannot be free from ſinne, yet it is working it out ſtill : It is here as in a liuing running ſpring, which, though it be ſometimes mudded, yet it workes out that mud,and cleares it ſelfe againe : but it is not ſo with a ſtanding poole, that gathersmud, and keepes it: ſo the vnſound heart falls into ſinne, and delights in it, retaines it, whereas corruption in the vpright man ſleepes not, reſts not, hee is euer ſtriuing with it, ſtruggling againſt it, and caſting how to get riddance of it out of his ſoule.

Thirdly, an vpright heart is a willing heart, plyant and flexible to goodneſſe, as *David* on his death-bed chargeth his ſonne *Salomon* to *ſerue the God of his fathers with a perfect heart and a willing minde*; and the Apoſtle ſpeaking of himſelfe and of his company, ſaith, *wee truſt wee haue a good conſcience, willing in all things to pleaſe God:* True grace corrects the will, and makes a man doe what he doth, willingly, becauſe he workes from an inward principle. The hypocrite on the contrary,moues vpon an outward principle : ſome outward reſpect ſets the will on worke : as profit, credit,ſafety,or the like : ſo long as theſe may be furthered,he wil do ſomething: as a wind-mil wil worke ſo long as the wind driues,but if that faile,

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it ceaseth grinding; so if there be a gale of vaine-glory, commodity, safety, &c; filling his sailes, somewhat the hypocrite will be content to doe; but if these faile, his worke's done: But now the vpright man works out of loue to God, and therefore is willing to doe any thing he can, yea to doe more then hee can, as the hypocrite on the other side, doth more then hee would, but that hee is prickt on by his sinister aimes and by-respects.

Fourthly, an vpright heart is one heart, it is a single heart, as the Scripture stiles it, It pitcheth vpon one obiect, God is the vpright mans obiect, God is his end, God's his motiue, God is all in all with him. He lookes not at by-respects in his seruice; God is his vtmost end, that bounds all he doth. 'Tis true he respects his owne good too, but this is in a second place, and in a subordinate sort. He lookes what God would haue done, and do's it, what God would haue left, and leaues it, &c: his heart is one, whereas the hypocrite hath an heart and a heart, he is double-hearted in all his dealings, as Saint *Iames* speaketh, hee lookes not at God as his vtmost end, hee hath something behind God, and beyond the glory of God which hee aymes at: but the vpright man looks still at God, and so his heart is vnited, and but one.

Fifthly, the vpright heart is a stable heart, constant in its course, for it goes vpon constant principles, hath constant motiues, constant ends, &c: but the hypocrite is vnstable, vnconstant, as saith Saint *Iames*: *A double-minded man is vnstable in all his wayes*, chap. 1. to day he is all for the doing of

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good, hee loues good company, good purpoſes, good practices, in time of extremity ſeemes to ſet vp God in's houſe, in's heart, but to morrow, hee forgets and forgoes the good he had begunne, he falls quit off, becauſe hee was not wel-bottom'd: whereas the vpright man is conſtant in his way; onely he may be blowne out of it, and put out of his courſe for a while by temptation, deſertion, or ſo; but his heart is ſtill toward God, and when hee is put by at any time, he recouers himſelfe, and comes in againe. It is with him, as with a ſtreame that hath made it ſelfe a channell, wherein to run: It may indeed by a ſtrong hand be turn'd out of his courſe, but yet it is ſtill bending toward its owne way, and neuer leaues working, and winding till it be where it was before: ſo howſoeuer the vpright perſon may bee vnſettled for a time, and put beſide his courſe, yet hee ſtriues and labours to be where he ſhould be, and neuer findes himſelfe well, till he be in his firſt-path. Contrarily, the hypocrite hath his by-courſes, and blind wayes wherein he is commonly found, as a thiefe, that ſeldome keepes the high-way, vnleſſe it be for euill purpoſe, as to take a purſe or the like, but otherwiſe, crooked wayes, by-wayes, vnknowne wayes are his wayes, ſo the proper tract of an hypocrite are the dark by-paths of vngodlineſſe, that leade to the chambers of death, & when he turnes at any time into the wayes of God, it is for ſome ill, and odde end, whereas the vpright mans way, is the way that is called holy, out of which howſoeuer hee may turne by ſome occaſion (as a

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true man may bee ſometimes out of his way. yet with no euill intent, as through earneſt diſcourſe or deep muſing, or to call vpon a friend, &c.) yet ordinarily hee holds the way to heauen, out of which, if he be drawne aſide, or haue ſtrayed by any meanes, he leaues not till hee hath recouered himſelfe. Loe, theſe are the markes of an vpright heart, it is an entire and whole heart, it is a pure heart, a willing heart, a ſingle heart and a conſtant heart. Iudge now aright of your ſelues by theſe notes, and if your hearts be vpright within, the Iudge pronounceth you bleſſed.

But as there muſt be in vs vprightneſſe of heart, ſo there is required that wee finde in our ſelues alſo vprightneſſe of life: for theſe muſt neceſſarily concurre to the making vp of a bleſſed man. And of this (that you may be able to paſſe a right cenſure of your ſelues) the ſignes are of 3. ſorts. Firſt either they reſpect God, or other men, or our ſelues. Firſt, for God. 1. he hath Gods ſtamp im- Deut. 32. 5.
printed on his ſoule, the ſpot of God is vpon him, ſo as he liues to God, ſeekes God for Gods ſake, according to that of the Pſalme, *this is the generati-* Pſalm. 24.
on of them that ſeeke thee, this is *Iacob*. The vpright man aymes at God in all, ſets him vp, and ſeekes him, not for his portion, but for Gods-ſelfe. 2. as he ſeekes Gods face, ſo he ſeekes him in his ordinances, and in the meanes of grace. And here 1. Pſalm. 119.
he ſeeketh the Precepts of God, aſwell as the promiſes: the hypocrite is ready to lay hold on the comforts of Gods Booke, and to miſapply the promiſes, neuer regarding the commands, and what

God requires to haue done: but the ſincere Chriſtian hath his eye vpon the precepts alſo of Gods Word, and thinkes that he can neuer doe God ſeruice enough, neuer leaue ſinne enough, informe himſelfe enough of his duty toward God. 2. he iuſtifies Gods Word and wayes, *wiſedome is iuſtified of her children*, ſaith our Sauiour, and we preach wiſedome to thoſe that are perfect (that is, to thoſe that are ſincere) ſaith the Apoſtle: ſuch a man ſee's and findes ſafety, profit, wiſedome and comfort in all the wayes of God. 3. as he applies himſelfe to Gods precepts and iuſtifies them, ſo he grows and profits by them ordinarily, as the Lord ſaith by the Prophet, *Are not my words good to them that are good, Mic.* 2.6. when the good word of God meetes with thoſe that are good, it mends them; when this good ſeed is caſt into good ground, it brings forth fruit alſo that is good. 4. he reſignes himſelfe vp to the Word, that's his rule, *he obeyes from the heart the forme of doctrine, whereunto he is deliuered*: thus did *Dauid*, concerning whom the Lord giues this teſtimony, that *hee had fulfilled all Gods wils, Act.* 13. And in this obedience of *Dauid* you may obſerue 3. notes of vprightneſſe couched together in that one text. 1. *Dauid* was vniuerſall in his obedience, he did not execute Gods will to the halues, as *Saul* did (for that's the oppoſition) who would leaue ſome ſinnes, but not ſome; baniſh ſo witches, but not all; offer ſacrifice at ſomtimes, not at others: but *Dauids* hath this teſtimony there giuen him by Gods own mouth, that hee would fulfill (all) Gods wils, and for this is ſaid

Mat. 11.

Rom. 6.

Acts 13. 22.

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to be *a man after his owne heart*, verſ. 22. But 2. *Dauid*, as he was vniuerſall in his obedience, ſo alſo ſincere; for he is ſaid to fulfill Gods will, hee therefore obeyed, becauſe God willed, and bad him ſo to doe. That's motiue enough, and is inſtead of all other to an vpright perſon (ſo farre as he is vpright) he neuer ſtands to thinke or weigh with himſelfe, whether the thing that God commands be hard or eaſie, cheape or coſtly, painefull or pleaſant; but will God haue him doe't? hee'll doe't, whatſoeuer it ſtand him in. And this was *Dauids* reſolution and practice, when God ſet him vpon any manner of emploiment. He neuer ſtands to picke and chuſe, as *Saul* did, what he will doe, and what he will not: but he will fulfill whatſoeuer God bids, and becauſe hee bids, that's argument enough to him. If God bid him fight the Lords battels, hee'll fight: If hee bid lay vp good ſtore of treaſure, for the building of the Temple, it is done; if God bid him lay downe his kingdome, hee'll doe't: And here was the ſincerity of his obedience 3. conſtancy, where it is ſaid that he (will) fulfill all Gods will, hee will effect it, and goe through with it, not doe it by the halues, but finiſh and fulfill. Here's now an vpright man in his carriage toward God.

Secondly for men, and thoſe whether 1. good men or bad men. 2. whether ſtrangers, or thoſe of his owne. For good men. 1 he hath an high eſteeme of the godly (ſuch as are truely ſo) aboue others. And as his heart riſes againſt an hypocrite, when he can detect him to be ſuch, ſo hee can ſee

an excellency in thoſe that are pure in heart, which he eſteemes and honours. This note you haue laid downe, Pſal. 15. 4. *In his eyes a vile perſon is contemned, but hee honoureth them that feare the Lord.*

Secondly, the vpright perſon as in his iudgement he prizeth good men moſt, ſo he affects them moſt for his companions, as *Dauid*, Pſal. 16. *All my delight*, ſaith he, *is in the Saints, thoſe excellent ones of the the earth.* And in another place, *Companion am I to all them that feare thee, and to them that keepe thy Precepts, Pſal.* 119. 63. whereas the hypocrite is alwayes at war & oddes with moſt vpright men, and his neareſt companion is one halting, diſſembling fellow or other, like himſelfe.

Laſtly, as in his iudgement hee preferres good people, and in his affections makes choice of them, ſo in his deeds, he carries himſelfe proportionably toward them: for according to that wiſdome, which he hath receiued from aboue, hee that is pure, is alſo peaceable, gentle, eaſie to bee dealt withall, full of mercy and good fruites, without wrangling, and without hypocriſie, *Iames* 3. 17. hee is faithfull not onely with God, but with the Saints, *Hoſ.* 11. 12. And this is the vpright mans carriage toward good men.

Secondly, for bad men 1. he dares not returne them like for like, (when they deale hardly with him) railing for railing, reuiling for reuiling. *Let wickedneſſe proceed from the wicked*, ſaith *Dauid* in his ſpeech to *Saul*, let them diſcouer their folly and malice, they doe but their kinde, as it were, but let not *Dauid* ſtretch forth his hand to wickednes,

1 Sam. 24. 13.

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to requite euill with euill, ſit becomes not him. 2. he ſets himſelfe to doe good to them that do hurt to him, to pray for them that curſe and traduce him, he deſires nothing more then their ſaluation, as we ſee in *Paul*, when the Iewes were ready to ſtone him through madneſſe and ill-will, he ſeekes to winne them to God, and therefore begins with *men, fathers and brethren, &c.* ſo when he ſtood at the barre to pleade for his life, ſo much ſought after by his aduerſaries, hee could wiſh *that all there preſent* (how great enemies ſoeuer to himſelfe) *were euen as he was, not only almoſt, but euen altogether Chriſtians, partakers of the ſame hope*, &c. Act. 22. 1. Act. 26.

Thirdly, toward ſtrangers, he carries himſelfe. 1. charitably, hee is not ſuſpicious or iealous of thoſe he knowes not, as the hypocrite, who ſuſpects others to be like himſelfe, and thinks all the world to be made of hypocriſie, becauſe himſelfe is ſo: whereas the vpright perſon thongh hee *bee not ouer-credulous, as a foole to beleeue euery thing*, ye hee is not forward to haue others in ſuſpect, till there appeare to be ſufficient ground and reaſon. Prou. 14. 2. the vpright man as he is charitable, ſo he is alſo humble in his dealing with others, that whereas the hypocrite thinkes himſelfe the beſt man in the company, and the moſt graceſull ſpeaker, the vpright man', on the contrary, holds himſelfe the worſt in the company whereſoeuer he comes, and as *Paul* in his owne eſteeme, he is of all ſinners the greateſt, but of all Saints the leaſt. And this is the carriage of the vpright man abroad.

Fourthly, at home, 1. though hee hate ſinne in

all, yet especially in his owne, in himselfe most of all, and next, in those that are neareſt vnto him, as *Asa* in his mother, whom for her idolatry he deposed from her regency. The hypocrite on the other side is worst at home, the edge of his displeasure is bent most against others abroad that are furtheſt from him, whiles he can suffer his owne children and family to goe on in sin without restraint or controll, yea himselfe often drawes them on to sinne. 2. The vpright man as he doth his vtmost to hinder sinne in those about him, so he is no lesse careful to put them on in goodnesse, for he would gladly haue all his goe to heauen. That husband, that father, that master, that's vpright, doth greatly desire and endeauour the saluation of all such as are vnder his charge. And this hee makes his speciall worke, his chiefe businesse lyeth at home.

As for himselfe in the last place, the vpright man is still *pressing forward toward the mark*, still watching ouer his owne heart, still spurring on himselfe to the doing of duty, encouraging and calling vpon himselfe to fulfill his Couenants, and to make good his vows and promises to God.

Thus we haue stayd long vpon this point (perhaps to tediousnesse) in describing and differencing the pure in heart from the hollow-harted hypocrite, that you may make a right iudgement of your selues, and may moreouer be stirred vp to get this truth afore described.

Quest. What meanes must we vse for the attaining thereof?

Answ. I can scarce stay to tell you: briefly thus.

First

First, you must make a iourney to heauen for it, (for euery good gift and euery perfect giuing comes from aboue) goe to God and entreate him to straighten your crooked hearts, and to work in you this truth in the inward parts, which hee so much delighteth in. And that you may be sure to preuayle, take the new Couenant with you, and plead it; the first article wherein is that *the Lord will giue you one heart, that you may feare his Name*, that is, a single heart, an vpright spirit. Goe to God now vpon this grouud, and say: Lord, I well finde that I haue a double heart, a deceitfull crooked, false heart, I pray thee renue it, and make it one. Here I bring and vrge thine owne couenant, whereof I haue already receiued the seale in the Sacrament, therefore I beseech thee, make good thy word, and stand to thy bargaine.

Meanes of truth.

Ez. 11.

Secondly, if you would get this truth and vprightnesse, it is necessary that you bring your selues often to the touchstone of the Word, and that you worke by rule, as you see a mason, when he hath a businesse in hand, hee often applyes his rule to that he works vpon, and by laying therunto his line and plummet, he tries whether his work be strait first and last, and whether it lye streight in the building: euen so must wee deale for the rectifying of our hearts, bring them often to the Word, that will purge them, straighten them, draw euery thing to the light, that we may passe a right censure on it. In other matters, men are vsually very prudent this way. If you doe but buy a beast, you'll take a full view, and make full triall

of

of him before you ſtrike the match; Nay, if you buy but a coate, or a peice of cloth, you'll toſſe it, and turne it, and hold it vp againſt the light to ſee what flawes you can finde in it, &c: that you bee not deceiued. Nay, if you buy but a buſhell of corne, you'll take it, and view it, and ſmell it, and taſte it before you will lay money vpon it. Nay, if it be but a pound of cheeſe, or a penni-worth of fruite that you haue need to vſe, you will not take it till you ſee it be good. Oh bee not now penny-wiſe, and pound-fooliſh, to vſe all this care in trifles, and to be careleſſe of that, which moſt of all concernes you to looke to, but try your ſelues throughly, what you are by the Word of Gods truth, and how the caſe ſtands with your ſoules, why you performe holy duties, and how you doe them. Thus put your ſelues often to the line, and this ſhall be a ſpeciall helpe to vprightneſſe.

Thirdly, begin with ſimples (for all truth begins with ſimples.) A man can neuer write true ioyning-hand, till hee haue firſt learn'd his letters, he can neuer reade well and ſurely, that hath not firſt learned to ſpell. And ſo it is here; would you therefore get truth, take and ſingle out your ſeuerall graces, your faith, loue, humilty, and the reſt: and doe the ſame by your duties, as hearing, prayer, almes, and ſuch like: ſingle them out I ſay, conſider them in ſeuerall, and ſee what they are; for if thoſe be all in truth, you need not doubt. In receiuing of money, you'll not take the whole ſum in groſſe, but you'll draw out ſhilling after ſhilling, and one piece after another, and then if euery

piece

peice be right, you cannot be cozened in the maine ſumme. The ſame courſe muſt you likewiſe take here, if you would be ſecured of this, that you are ſound and vpright; make narrow ſearch into your ſelues, try euery of your graces, examine euery ſuſpected action, and then you cannot bee deceiued.

Fourthly, borrow what helpe you can from others, as you vſually doe in other caſes of your owne accord; when you are darke your ſelues, you call in the light of your neighbours: ſo it muſt be here, get more light then your owne, when you buy a beaſt, you'll entreate others helpe; Good neighbour, let me haue your opinion in this buſineſſe, foure eyes ſee more then two, and ſix then foure. And ſo muſt we deale in this behalfe alſo, ſay; Neighbour, what be your grounds, what be your marks, &c; pray'y let me haue your helpe: foure eyes ſee more then two, & ſix ſee more then foure. And thus, if we doe according to the former directions, it is poſſible, doubtleſſe, to auoyd and fruſtrate Satans cunning wiles, and the deceitfulneſſe of our owne treacherous hearts: This we ſhould the rather endeauour, for that we are all afraid and careful of being cozened in other things, how much more here, ſith of all deceits, ſelfe-deceit is moſt odious, as of all murtherers, he is moſt to be deteſted that murthers himſelfe.

The

The sixteenth SERMON.

MATTH. 5. 8.

Blessed are the pure in heart: for they shall see God.

Vers. 1 2. ALl vpright men are blessed men.

Mans blessednesse consists in the sight of God.

To these 2. points may be reduced whatsoeuer is contained in this eight verse.

For the first, we haue shewed it, and made som inferences and vses already.

That which yet remaines to be spoken, here, is a vse of consolation: and then we shall haue done with the point.

Vse. Is it so, that all they are in happy estate, that are pure in hart? let it serue for comfort then to al those that this haue testimony in their own soules, that they are vpright: be it they haue faults, yet they hate them; faylings, yet they earnestly endeauour all holy obedience, the blessing is here set vpon all such by our Sauior, as can approue to God and their owne soules, that they are vpright. Here such a one will be ready to obiect against himselfe (for as the hypocrite deludes himselfe by false signes of truth, so the good heart is oftentimes troubled with false signes of hypocrisie, and thus he obiects.) Sure

Sure I am not right, I haue but deceiued my selfe hitherto, for men censure and condemne me for an hypocri te. *Obiect.*

What men are they that censure you so? one rotten-harted person (likly) or another. And if so, then know that such men cannot censure any better, cannot make any better iudgemẽt of thee; so. being vnder the power of hypocrisie themselues, they think all the world besides to bee made of hypocrisie. Therefore neuer care what others th inke or say of thee in this kinde vnlesse they bee iudicious Christians, and such also as haue a full and through knowledge of thee, rather see what the word of God, and thine owne conscience saith to thee. *Answ.*

I, but the deuill layes it hard to my charge that I am an hypocrite, and what though men know not what I am, yet he doth, & therfore I feare I am so? *Obiect.*

Nay probably thou art not so, because he accuseth thee, for he is a liar from the beginning. And he doth not vse to molest his owne, whom he possesseth in peace with doubts of this nature. Marke what his title is in the Reuelation, an accuser of the brethren, such as are not of the brother-hood, of the Saints of God, those he troubles not in this manner, they are the brethren whom he accuseth, as he did *Iob*, whom he slandered to God, and yet *Iob* was an vpright man, God himselfe giuing witnesse thereunto, *Iob* 1. 24. *Answ.*

Yea but not men and the deuill onely but mine own conscience also chargeth me with hypocrisie. *Obiect.*

To this we answer, that there is no man liuing so vpright, but his owne heart may truely charge *Answ.*

him

him with hypocrisie, but that is not the point. The question is whether hypocrisie doth raigne and rule in you, and whether you be so far vnder the power and dominion of it, as that it doth denominate you. Besides you must know that Conscience is but a subordinate Iudge, and must proceed by the rule of the Word, if it will deale aright. It is as a clock, that must be set by the Sun of Gods word. If it bring not the Euidence of holy Scripture for what it saith, it is but a temptation, and no testimony that it bringeth against vs: so likewise, if that place of Scripture whereupon it groundeth, bee such as may vpon like reason bee brought against any other of Gods sincere seruants euen the best, it is no better neither then a temptation, and not to be credited, see what *Dauid* saith to this, Psal. 73. His heart would needes perswade him, that *inasmuch as the wicked flourished, and were in great prosperity, when himselfe* in the meane while *was plagued all the day long, and chastned euery morning, and therefore, surely he had cleansed his heart in vaine, and washed his hands to no purpose.* But hee quickly corrects this errour in himselfe, and saith, that if vpon these grounds hee should thus conclude, he should not onely wrong himselfe, but also offend against all the generation of Gods Children, sith it may befall the deerest and best of them all to bee diuersly afflicted, when the vngodly meane while prosper in the world, and increase in riches.

Obiect. I, but not only my own conscience, but God also chargeth me with hypocrisie, and God is greater then

then our heart, as saith Saint *Iohn*.

Doth God charge thee for an hypocrite? where is it that he doth this? *Answ.*

Why (you'll say) 1. in mine owne heart. 2. in his Word: First, hee filles my heart with many terrours, feares, and horrours of Conscience. *Obiect.*

For your satisfaction herein, you must know 1: that euery scruple of mind comes not from God, some come from Satan, and some from our selues through mispriſion. Againe, you must be aduertised, that it may befall the most sincere Christian, that you speak of, witnesse *Iob*, against whom the Lord himself *seemed to fight, with breach vpon breach*; so that he *chose to dye rather then* to endure it: witnesse *Paul* who *had terrours within, and troubles without*, witnes *Dauid* in many passages of the Psalmes. So long therefore, as these feares and doubtings do make vs better, and driue vs to God, it is well, and we need not be deiected thereat, seeing they are wholsom, howsoeuer they may be troublesom. *Answ.*

Yea, but not onely in mine own soule, but also in his holy Word God saith, I am an hypocrite. *Obiect.*

Nay, then we haue no more to say to thee: for if that be true, we haue done: if God say so in his word, we must consent, and say so too; but where is it that God in his word chargeth thee for an hypocrite? *Answ.*

Why (you'll say) the vpright man is still going on constantly in his course, and aduancing forward with a stedfast foot toward the high prize that is set before him, but I, alas, am very vnconstant and dissettled, assoone off and assoone on, euery foote out of all good order and off th'hooks. *Obiect.*

There is a double constancy, the one while we are here *Answ.*

here in the way (as they tearme it) and the other when we ſhall be in our country, when we ſhall be no more trauellers, but Citizens, when we ſhal be *Comprehenſores*, as they ſay in ſchooles, wee are not, while we are here, to expect any ſuch conſtancy, or ſettledneſſe in a good eſtate of ſoule, as ſhall be fixed and vnalterable. That's reſerued to the making vp of our happineſſe hereafter. Here ſo long as we abide, we ſhall be ſtill ſubiect to manifold declenſions, manifold deſertions, manifold ſtops and ſtayes in our courſe toward heauen, but ſo long as wee haue our faces ſet thither-ward, though the wind may violently carry vs ſometimes beſide the way, it ſhould not diſmay vs. If it bee with vs as with a running riuer (as was before ſaid) which howſoeuer it bee diuerted and turned out of its courſe and channell, yet neuer leaues working and winding till it fall into the ſame courſe againe: ſo if when we are put beſide our way, wee make toward it againe, and like the needle in a Card, though we be iogg'd aſide for a ſeaſō, yet we haue no reſt or content in our ſoules, til we be where we ſhould. If it be thus with thee, as hath been ſaid, feare not, thou needſt not be diſcouraged, thy caſe is good.

Obiect. Yea, but the Scripture telles vs that the vpright perſon is ſtill thriuing and growing, and continually addes to his ſtrength, as *Iob* ſpeaketh chap. 17.

Solu. There is a double growth, 1. in quantity. 2. in quality, the 1 when a man doth more duty then before, the 2. when though he performes not more then he did, yet he doth it better, in a more ſpirituall manner, with ſtrayning out more corrupti-

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on, &c. Now if we grow any way, it may be sufficient vnto our comfort.

The vpright person is euer growing in the root (he becomes more settled and stablish'd in good courses) if not in the fruit; he still growes one way or other, and beares fruit answerable to his place, to his age. There be many valiant and worthy captaines, that cannot beare armes indeed in their old age, and doe their Countrey seruice that way, as they could haue done in youth, who yet haue as much valour, and are euery whit as able to direct and guide an Army, as when they were at thirty, or forty: So, many ancient Christians cannot haply shew forth so much grace as they could haue done in times past, nor make so good expressions of themselues, who still are on the growing hand; and howsoeuer they grow not, haply, in euery actiue grace, yet they grow in the habites of those, and in the passiue part of Christianity.

Yea, but the vpright man is still purging himselfe, and getting ground of hypocrisie, but alas! I grow worse and worse this way, I discouer daily more and more hypocrisie in my selfe, it followes and haunts me whereseoeuer I goe, and whatsoeuer I doe, it troubles me in my study, in my closet, in my most secret works and duties, whether to God or man. *Obiect.*

Why, let not this discourage thee, that thy corruption is more and more discouered: For, this is a signe of growth in grace, if this sight of thine hypocrisie be ioyned with an vtter ha- *Answ.*

tred and deteſtation thereof. The clearer any mans ſight is, the more euill he diſcerneth by himſelfe. The hypocrite is ſo blinded with pride, and ſelfe-loue, that he can ſee nothing but truth in himſelfe: but it is purity of heart that helps ones ſight, and the more any man diſcouers his owne hyporcifie, the more vpright he is; for it is not by corruption, that corruption is diſcouered, but by the light of truegrace.

Obiect. Yea, but the Scripture tells vs, that there is ioy in the tabernacles of the vpright, and the righteous ſing, and are glad; now, I am for moſt part heauy and vncomfortable, ſad and penſiue?

Anſw. The meaning of thoſe places, is, that there is alway matter of ioy and comfort, where there is vprightneſſe, if ſuch would not ſuffer themſelues through weakneſſe and want of wiſedome to be robbed and bereft of the conſolations which yet muſt be ſo taken, as that wee vnderſtand, that there is not any ſo vpright, but that his Sunne-ſhine of comfort may other whiles be miſted, and ouer-caſt, and then hee droopes and goes mourning and diſconſolate, although there be in all this no cauſe why he ſhould be ſo caſt downe: For ſo long as we can finde by our ſelues that we loue truth, and hate hypocritſie, and diſclaime it, we ſhould not ſuffer our ſelues to be beaten and baſhed out of the comfortable aſſurance of our vprightneſſe, but reſolue with *Iob*, I wil neuer part with mine integrity, loſe mine euidence, yeeld my ſelfe otherwiſe then vpright, and ſo conſequently bleſſed, for my Sauiour hath ſaid

ſaid it: *Bleſſed are thoſe that are pure in heart*: i.e. vpright in heart, *for they ſhall ſee God.*

For they ſhall ſee God.

AND ſo wee come in order to the ſecond Doctrine: That mans bleſſedneſſe conſiſts in the ſight of God. The point is cleare: God ſeene, is the heighth of mans happineſſe: the Text ſhewes it, the Scripture proues it, *Pſal.* 16. *vlt. In thy preſence, Lord, is the fulneſſe of ioy, and at thy right hand are pleaſures for euermore.* Here it appeares, that in the perſence and ſight of God, there is pleaſure and ioy (and what elſe is ioy, but happineſſe enioyed?) and of this ioy there is fulneſſe, and freeneſſe, for there are riuers thereof running at Gods right hand, and eternity, it is for euermore. And for this cauſe it is, that the Scripture bids vs ſo often to *ſeeke Gods face*, as the chiefe good, yea, Saints and Angells haue this for the heighth of their happineſſe: *the Angells*, that *they ſtand before the face of our heauenly father*, as our Sauior ſpeaketh in the Goſpell, and the glorified Saints that *they are euer with God*, 1 *Cor.* 5. 8. 1 *Theſ.* 4. 17. And ſurely if they be ſo bleſſed, as *Dauid* eſteemes them, that dwell but in his courts on earth, *Pſalm.* 84. How much more they that enioy his preſence aboue in all fulneſſe. *Bleſſed*, ſaith our Sauiour, *are your eyes, for they ſee, and you eares, for they heare: Verily,*

Doctr.

Math 18.

rily, I ſay vnto you that many Kings and Prophets haue deſired to ſee the things which you ſee, and haue not ſeene them, &c. If to ſee God here, where we behold but in a glaſſe, and as it were, in a ſhaddow, obſcurely, be a bleſſed thing, what ſhall it be, thinke you, when we ſhall *looke vpon him with open face*, when *we ſhall ſee as we are ſeene, face to face*, this muſt needs render vs moſt bleſſed. You heare what the Queene of Sheba could ſay, concerning *Salomons* ſeruants, that were euer in his preſence, and attended vpon his perſon, *Happy are thy men, and happy are theſe thy ſeruants which ſtand continuall before thee, and heare thy wiſedome.* If this were true of them, then certainely, ſuch as ſtand in Gods preſence, and behold his face, muſt needes be moſt happy.

Here our intent is, firſt, to ſay ſomewhat for expoſition of the words: ſecondly, to giue you the grounds and reaſons of the point: thirdly, to make application.

For the firſt, two things we muſt tell you, firſt, there is a double ſight of God: firſt, naturall, as that which we atttaine by ſenſe or diſcourſe of reaſon: ſecondly, ſupernaturall, which alſo is double: Firſt, leſſer, which is attained vnto by the light of grace: Secondly, greater, by the light of glory.

Secondly, you muſt be told, that there is a double conſideration of God: God may be conſidered by vs, either firſt abſtractiuely, and ſimply, as he is in himſelfe and in his owne eſſence, and ſo he

he is inuisible to any creature; or secondly, Relatiuely, as he hath pleased to manifest himselfe vnto vs, eyther by taking our flesh vnto him in his incarnation, or by cõmunication of his grace vnto vs. *Vide* Aquin. 1.2 q.3. Art 5,&c.

These things being thus premised, our first conclusion is, that there is no sight of Gods essence to be had and attained by the meere light of Nature, forasmuch as there is no proportion betweene the eye and the obiect, as there must be, you know, in all sight. The second, that God is to be seene only in the rebound, by way of reflexion, and this eyther 1. by the light of Nature, and so God is to be seene in his workes: for there is a τὸ γνωστὸν, something that may be knowne of God, some impressions and foot-steps, as it were, of the wisdome, power, goodnesse, and other properties of God are to be found in his works of Creation and Prouidence, and some knowledge of him is to be had this way, but not so much as is sufficient to saluation, but onely to leaue men without excuse: 2. Supernaturally may God be seene, here more darkly by the light of grace, there more fully by the light of glory; but neuer perfectly, for we cannot behold him any otherwise then according to our capacity, now, we are finite, and he infinite, and therefore, as it is impossible to bring the body of the Sun within the compasse of a chamber or any other roome, so it is to comprehend the great God, as he is in himselfe, within the compasse of our narrow and straight hearts: And yet doth hee graciously Rom. 1.

communicate himſelfe to the pure and vpright, in ſuch a way as ſhall make for their eternall comfort and ſaluation.

Now for the Reaſons of the point, they may be taken: Firſt, from the nature of ſeeing God: Secondly, from the parts: Thirdly, from the effects. For the firſt of theſe, it will eaſily appeare, that it *Reaſ. 1.* is a moſt bleſſed thing to ſee God, if we conſider, that whereas three things muſt concurre to the making vp of ſight: 1. an obiect: 2. a *medium*, a middle: as the water or ayre enlightned: 3. the faculty of ſeeing; in a word, there muſt be a double light, the one without a man, and the other within: here the 1. of theſe: 3. the obiect of this ſight is moſt glorious, euen God himſelfe. Now, the more glorious the obiect of ſight is, the more the ſight is reioyced and gladded, ſo long as it is not ouerwhelmed; as it is in created light, the more light the eye hath, if it be ſound and right, the better pleaſed it is: but God, wee know, is beauty it ſelfe, light it ſelfe, and therefore muſt be a moſt amiable, and delightfull obiect to the eye of mans ſoule. Hence is that of *Dauid*, *Pſal.* 27. *One thing*, ſaith he, *haue I deſired of the Lord, that I will ſeeke after, that I may dwell in the houſe of the Lord, all the daies of my life, to behold the beauty of the Lord.* This was the thing that he both had deſired, and would yet ſtill goe on to deſire, as that wherein conſiſteth the chiefe point of his happineſſe: for there is that beauty, excellency, and glory in God, that would euen rauiſh

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any heart that knew it; and could men but ſee it (as he ſaid of his vertue) it would tranſport them with greateſt loue and admiration.

Secondly, as the obiect of this ſight is moſt glorious, ſo the meanes are heauenly. Theſe are: 1. Chriſt, who is that ἀπαύγασμα, as the Apoſtle ſtiles him, the very beame, ſplendour, reflection of his Fathers glory, and the expreſſe image of his perſon, *Hebr.* 1.3. So that he that hath ſeene the Sonne, hath in that one ſight ſeene alſo the Father. He is the beſt glaſſe wherein we may come by the ſight of God, we ſee him beſt in his Sonne: 2. his Word and Ordinances, which in the Reuelation are fitly ſet forth by the name of a ſea of glaſſe, firſt for largeneſſe, ſecondly, for ſteddineſſe, thirdly for cleareneſſe, as giuing vs a cleare ſight of God, in which reſpect, alſo, they are in the ſame booke compared to chriſtall. Now it wil eaſily be granted a bleſſing to enioy Chriſt, and to ſee Gods face in his Ordinances, which are the meanes, therefore it muſt be the heighth of mans happineſſe to ſee God.

Thirdly, the light in vs, whereby we ſee God, is ſupernaturall and heauenly. Indeede, by the light of nature, wee may come to ſee God in a ſenſe, as Creator and vpholder of all things: but as our God fauouring vs, or bleſſing vs, wee cannot poſſibly behold him by Natures light, when it is moſt of all eleuated and enlarged, though you intend the ſpirits of Nature as much as may be, you cannot by the helpe thereof ſee God to your

comfort. It muſt be by a ſupernaturall light, that this muſt be attained vnto: as the Sunne is not ſeene but by the Sunne; the light, but by the light; ſo neither is God to be ſeene, but by the light of his owne grace, which muſt needs make a man moſt happy. And thus ſtands our firſt Reaſon, drawne from the nature of ſight.

Reaſ. 2. Adde to this in the ſecond place, a reaſon from the parts: For, what is it to ſee God, but, 1. to know him? And therefore knowledge is ſo often ſet forth by the ſenſe of ſight, which is the learned ſenſe, and the moſt certaine of all the reſt: 2. to ſee God, is more then to know him, it is to enioy him, that is, to be ſo neerely vnited vnto him, as to loue him, reſt in him, and euen to paſſe into him (as *Auſtin* ſpeakes) ſo as that it is not we that liue, but God that liueth in vs, &c.

Reaſ. 3. For the effects of this ſight of God, thus: 1. It takes vs off from ſinne, and from the creature, it lets vs ſee the vglineſſe of ſinne, and how extremely contrary it is vnto God: and ſo makes vs to loath and leaue it. This effect is wrought in *Ephraim*, *Hoſea.* 14. 8. *We haue ſeene God*, ſay they, *what haue we then to doe any more with Idolls?* Yea, it will cauſe vs to account euery creature baſe and contemptible, in compariſon of him, as it did *Michaiah*, who, when he had ſeene the Lord ſitting vpon his throne with all the heauenly hoſts about him, the greater Maieſty ſo darkens the leſſer, that hee thinkes it nothing to face two Kings in all their pompe and Maieſty, with all their

So ſome read the words.

1 Reg. 22.

their traine and attendance. 2. It workes strange rauishments, it transports and carries a man euen out of himselfe, as you may see an example in *Moses*, who when hee had once seene God not with the seeing of the eye, (for so no man can see him and liue) but with the hearing of the eare; (for so God is seene by the eare better than the eye) as hee pleased to proclaime himselfe, *Exod.* 34. The Lord, the Lord God, mercifull and gracious, long-suffering and abundant in goodnesse and in truth, keeping mercy for thousands, &c: when hee had thus seene the Lord, oh, saith he, if now I haue found grace in thy sight, O Lord, let my Lord, I pray thee, goe along with vs, and why should we goe without thee? so greatly was *Moses* rauisht and affected with that blissefull vision. 3. This sight of God changeth and transformes a man into God. That sight which wee haue of him in the glasse of his Word, assimilates vs vnto God, and conformes vs vnto him, as the Apostle speaketh, wee all with open face beholding, as in a glasse, the glory of the Lord are changed into the same Image from glory to glory, euen as by the spirit of the Lord, 2 *Cor.* 3. how much more shall it bee so with vs hereafter, when we shall be swallow'd vp, as it were, of immortality, and shall be euen a sted and enliued by God himselfe. Now let schooles goe and languish in vaine and spiritlesse disputes about the beatificall vision of God, as whether it consists in loue, ioy, knowledge, &c: the experienced Christian is able to tell you, that 'tis wisdome, ioy, loue, and all that good is.

But

But hitherto be ſpoken for the explication and confirmation of the point, wherein (it is true) wee haue beene ſomewhat darke, but could not helpe it; we haſten to the vſes now.

And firſt, Is it the height of mans happineſſe to ſee God, how great then muſt needs be the miſery of all thoſe that liue in darkeneſſe, and are ſhut out from his bleſſed ſight and preſence? All drakeneſſe makes one miſerable: Throw a man into a dungeon, you doe, as it were, bury him alive: digge out his eyes (as ſome Popes and Emperours haue beene anciently ſerued) and you leaue him vndone: take away the Sunne from a man, and you take away his wife, you take away his children, you take away his land, and all hee hath, in reſpect of any cõfort hee can take in them. But there is a ſpiritual darkenes and blindnes that's worſe then all the reſt, and that is when a man hath a veyle, as it were, of ignorance, wickedneſſe and vnbeliefe ſpred ouer the eye of his ſoule, a thicke curtaine drawn betwixt him and the face of God, ſo that he cannot ſee his father, he cannot behold Chriſt, who is the Light, that illightneth euery one that commeth into the world, who is that Sun of righteouſneſſe, that hath health vnder his wings. Take away this light from a man, depriue him of the benefit of this bleſſed Sunne, and what is hee better then a very *Polyphemus*, a monſter of mankind, being full of ignorance, errour and ſuperſtition, full of groundleſſe hopes, cauſeleſſe feares, hee goes hee knowes not whither, hee does hee knowes not what, hee gropes, as in the darke;

darke; and (which is his greateſt miſery) hee cannot ſee his miſery. But yet this darkeneſſe, ſo long as men liue here, is curable, and it may be done away and expell'd, as it certainely ſhall be, if euer the day doe dawne, and the day-ſtarre ariſe in their hearts: But now further, there is beyond all this, an helliſh outer darkeneſſe, to which all ſuch are reſerued, as loue darkeneſſe better than light: they ſhall one day haue their fill of that darkeneſſe, which they ſo much affected: there they ſhall meete with flames of darkenesto torment them, chaines of darkeneſſe to enthrall them, ſpirits of darkeneſſe to tyrannize ouer them, a night of darkeneſſe, after which no day, no light euer followes: if three dayes darkeneſſe were ſo terrible to the Egyptians, what ſhall the caſe of thoſe be, who ſhall neuer, neuer ſee light or life?

I, but who be theſe, you'll ſay vnto me, whoſe condition is ſuch, and ſo miſerable, as you ſpeake of? *Queſt.*

I anſwer (my brethren) firſt, all thoſe that liue not in the knowledge of God in Chriſt: for hee that hath the Sonne, hath light; and hee hath not the Sonne, that hath no light; (*i. e.*) that hath no ſound and ſauing knowledge of God, as he ſtands reuealed in his word. *Anſw.*

And againe: *This is life eternall*, ſaith our Sauiour, *Iohn* 17. *to know thee, and whom thou haſt ſent into the world, Ieſus Chriſt*: ſo that they that are without the knowledge of God in Chriſt, haue no intereſt in life eternall; but are, as it were, ſhut

vp in darkeneſſe, and in the ſhaddow of death.

Secondly, all ſuch as hauing attained to ſome light of knowledge, doe not walke in the light, but pleaſe themſelues rather in the deeds ofdarkneſſe. Marke what the Apoſtle ſaith, *Heb.* 12. 14. *Follow peace with all men and holineſſe, without which no man ſhall ſee God.* So that euery vnholy perſon is by this text excluded from the viſion of God. God ſhall ſee him (as *Auſtin* hath it) but hee ſhall not ſee God, ſee him indeed hee ſhall in a ſenſe, not as a pardoning and pitying Father, but as an angry and ſeuere Iudge.

Thirdly, all impure perſons are ſhut out from the ſight of God; for if it be ſo, as our Sauiour here affirmeth, that the pure in heart are therefore bleſſed, becauſe they ſhall ſee God; it will eaſily be concluded on the contrary part, that all impure ones haue no ſhare in that happines, whether they be 1. negatiuely impure onely, that is, ſuch as ſee not into the hypocriſie and rottenneſſe of their own harts, ſo as to bewayle and oppoſe it: or 2. whether they be poſitiuely impure, namely ſuch as ouer and aboue the former, haue a diſpoſition againſt holineſſe, pureneſſe and vprightneſſe, ſo as that they doe deride it in others, oppoſe it, perſecute it. Theſe are they that ſhall neuer ſee the face of God to their comfort, though to their terrour and confuſion they ſhall one day ſee him. Let all ſuch take notice here of their own wretchedneſſe, and acknowledge their condition to bee, as indeed it is, truely miſerable and accurſed. Curſed they are in life, for that being excluded

from

from the ſight of God, they can finde no ſweetneſſe in the Word, no marrow in the Sacraments, no comfort in prayer, &c. Curſed they are in death, becauſe they dye without hope of being preſent with the Lord, when they ſhall bee abſent from the body, and therefore they dare not dye, they cannot liue, &c: Moſt curſed are they after death, when there muſt be made an euerlaſting ſeparation of both ſoule and body from the preſence of God into the burning lake. If *Abſolon* could ſay, that *it were farre better for him to looſe his life, then to bee debarred the kings preſence*: Oh who can conceiue the extreme miſery of ſuch as ſhall neuer ſee the pleaſed face of God in heauen! How much better were it for them to be euen dead, as beaſts dy, and neuer to riſe again, or that *the mountaine ſhould fal vpon them, & the hills couer them from the preſence of the Lamb, that ſits vpon the throne*, &c: you know the miſery of *Haman*, when once he fell ſo farre into the kings diſpleaſure, that *his face was couered. Heſther 7.* For then there was no more hopes left for him, ſith hee ſhould neuer ſee the kings face any more, nor the king euer looke ſweetly vpon him againe. This was euen the very height and vpſhot of his miſery: And ſo it ſhall be likewiſe of all ignorant, vnholy and impure perſons, that they ſhall neuer, neuer ſee the ſweet and glorious face of God in the kingdome of heauen.

For a ſecond vſe therefore of the point, let it ſerue for a two-fold exhortation, and 1. to all wicked and vnrepentant perſons, to caſt away their ſins,

ſins, that ſo they may grow into acquaintance with God: ſith they are the pure in heart onely that muſt be admitted into his ſight and preſence. Oh conſider that your very life ſtands in his fauour, in his ſmiles, as on the contrary, there is death in his diſpleaſure, neither can it be ſafe to liue vnder his frownes. Therefore, labour all you can to get your hearts purified by faith. The heart is the kings bed-chamber, as it were, and muſt be trimmed vp for his more honourable entertainment. The heart is the chiefe doer in man, and hath an influence into all his actions: it is the ſource and ſpring from whence floweth all we do. If the fountaine be empoyſoned, if the heart be not clean, nothing that comes from it can be acceptable. If the water be foule in the well, it muſt needs be foule in the bucket. Now therfore, let S. *Iam.* his counſel be taken by you, *Cleanſe your hands, ye ſinners, and purge your hearts, yee double-minded*, and thus if yee draw neare to God, God will draw neare to you; being purified in heart, you ſhall ſee the face of God to your comfort, and not to your vtter confuſion.

Our ſecond exhortation ſhall bee addreſſed to ſuch as know, what a ſweet & comfortable thing it is to ſee Gods face, and to enioy his fauour, and let theſe bee exhorted in the words of Saint *Iude*, to *keepe themſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt vnto eternall life*, verſe 21. doe what you can to keepe his fauour, for *in his fauour is life*. The experienced Chriſtian ſtands not in need of many motiues to incite and ſtirre him vp hereunto: for he knowes with *Dauid*, the ſweetneſſe of his loue, and what a bleſſed thing it

is

is to enioy his fauour, the onely want whereof hee findes more bitter then death. Indeed, he that was borne in hell (as the prouerb runnes) knowes no other heauen; hee that neuer tasted how sweet the Lord is, sets little by his loue, makes no reckoning or account of his countenance, but hee that hath euer been acquainted with God, and seene the light of his pleased face, had rather dye a thousand deaths then forfeit his fauour, or incurre his displeasure. A little child that alway beene vsed to the house and cradle, may easiely be kept within doores, but after it hath once beene vsed to the light, or taken a custome of going abroad into the open ayre, it growes tedious vnto it to bee confined to the cradle or house. So till a Christian haue had experience of Gods louing countenance, he cannot so much esteeme it, but when he knowes it once, and hath had the sweet feeling of it in his soule, he cannot, he cannot liue without it. You see what the Church saith, Psal. 80. God had made them to see and suffer much sore affliction, yet all this seemed a small matter vnto them, if God would but smile vpon them, and continue his countenance toward them. *Turne vs againe, O Lord God of hosts, cause thy face to shine, and we shall be safe.* If God would but doe this one thing for them, they cared not how much sorrow they otherwise sustained, as one the other side, if hee should deny them his fauour, they should not take cõfort or enioy any thing that they had. Now the way to keepe your selues in the loue and fauour of God is 1. to walk with him in humilty:

for

for though *he dwell in the high and holy place, yet is he also with him, that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to reuiue the heart of the contrite ones, Eſay* 57. 15. And therfore doth he eſt ſoones hide his face from his people, that he may humble them, and ſo prepare them for his returne, would you then ſee God, and enioy the light of his countenance, *walke humbly before him, and worke out your ſaluation with reuerend feare,* 2. Put your faith into act, 'tis not the hauing, but vſing of faith, that brings vs into communion with God: would you therefore haue and keepe a comfortable ſight of God, ſet your faith on worke, for *faith is the euidence of things not ſeen,* and *by faith it was that Moſes ſaw him that was inuiſible.* 3. walke in vprightneſſe, ſo ſhall we behold Gods face, as *Dauid* did Pſal. 17. 15. *As for me,* ſaith he, *I ſhall behold thy face in righteouſneſſe, I ſhall be ſatisfied, when I awake, with thy likeneſſe.* Thoſe then that would ſee Gods face to their comfort, muſt purge themſelues from their owne ſinnes, and from their other mens ſinnes too (as Saint *Paul* exhorts *Timothy* to take heed how he partake of the ſinnes of others, if he would be pure) and ſet themſelues to walke before God, in the conſtant exerciſe of all the duties of righteouſneſſe and obedience: ſo ſhall they keepe the ſweet ſenſe of Gods loue and fauour in their ſoules, and this is to liue, this is to liue in deed.

Vſe 2. Comfort to al vpright perſons, they ſhal ſee God. Indeed, as the caſe ſtands, and as the times now are, we had need to make Apology for purueſſe

of

of heart, which is generally by the most so much opposed, and spoken against, that wee may iustly take vp that speech of the Poet, and say:

Simplicitas, cuius non audeo dicere nomen.

For it is now come to that passe, that if any one giue vp his name to Christ, or but looke toward religion, hee is presently branded with the infamous name of Puritan. But the truth is, it is no disgrace to be so stiled, but rather as now, it is an honour. Once (as a learned Bishop could say) only such passed for puritans, as opposed the Church-gouernment, and cryed out for Discipline, but now to be truly religious, is to become a Puritane presently, yea, to be a meere, morall, honest man, is incurre that censure. Yea, if a man bee but Orthodoxall, Euangelicall, Papists will not doubt to load him with names more than a few, and to let passe our Heresies, Turcisms, Atheisms, as they please to talke, with them a Caluinist and a Catharist are termes conuertible. But what agreement haue we with Catharists, as they are described vnto vs by the Ancients? doe not the Papists themselues (that lay the fault to vs) comply and iumpe with them in many of their opinions. As

Downam on Cen. 22.

So Bellar. in recognit. & Spalarensis.

Vid. Cyffrid, Possevine, &c.

Vid. Cypr. Papin. in Epistola.

1. they would giue the Sacrament to such as would become their followers, and cause them to sweare neuer to forsake them. And doe not Papists deale euen so with theirs?

2. They disallowed and condemned second marriages (as *Austin* reports it of them.) And doe

doe not the Papiſts ſo with ſome?

3. They defended this, that a man might here attaine to perfection, and freedome from all ſin? And do not Papiſts hold the ſame thing, at leaſt more than wee? wee? what haue we to do with Catharists or Nouatians? doe wee barre the doore againſt the lapſed, as they did μετὰ τὸ λουτρὸν, ſaith *Epiphanius*. Doe wee rebaptize the lapſed? ſeparate from the Churches, hold our ſelues onely pure, as once they? no, let any man iudge betweene vs, who be the true Puritanes, whether we or they come neareſt to Catharists. And yet a vaine affectation of purity, a meere name of Religion, is that I loath in any one. And the truth is, ſome there are that by their talking onely of holineſſe, and empty profeſſion without the power and practice of godlineſſe, haue brought an ill name vpon thoſe that are pure in heart, and rendred religion infamous. But let not this diſcourage or be an hindrance to ſuch as are true of heart in their courſe of holineſſe: but let them bee exhorted, 1. to begin at the root, at the heart, to waſh the too inſide aſwell as the outſide, to bee the ſame on both ſides, and euery where ſuitable. 2. to proceed by the rule of the Word, going no ſlower and no faſter, then as the word preſcribes and directs them. 3. to end all in humility and mercy, for ſo the vpright perſon euer ends, he is not cenſorious, bitter, oppoſing. Thus bee, and then (theſe directions obſerued) *runne* as faſt as thou canſt, *in the race that is ſet before thee*: for thou haſt a marke, an example, euen Chriſt, whom, though thou

thou runneſt neuer ſo faſt, thou canſt not poſſibly ouertake or attaine. But ſo much be ſpoken by way of Apology, we now returne from whence we digreſſed, to the vſe of comfort we propounded before to al vpright perſons, that they ſhal ſee God. Here in this life they ſee him in his ordinãces they ſee their teachers, they can ſee God in euery word of his mouth, whether it be of reproofe, exhortation, comfort, &c: thus they ſee God in his word, they ſee him alſo in his works, in his works of mercy, in his works of Iuſtice, of prouidence, &c: they ſee him alſo in his attributes, they ſee him to be wiſedome to them in their follies, power in their weakeneſſes, life in death, comfort in diſtreſſes, &c.

But greater comfort abides the vpright man hereafter, in that other life, where he ſhall ſee God after another manner then here hee can ſee him. Here his ſight and knowledge of God is imperfect, as of a little child; wee ſee but as in a glaſſe, in a riddle darkly, being euery way feeble and imperfect: but then he ſhall ſee, as he is ſeene; ſee him as he is, and be as full of hapineſſe as poſſibly hee can hold. If *Paul* preferred Chriſt crucified before all the world, and cared to know nothing elſe but him, how happy muſt they needes bee, that ſhall ſee and enioy him (as now he is) glorified, and comming with the glory of his father vpon him; to be made glorious in all his Saints. If in this life it be ſuch a glory to be the ſonnes of God, howſoeuer the world knowes vs not, nor once takes notice of it, what ſhall we be when we ſhall be like

Vnto him at his appearauce, when we ſhal ſee him as hee is, 1. *Iohn* 3.2. Oh what a glorious thing is a Chriſtian! Euen here hee hath thoſe *ioyes that eye hath not ſeen, nor eare heard, neither hath it ener entred into the heart of* a naturall *man to conceiue,* 1 *Cor.* 2. but what ſhall he haue then, when God ſhall bee all in all, when he ſhall haue no need of the Sunne nor of the moone: for the Glory of God ſhall be his light, he ſhall be immediately filled with his light, and be crowned with ſuch comforts as cannot be conceiued, much leſſe expreſſed, nay they that now enioy them, cannot vtter them. Comfort thy ſelfe therefore in this, if thou be pure in heart, though thy out-ſide be not ſo braue as ſom others, thou ſhalt ſee God, and ſo ſee him as that thou ſhalt neuer but ſee him, and yet neuer bee ſated or ſatisfied with ſeeing of him.

FINIS.

The seventeenth SERMON.

MATTH. 5. 9.

Blessed are the peace-makers: for they shall be called the children of God.

WEe have spoken of purity of heart: To this our Saviour subjoynes peaceablenes. and the order, and connexion is very good: for all contentions and brawles do arise of the impure lusts that are within, as saith S. Iames, *chap.* 4. 1. *From whence come wars & fightings among you? come they not hence, even of your lusts that warre in your members?* As on the other side, upon purity of heart followes peaceablenes, Iam. 3. 17. *The wisedome that is from above is first pure,* (of that we have spoken) *then peaceable,* as in the text. *Blessed are the peace-makers, &c.*

For the words, they containe in them these two parts; first, an assertion, or doctrine, *Blessed are the peace-makers.* Secondly, a confirmation or proofe in that which followeth, *for they shall be called the children of God.* For the first; the words are diversly

ly extended, and interpreted by diverse Expositors: The most approved Authours of both ages, and of both sides, as well Papists as Protestants, agree in these two points, namely, that hee intendeth, first *peace-keepers*, secondly *peace-makers*: so that hence these two points doe result,

Doct. 1. 1 That Christs Disciples, that is, all true Christians, must be keepers of the peace: they must bee in themselves peaceably disposed.

Doct. 2. 2 That all Gods children must be *peace-makers*: they must not onely bee peaceably disposed in themselves, but doe all they can to advance peace among their brethren.

Wee'le begin with the first.

All Christs disciples must bee *peace-keepers*, peaceably disposed, men of peace. They must give themselves to it (as some of our Interpreters, and the Iesuites expresse it) they must study it, and labour nothing more than peace. For confirmation hereof, the Apostle tels us in two severall texts, that *God hath called us to peace*, 1. *Cor.* 7. 15. *Col.* 3. 15. If wee looke to particulars, our Father is the God of peace, our Gospel a Gospel of peace, our law a law of peace, our titles titles of peace; among fowles Gods people are called peaceable Doves, and among beasts they are called peaceable sheep. They are charged to pursue after peace, not onely to *follow peace with all men*, but to *seeke peace and ensue it*. To this our Saviour exhorts us, and the Apostles very often in all their Epistles, and that earnestly too. Indeed there is no one duty in all their writings that is more put on, either for strength

ſtrength of reaſons and arguments, or for earneſtneſſe of intreaty. Follow us a little, and you ſhall ſee it made good. *Have ſalt in your ſelves, and have peace one with another*, ſaith our Saviour. *Mar.* 9.50. And in Iohn, *By this ſhall all men know that yee are my diſciples, if ye love one another.* Now there can be no love, where there is no peace. So the Apoſtle, *Rom.* 12.18. *If it be poſsible*, ſaith hee, *as much as lyeth in you, live peaceably with all men*: As if he ſhould ſay, Let there be no default in you, let not the ſtay be on your part, let it not ſticke there, but doe you diligently endeavour a generall peace with all ſorts. So likewiſe, *Heb.* 12.14. *Follow peace with all men, and holineſſe.* So farre as you may with a ſafe conſcience, be ready to entertain peace with all men. And, *Phil.* 2. 1. ſpeaking there of Chriſtians among themſelves, ſee how earneſt the Apoſtle is in the point, *If*, ſaith he, *there be any conſolation in Chriſt, if any comfort in love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill yee my joy, that ye be like minded, having the ſame love, being of one accord, of one minde, doing nothing through ſtrife or vaine glory, &c.* So 1. *Pet.* 3. 8, 9. and ſo downeward; *Finally, be all of one minde, having compaſsion one of another, love as brethren, &c.* And how often are we preſſed to the duty of love (which, what is it elſe but the ſtrength, and perfection of peace?) that it bee not in word and in ſpeech, but in deed and in truth, that it be a burning love, a pure love, an effectuall, working, hearty love: that is, that there be in us peace in all abundance, that wee follow after, and enſue it, that

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Doct. 2. 2 That all Gods children must be *peace-makers*: they must not onely bee peaceably disposed in themselves, but doe all they can to advance peace among their brethren.

Wee'le begin with the first.

All Christs disciples must bee *peace-keepers*, peaceably disposed, men of peace. They must give themselves to it (as some of our Interpreters, and the Iesuites expresse it) they must study it, and labour nothing more than peace. For confirmation hereof, the Apostle tels us in two severall texts, that *God hath called us to peace*, 1. *Cor.* 7. 15. *Col.* 3. 15. If wee looke to particulars, our Father is the God of peace, our Gospel a Gospel of peace, our law a law of peace, our titles titles of peace; among fowles Gods people are called peaceable Doves, and among beasts they are called peaceable sheep. They are charged to pursue after peace, not onely to *follow peace with all men*, but to *seeke peace and ensue it*. To this our Saviour exhorts us, and the Apostles very often in all their Epistles, and that earnestly too. Indeed there is no one duty in all their writings that is more put on, either for

strength

ſtrength of reaſons and arguments, or for earneſtneſſe of intreaty. Follow us a little, and you ſhall ſee it made good. *Have ſalt in your ſelves, and have peace one with another*, ſaith our Saviour. *Mar.* 9.50. And in Iohn, *By this ſhall all men know that yee are my diſciples, if ye love one another*. Now there can be no love, where there is no peace. So the Apoſtle, *Rom.* 12.18. *If it be poſsible*, ſaith hee, *as much as lyeth in you, live peaceably with all men*: As if he ſhould ſay, Let there be no default in you, let not the ſtay be on your part, let it not ſticke there, but doe you diligently endeavour a generall peace with all ſorts. So likewiſe, *Heb.* 12.14. *Follow peace with all men, and holineſſe*. So farre as you may with a ſafe conſcience, be ready to entertain peace with all men. And, *Phil.* 2. 1. ſpeaking there of Chriſtians among themſelves, ſee how earneſt the Apoſtle is in the point, *If*, ſaith he, *there be any conſolation in Chriſt, if any comfort in love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill yee my joy, that ye be like minded, having the ſame love, being of one accord, of one minde, doing nothing through ſtrife or vaine glory, &c.* So 1. *Pet.* 3. 8, 9. and ſo downeward; *Finally, be all of one minde, having compaſsion one of another, love as brethren, &c.* And how often are we preſſed to the duty of love (which, what is it elſe but the ſtrength, and perfection of peace?) that it bee not in word and in ſpeech, but in deed and in truth, that it be a burning love, a pure love, an effectuall, working, hearty love: that is, that there be in us peace in all abundance, that wee follow after, and enſue it, that

if it runne away from us, we runne after it; and that by any meanes upon any termes, what in us lies, we entertaine and keepe it.

Thus you see the Doctrine set on both by Christ and his Apostles: Let us consider of some reasons.

Reas. 1. And first, if we speake of brotherly peace, and agreement with our fellow-members, the Apostle poures forth a whole volly of arguments to move us hereunto. *Ephes.* 4. 3,4,5,6. *Endeavour*, saith he, *to keepe the unity of the Spirit in the bond of peace.* For why? *There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptisme, one God and Father of all, &c.* All these unities are there brought by the Apostle, to binde Christians together in that perfect bond of peace: that sith they have all one Father, and so are brethren: sith they have all one head, which is Christ, and so are fellow-members of the same body: sith they are led all by one Spirit: sith they hope all for one heaven, beare all one badge of baptisme, are knit all by one bond of faith to Christ, and one another; therefore they should be at peace among themselves. And, *Phil.* 2. 1. (the place but now named) he bringeth such effectuall arguments to provoke Christians to peace, as are enough to melt any man, a Christian heart cannot stand against them. *If there bee any consolation in Christ, &c.* If there be such a thing as the comfort of love, or fellowship of the Spirit, *fulfill ye my joy*; and not mine only, but your fathers joy, your mothers joy, the joy of euery faithfull Christian, that

yee

yee be like minded, being of one accord, &c.

Thus you see why brethren should study peace among themselves, and toward one another. But now, why should they doe so toward strangers, toward enemies?

The reason is given by S. Peter, 1. *Epist.* 3. 9. *Be pitifull, be courteous, not rendring evill for evill, or railing for railing; but contrariwise blessing, knowing,* saith he, *that ye are thereunto called:* And hereby ye shall inherit a blessing, ye shall have long life and see good dayes: besides, in being at peace, ye shall provide for your owne safety and security. For who is hee that will harme you, if yee ensue peace, and be followers of that which is good? or if any should be so unreasonable, yet God would right you; for, *the eyes of the Lord are over the righteous, &c.* *Reas.* 2.

Thus hee. But what need we goe further than our text, which affords us two forcible reasons to perswade us hereunto? First, the blessing lyes in this; peaceablenesse blesseth a man (*Blessed are the peace-makers.*) It blesseth him first with privative blessednesse, secondly with positive. For the first, It frees a man from the evils of warre and contention, which runnes through all like a wilde-fire: It brings a curse on a mans estate, and wasts it; a curse on his body, and disorders it; a curse on his minde, and distempers it; a curse on his meate, which becomes hereby unpleasant; a curse on his bed, which becomes uncomfortable: it makes him miserable in life, more than miserable in death. All these evils peace preserves a man from.

Secondly, positively it blesseth him, first in his name; for *it is a glory to a man*, saith Salomon, *to passe by an offence*: and he shall be esteemed wise that can doe it. As on the contrary, *proud and arrogant is his name*, saith hee, *that dealeth in proud wrath*. Secondly, it blesseth a man in his estate, for by peace and concord small things grow great, (could the Heathen say) as by discord and contention great substance is soone consumed and comes to nothing. Thirdly, in body it brings a blessing, for, *it is marrow to the bones, and health to the navell*: as fourthly in soule, it calmes the affections, and sets all in good order: In a word, it renders a man blessed in life, in death, and after death; therefore seeke peace, and ensue it.

The second reason laid downe in the text, is, that peaceable persons shall bee called the sonnes of God; and truely so called: for such a one doth notably expresse God, who is therefore called the God of peace: Neither can we any way more resemble him, than by following after peace with all men, so shall wee approve our selves to bee indeed the children of our heavenly Father, who doth good to the wicked also, & blesseth even the froward, making *his Sunne to shine, and his raine to fall both upon the just, and the unjust*: as it is in the later end of this Chapter. But wee'le say no more to prove this point; all the businesse lyes in the practice of it.

Vse 1. For Use therefore: Must all Gods people bee *peace-keepers?* Here's then a word of complaint and reproofe of the most amongst us, who have little

little acquaintance with the wayes of peace. It is a miſerable thing to behold and conſider what jarring there is every where, what ſnarling and contending on every hand. Chriſtians when they have to deale with ſtrangers, firſt, can returne taunt for taunt, reproach for reproach, blow for blow &c. Oh! what is now become of the power of Religion? Is this to walke as becommeth Chriſtians? It is for dogs to ſnap and bite at one another, and not for ſheepe.

But this is not all, Chriſtians even among themſelves are ready to ſcatter and divide one from another (it faring with them, as with ſheepe, which ſeldome get together, and make head, till ſome dog bee ſent amongſt them.) Herein they come ſhort of the very wicked, who can comply and combine together for evill purpoſes. To enact a miſchiefe, they can lay their heads together, their purſes together, and uſe all the friends they have to bring an evill device to paſſe: when Chriſtians in the mean while are divided among themſelves, and ſo greatly weakened. Is it not a thing to bee bewail'd, and lamented, that one brother ſhould envie, quarrell, taunt another? when very beaſts, and other unreaſonable creatures can agree well enough with thoſe of their owne kinde; for even ——*ſævis inter ſe convenit urſis*: very Beares and Wolves though they will worry and teare other kinde of creatures, yet they can well enough agree among themſelves: and ſhall Chriſtians be ſo unnaturall, as to inveigh againſt one another, to intrappe one another, to defame, diſgrace, and devoure

voure one another? ——*tantæne animis cœlestibus iræ?* as he ſaid in another caſe: this is all one as for one eye to pull out another, one hand to cut off another, &c.

It is much to be bewail'd, that we are no wiſer in our generation. Looke into the Church, what ſchiſmes and rends find wee there? one drawing this way, another that; one holding this opinion, and another that: ſo that the Church may now juſtly complaine, as *Rebeccah* did of old, when the babes ſtrove in her wombe, *If it be ſo with me, why am I thus?* Looke into our Societies and Corporations, what enmities and diſſentions ſhall we there diſcover? what æmulations and enmities, one undermining and over-reaching another? &c. Looke into particular houſes and families, what unnaturall rendings and jarres ſhall a man there meete with? children againſt parents, parents againſt children; husband againſt wife, wife againſt husband; ſervant againſt maſter, and maſter againſt ſervant; and a mans enemies are often thoſe of his owne houſe. Nay, many times you ſhall have a man not to agree with himſelfe, ſo paſſionate will he be, ſo tetchy, ſo diſcontented, that he will give no reſt to himſelfe, much leſſe to others: whence is that of the Apoſtle Iames, *From whence are warres and contentions amongſt you?* Why (will ſome man ſay) never was any one troubled with ſuch croſſe ſervants, ſuch bad neighbours, ſuch injurious and deceitfull people as I am, and hence ariſes my diſcontent. *No, no,* ſaith the Apoſtle, I had as leefe thou wouldſt ſay nothing: *It is thine owne*

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pride, thine owne selfe-love, covetousnesse, envy, and other evill lusts that warre in your members, that make all the trouble: hence are brawles, hence contentions. And therefore also the Apostle Paul, 1. *Cor.* 3.3. tells the Corinthians plainly, that the very cause of those envyings and variances found among them, was, their owne corruptions and carnall-mindednesse; for, *whereas there is among you* (saith he) *envying, and strife, and devisions, are yee not carnall and walke as men?* A Christian should be somewhat more than another man that is meerly carnall; but so he is not, so long as he liveth in strife, and contentions, this is a fruite of the flesh. And as it flowes from an ill fountaine, so it tends to an ill end: for all dissention tends to dissolution and destruction. A Kingdome, a State divided against it selfe; a Society, a Family divided against it selfe, is neere unto ruine, it cannot stand long, saith our Saviour. All perfection and safety depends upon union, as on the other side, danger and destruction inevitably followes vpon distraction, and disunion.

Therefore see the miseries that ensue upon such courses afar off, and be warned: See other Churches dissolved and ruined by these meanes, and be wise for your selves.

Peace, like the wise woman Salomon speakes of, *buildeth up the house*, but contention, as the foolish woman, *pulleth it downe with her hands*.

See to it therefore (for a second Use of the point) that ye be of peaceable dispositions; if ever ye would be called the sonnes of God, labour *Vse 2.*

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to get peace, and to keepe it too: If others bee crosse and will not, yet let us follow it close, make huy and cry after it, and as he speakes, Seeke peace, and ensue it. If others will not come to thee for peace, goe thou to them; it is an honour to be first in so good a cause, therefore slack not, neither give it over till thou hast atchieved it: entertaine peace upon any tearmes.

And that you may, first, for the inside, labour to compose that, for till matters be well setled within, their can be no peace abroad. Here therefore learne first to steere the mind with those two rudders, the graces of first Wisedome, secondly Humility: with these two the minde must be ballasted, if we would keepe the peace.

For the first, Salomon tells us, *It is the wisedome of a man that deferres his anger, and passeth by an offence.* If the understanding be ballasted with wisedome, he will easily put up indignities and injuries, passe them by, tread them under foot. Tis weakenesse, and want of wisedome that makes men so testy and exceptious: *Anger resteth in the bosome of fooles*, saith Salomon. *The foolish heart is the nest of anger, but it is wisedome to deferre, and put by the remembrance of an offence or unkindnesse.*

Secondly, there must be humility, if we meane to be at peace; for it is onely by pride that men make contention, but humility puls downe the heart, and makes it pliant, and easie to be dealt withall. But where wrongs lye heavie, sinne lyes light, where those seeme great, this seemes little; which humility would easily remedy: for it makes a man

a man nothing in himſelfe, deſpiſed in his owne eyes, which whoſo is, he will not make a great matter of a ſmall, ſtand upon his tearmes of reputation, &c. And thus the mind muſt be purified and qualified, if you would have peace.

Secondly, for the Will, furniſh that with love, and charity to God and men: For when it comes once to this, God loves me, beares with mine infirmities, forgives me mine offences and treſpaſſes; this will cauſe us out of love and thankefulneſſe to God, to count it a very ſmall matter, to paſſe by and remit whatſoeuer weakeneſſes and offences of our brethren. Beſides, love is ſociable, a good interpreter, takes every thing in the beſt part: *It ſuffers long, and is kind, is not eaſily provoked, thinketh no evill, beareth all things, beleeveth all things, hopeth all things, endureth all things, ſeeketh not her owne*, throwes downe all encloſures, layes all in common; tis not ſelfiſh, lookes not on its owne things, but on the things of others alſo, tenders their wel-doings even as its owne: Now you know all quarrels, for moſt part, are about *Meum* and *Tuum*, It is this ſame, *Mine* and *Thine* that breeds all bate and ſtrife among people, as wee may ſee it alſo in other creatures. Dogs can agree well enough together, till ſuch time as there be a bone caſt among them that cannot be divided. So likewiſe horſes can travell together quietly all day till night comes, when they have provender caſt them, then they fall to ſnapping and fighting with one another, and cannot agree. And even ſo it fares with moſt kinde of men, they can bee lovers and friends

friends till it come to a matter of profit, and then begins ſquabbling, quarrelling, and ſnarling at one another: But now where there is true lõve among men, all this will be prevented; for love ſtudieth and laboureth the good of others, no leſſe than its owne, being neither apt to give offence careleſly, nor to take it cauſeleſly.

Thirdly, if you would have peace, looke to the conſcience, that that be pure and peaceable. Now there is a double peace of conſcience; firſt the peace of juſtification, when the guilt of ſinne is removed *by the bloud of ſprinkling*. Secondly, of ſanctification, when the paſſions are ſubdued, and luſts mortified: for *it is from mens luſts that warre in their members*, that there is ſo much warre and ſtrife in the world, *Iam.* 4. Therefore get the conſcience ſtabliſht and quieted with this double peace, if you would be at peace with others. The cauſe why men are ſo unquiet, and quarrelſome is, the guilt of ſinne clogging them, and their owne luſts, and paſſions conflicting with them: hence is it, that upon every ſlight and trifling occaſion, they are up in armes, and all on a hurry. Marke what the Prophet ſaith, *There is no peace to the wicked: but they are like the troubled ſea, which cannot reſt, whoſe waters caſt up mire and dirt, Eſay* 57. The ſea is of it ſelfe unquiet and troubleſome, but if there come but the leaſt ſtorme, or guſt of winde, it preſently becomes tumultuous, and raging: And ſo it is with an evill conſcience, if there be not peace with God, and peace with a mans ſelfe, if the paſſions be not in ſome meaſure ſubdued, and the luſts

morti-

mortified, a man cannot be of a peaceable disposition and behaviour towards others. But when a man is once at peace with God, and hath the pardon of his sinnes sealed up to his soule, his corruptions not onely covered, but cured also, then he can without difficulty devoure such wrongs and discourtesies as are offered him by other men. Then when there is no mudde left in the botome, let there be what shaking or joggling there will be, no distemper followes thereupon.

Now therefore, if you would have peace with all men, looke to your inside, to qualifie the Understanding with Wisedome and Humility; the Will and Affections with Love and Charity; the Conscience with purity and peace; And that's for the inside.

The outside also, in a second place, must be with no lesse care and diligence composed, and ordered, if we desire peace. The countenance must carry peace in it; for as hee said in another case, *Vultu sæpe læditur pietas:* tis as true here, A man may breake the peace, and make warre with his very countenance: namely, if his looks be strange, coy, discontented, sullen, sowre, or the like. And as the countenance must promise peace, so our actions and whole behaviour must expresse it. The eye must be peaceable, not haughty; not prying and poring into matters of provocation; but rather looking after that which may stirre up to love and liking. Excellent is that counsell of the Apostle, *Heb.* 12. *Consider*, saith he, *one another, to provoke to love;* seeke not so much after those things

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that may ſtirre up to courſes of conteſtation and contention, as of love and good affection. Thinke not what failings and infirmities ſuch a one hath, looke beſide whatſoever is in him that may eſtrange thee from him, and faſten upon ſuch things as are amiable, as may ingender and increaſe thy good opinion of him, and affection toward him. Say, Admit ſuch a one hath theſe and theſe infirmities (into ſuch things men are moſtly too too apt to inquire and take notice of, that they may make themſelves beleeve they have reaſon to keep aloofe from them) but is there nothing at all lovely in him, or praiſe worthy, nothing that may draw mine affections toward him? then it goes hard.

So for the eare, keepe a good porter there, ſtop up all paſſages againſt ſlanderous reports made againſt others. The Apoſtle warnes us to beware of ſuch as make it their trade to goe twittling from houſe to houſe, and tale-bearing, or pedling up and downe as Moſes calles it, *Thou ſhalt not walke about as a tale-bearer*; the word ſignifies a Pedler, ſuch as whiſper here, & back-bite there: upon ſuch we muſt learne to frown, and caſt an angry looke: *Pro.25. As the North-winde driveth away raine: ſo doth an angry countenance a back-biting tongue*: For all unkindneſſes for moſt part, grow upon miſ-report, things being uſually greatned & aggravated in the carriage. Next you muſt rule the tongue: *A ſoft anſwer pacifies wrath*. If you ayme at peace, you muſt in caſe of controverſie with another, apply your ſelfe to a coole language, ſpeake ſoftly, ſpeak wiſely, ſpeake ſilently, and in ſecret: This will

coole

coole the too great heate of another, and disarme him of his excessive indignation. Hard to hard will never yeeld, but lay hard to soft, and you may breake even a flint upon a bed or cushion, which cannot be done by laying one flint upon another: So let a mans heart be never so hard and obdurate, if wee use soft words to him, and give him milde speeches, he cannot but be mollified and melted towards us: In so doing *you shall heape coales of fire on his head*, which shall melt and soften him. Therefore if you would be at peace, take unto your selves gentle speeches, soft answers: let your arguments be as hard as you can to convince them of their failings; but let your words be soft, clothe them in as good tearmes as you can. And so when you take upon you to speake of other men, take heed that you never speak of their faults and infirmities but in an ordinance, (as one saith) that is, either to pitty them, or to pray for them, or else to admonish them, for their amendment.

Lastly, the whole carriage and deportment of a man toward others, must be peaceable. And if at any time there grow dislike or offence, if any quarrell arise betweene neighbour and neighbour, let them come together, and debate the matter lovingly betweene themselves, that there grow not any strangenesse or alienation of affection: For most unkindnesses grow upon mistake, and are greatned by the carriage to and fro. In such a case therefore you must come together and conferre; say, Neighbour, me thinkes you looke strangely upon me alate, pray you what's the matter? you take

take such and such a thing unkindly from me, I pray you understand mee aright. And thus must you goe and expound your selves if you would have peace, and shew your selves forwardly in such a course as this, in case others hang backe; yea, covet to be first in so good a cause, so shall you be first in the honour here given to peaceable persons, that *they shall be called the sonnes of God.*

Is it so then, that thou hast wronged another, or any way over-shot thy selfe in thy carriage toward him? goe to him, and say, Neighbour, I acknowledge I have thus or thus misbehaved my selfe toward you, I have done you wrong in these or these particulars; now I see my errour, and am sorry for it; I pray you pardon me. As on the other side, hath any man offended or trespassed against thee, and it repenteth him? forgive him freely, remembring what God for Christs sake hath forgiven thee. Be it, that such a one hath done you these and these injuries, did you never wrong God? did he never pardon you? That one example of God so urged by the Apostle, *Colos.* 3. *Ephes* 4. gives a full answer to all objections.

Quest. But what, are there no bounds then?

Answ. Yes, and they are these. The first you have laid downe unto you, *Heb.* 12. *vers.* 14. *Follow peace with all men and holinesse*: we must never purchase peace with the losse of holinesse; it must be *usque ad aras* still, as the Heathen could say.

How we must have peace with all. 1. If wee cannot come by peace with men, but we must have warre with God, offend our consciences, betray the cause of God, or the like; we must utterly

utterly refuse the peace that cannot be had but on such hard termes as these.

The second limitation you may read, *Rom.* 12. 18. *If it be possible, as much as lyeth in you, live peaceably with all men*: As if he should say, Let there be no stay on your part, let it not sticke there howsoever, doe you your utmost to have peace with all. Indeed it is not in your power to give unto other men a peaceable disposition; but see to it that there be no want on your behalfe, and then your duty is discharged. Offer termes of peace to those that have wronged you, and if you have wronged others, thinke it not too much to shew your selves sorry, with confession of your fault, submitting, and seeking to give them satisfaction, if it will be taken: and if not, yet you have done your part, and may be comforted.

Thirdly, this must be understood, as meant in a private or personall cause, that we are thus eagerly to pursue after peace: But otherwise, if the cause be publike, or doe concerne others, as, if God be enwrapt in it, or if it tend to the undoing or betraying of wife and children, &c. in such a case a man hath an Altar provided him, even the Law; which he may lawfully fly unto; yet so, as he still remember to ensue peace, and be as ready upon any reasonable termes to lay hold on it, as *Benhadads* servants were on the words of *Ahab*: No sooner was the word out of his mouth, *Is my brother Benhadad yet alive?* but they hastily catcht at it, and made their use of it presently: And so must we in such a case, upon the very first occasion, up-

take ſuch and ſuch a thing unkindly from me, I pray you underſtand mee aright. And thus muſt you goe and expound your ſelves if you would have peace, and ſhew your ſelves forwardly in ſuch a courſe as this, in caſe others hang backe; yea, covet to be firſt in ſo good a cauſe, ſo ſhall you be firſt in the honour here given to peaceable perſons, that *they ſhall be called the ſonnes of God.*

Is it ſo then, that thou haſt wronged another, or any way over-ſhot thy ſelfe in thy carriage toward him? goe to him, and ſay, Neighbour, I acknowledge I have thus or thus misbehaved my ſelfe toward you, I have done you wrong in theſe or theſe particulars; now I ſee my errour, and am ſorry for it; I pray you pardon me. As on the other ſide, hath any man offended or treſpaſſed againſt thee, and it repenteth him? forgive him freely, remembring what God for Chriſts ſake hath forgiven thee. Be it, that ſuch a one hath done you theſe and theſe injuries, did you never wrong God? did he never pardon you? That one example of God ſo urged by the Apoſtle, *Coloſ.* 3. *Epheſ* 4. gives a full anſwer to all objections.

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utterly refuse the peace that cannot be had but on such hard termes as these.

The second limitation you may read, *Rom.* 12. 18. *If it be possible, as much as lyeth in you, live peaceably with all men*: As if he should say, Let there be no stay on your part, let it not sticke there howsoever, doe you your utmost to have peace with all. Indeed it is not in your power to give unto other men a peaceable disposition; but see to it that there be no want on your behalfe, and then your duty is discharged. Offer termes of peace to those that have wronged you, and if you have wronged others, thinke it not too much to shew your selves sorry, with confession of your fault, submitting, and seeking to give them satisfaction, if it will be taken: and if not, yet you have done your part, and may be comforted.

Thirdly, this must be understood, as meant in a private or personall cause, that we are thus eagerly to pursue after peace: But otherwise, if the cause be publike, or doe concerne others, as, if God be enwrapt in it, or if it tend to the undoing or betraying of wife and children, &c. in such a case a man hath an Altar provided him, even the Law; which he may lawfully fly unto; yet so, as he still remember to ensue peace, and be as ready upon any reasonable termes to lay hold on it, as *Benhadads* servants were on the words of *Ahab*: No sooner was the word out of his mouth, *Is my brother Benhadad yet alive?* but they hastily catcht at it, and made their use of it presently: And so must we in such a case, upon the very first occasion, upon

on the leaſt intimation that tends to peace, ſhew our ſelves ready and deſirous to caſt away our Armes, lay downe weapons, and be friends: with theſe bounds and cautions obſerved, *Follow peace with all men.* Ye are all taught of God, of nature, to love one another, and ſo conſequently to be at peace.

Motives to peace.

Conſider here (for motives) that it is firſt an honourable thing to be peacefull: ſo ſaith Salomon, *Pro.20.3. It is an honour for a man to ceaſe from ſtrife: but every foole will be medling.* It is the property of a foole to be buſie, buſie, buſie about every little trifle, but it is an honour to him that can ſtudy peace, for he ſhall be called the ſonne of God, as our Saviour here.

Secondly, as it is honourable, ſo it is comfortable, ſweet, eaſefull. It yeelds farre more true content to a man, than contention, jarring, diſcord.

Thirdly, neither is it leſſe profitable than comfortable, for it yeelds the quiet fruits of righteouſneſſe to thoſe that exerciſe it, as ſaith S. Iames, *The fruit of righteouſneſſe is ſowne in peace of them that make peace. Iam.3.* 18. They ſhall ſurely reape as they have ſowne, and have an happy harveſt.

Fourthly, It is alſo every way deſireable, and now, if ever, ſeaſonable; ſith you are now by the appointment of the Church, and cuſtome of the countrey, to come to the Lords Supper, which is a Sacrament of peace, a Seale of your union and communion with Chriſt your head, and with one another; where you are all to eat of the ſame ſpirituall meat, and all to drinke of the ſame ſpirituall drinke

drinke,&c. when therefore should you be friends, and at peace among your selves, if not now? The Greekes had their ἀμνηστία, whereby they tooke an order, that all old wrongs and grudges should bee buried and forgotten amongst them. The Primitive Christians had their Ἀγάπαι, their love-feasts for like purpose as the former: Oh learne we all of them to forget and forgive from the heart freely such as have abused and injured us: Get that art of forgetfulnesse, so much commended, and urged upon us both in the Ephesians and Colossians: *Forbeare one another and forgive one another, if any man have a quarrell against any, even as Christ forgave you*, so also doe ye. Looke not so much what other men doe, or what carnall reason suggests, or carnall friends counsell you to doe, as what Christ hath done. *He hath forgiven* and forgotten *your offences*, saith the Apostle, so also doe ye. *Coloss.*3.13. And in the Epistle to the Ephesians, chap. 4.32. *Be ye kinde one to another, tender-hearted, forgiving one another even as God for Christs sake hath forgiven you.*

Be ye therefore (in this behalfe) followers of God as deare children; follow your Father, by being peaceable and yeelding. God is an example beyond all exception, He seekes and sues to us for peace, although he never did us any wrong, we be the wrong-doers; why then should we shew our selves so stiffe, in standing out against our brethren? Perhaps, you will say, He is mine inferiour, I am no whit beholding to him, I stand not in need of him, but can live without him: I owe him not a

groate, &c. therefore why should I seeke to him? But is not all this much more true of God? hee owes us nothing, neither is in need of us, but can live without us, &c. and yet he makes to us, seekes after us, sends and intreats us to be reconciled.

Finally, labour to shew and approve your selves Christians, by being peaceable; especially with your brethren to whom you stand bound in so neere relation. Embrace peace in your houses and families, in your Corporations and Societies, in your Congregations and Churches.

For the house: Every man dwells more or lesse conveniently, as he is at peace. It is not how faire your houses are, how well situated, &c. but what peace you have in your severall habitations. *Better*, saith Salomon, *it is to dwell in the corner of an house top, than in a wide house with a contentious woman*: Whereas, if there be peace and quietnesse, though a man dwell never so inconveniently, never so incommodiously, he accounts it as nothing. And as a mans dwelling, so likewise his dyet is as his peace is: *Better* (saith the wise man) *is a dinner of herbs, where love is, than a stalled oxe, and hatred therewith*, Pro. 15. 17. And againe, *Better is a dry morsell, and quietnesse therewith, than a house full of good cheare with strife*, Pro. 17. 1. If there bee not peace in a family, and sweet entercourse with man and wife, the sweetest meate is made bitter, and a curse brought on all their contentments: as on the other side, if there be peace, and good agreement between them, though there be but a dish of herbs or a few roots to feed upon, or other homely provision,

vision, it is enough, it is enough.

The same may bee said for Corporations and Societies. Never tell me how faire your streets are, how spacious your buildings, how convenient your habitations, or the like; if peace be wanting it is to little purpose how otherwise you stand accommodated or advantaged. Peace is the wall, bulwarke, strength of a towne, and that which holds all together: as on the contrary, discord and dissention tends to ruine & destruction. The matter is therefore, how & whether you love one another, serve one another, help & pitty one another, &c. Oh *it is a happy thing when brethren live* and dwell *together in unity*: for *there God commandeth the blessing, and peace for evermore. Psal.* 133.

And if peace be so necessary for Corporations, what then is it for Congregations and Churches? here especially peace must be by all means sought and maintained. Here it is required that wee bee all of one minde, speaking the same things, thinking the same things: or if that cannot be obtained, that we should be all of one opinion, yet certainely wee should at least bee all one in affection: Especially, care should be used for the preserving of peace betweene Pastor and people. It is love and unity that builds up Churches, holds all together, &c. loose this and all is gone. If there be not love in the speakers tongue, and love in the hearers eare, they will be wondrous apt to mistake one another, to misconstrue one another, and so Gods worke will be hindred, and no good done. This Satan knowes full well, and therefore labours

bours nothing more than to caſt a bone betweene them: and hence is it that a Paſtour moſt an end, hath not leſſe honour and reſpect any where than amongſt his owne people. When Satan begins indeed ſuch a buſineſſe as this, he doth his worke for moſt part cloſely, and inſenſibly. He is not ſo blunt as to tempt a man to forſake all good company at firſt, or to loath all preaching, but hate ſuch a particular Chriſtian, diſtaſte thine owne Paſtor, &c. and thus he circumvents us, and hinders our growth: Let us wiſely ſee into his wiles and ſtratagems of this nature, and beware them.

But wee will rake no longer in this ſore, onely hearken what the Apoſtle ſaith, *Phil.*4.2. *I beſeech Evodias, and beſeech Syntiche that they be of the ſame minde in the Lord.* Take notice how earneſtly hee preſſeth it upon theſe two, who may ſeeme to have beene leading perſons amongſt the Philipians, ſuch as made a ſide, and led a faction; therefore he addreſſeth his ſpeech to them, and beſeecheth them, that they would even peece together, that ſo there might be good agreement among the reſt.

And as he beſeecheth theſe in this manner, ſo elſewhere others. *Rom.* 16. 17. *Now I beſeech you brethren, marke them that make diviſions and offenſes, contrary to the doctrine which ye have learned, and avoyd them.* That is, all make-bates, and tale-bearers, that ſow the ſeedes of diſſention; theſe muſt be ſhun'd and avoyded. And in the very next chapter, 1.*Cor.* 1.10. *Now I beſeech you, brethren, by the name of our Lord Ieſus Chriſt, that ye all ſpeake*

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the same thing, and that there be no divisions among you: but that ye bee perfectly joyned together in the same minde, and the same judgement. And, as if all this had beene yet too little, in the close of his second Epistle, he takes his leave of them in this manner. *Finally brethren farewell: be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you.* 2. *Cor.* 13.11. He denyes them the having of any comfort, or enjoying the God of comfort, unlesse they would linke together, minding all one thing, looking all one way. If yet you would have more, see *Phil.* 2.1,2. *If there be any consolation in Christ, if any comfort of love, &c. fulfill ye my joy:* and not mine onely, but the joy of Angels, Christs joy, the Churches joy, your teachers joy; and all in this, that ye be like-minded, having the same love, being of one accord, of one minde, doing nothing through strife or vain-glory, but all things in peace, humility, and concord among your selves. But so much bee spoken of this first point. The second followes; and that is,

That Christians must not onely bee peaceable themselves, but also doe what they can to advance peace among their brethren. They must not onely be peace-keepers, but peace-makers also. Such a one was Abraham: If Lot will not come to Abraham (as it behooved him to have done) Abraham will goe to Lot: and what saith hee? *Oh let not thou and I strive, for we are brethren.* *Gen.* 13.8. So Moses when he saw two Hebrewes striving together, he offered to compound the controversie, and *Doct.* 2.

make peace betweene them, *Exod.* 2. So the houſe of Cloe ſought to doe the ſame office to the Corinthians, 1. *Cor.* 1. 11. But what ſhould we ſtand upon many particulars? Chriſts owne example may ſtand in ſtead of all. What a journey did hee take from heaven to earth, and all to make peace, and to reconcile us to God his Father?

Reaſ. 1. And this we ſhould diligently doe: firſt, in regard of God, and out of zeale to his glory, which greatly ſuffers by our diſſenſions. For *where envying and ſtrife is* (ſaith S. Iames) *there is confuſion*, or unquietneſſe, *and every evill worke*, *Iam.* 3. 16. Ill conceits, ill ſurmiſes and ſuſpitions, ill practices of all ſorts, where the peace is broken, God is a looſer by all ſuch doings. *The wrath of man worketh not the righteouſneſſe of God*, *Iam.* 1. 20.

Reaſ. 2. As in zeale for God, ſo in love to our brethren ſhould we advance peace among them, and doe what we can to part them when they fall foule on one another. It is cruelty to ſee very dogs fight, and teare out one anothers throats, and not to part them: Much more here.

3 Yea, in love to the common good ſhould we be forward to further peace, for the Churches ſake, for the Common-wealths ſake, which doe both ſuffer by civill diſſenſions.

4 Yea, for our owne ſakes ſhould we bee moved hereunto, ſith ſuch as ſowe peace, ſhall reape the fruit of it, *Iam.* 3. 18. and *Pro.* 12. ſuch ſhall have joy, comfort in their owne ſoules, love from God, love from men, aſſurance of this, that they are children of peace; yea, that they are the children of

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the God of peace, as here in the Text.

Must Christians bee peace-makers? this then may serve to chide and humble two sorts of people: First, such as put not forth themselves to the performing of this Christian office, of setting peace betweene those that are at difference, but looke on while they fight, and never stirre to worke an agreement. I know what will bee their excuses. *Vse:*

One saith, What should I meddle in these businesses? I have not a calling to deale with them. *Ob.*

It is but hypocrisie, for the most part, that makes men to object in this manner, That they want a calling. Thou canst take a calling to relate their infirmities, to censure and slander them, saying, Such a one is proud, stout, angry, injurious, and hast thou not a better calling to endeavour a reconcilement, and to seeke to peece them up againe? *Answ.*

Yea, but is it not commonly seene that he that finds himselfe to doe in other mens controversies, holds a dog by the eares, as Salomon speaketh, or a wolfe, as our proverb runnes, which he can neither well let goe, nor safely keepe hold of? *Ob.*

It is too uncharitable a censure, to thinke thy brother a dog. Make triall of him rather, and see whether hee be not a sonne of peace, that will lay hold on such a motion, and not a dog that will turne againe, and rend those that offer to do them good. *Answ.*

Yea, but it will not be well taken, that I should intermeddle: and in so doing, I should doe but as one that offers to part a fray; derive the blowes *Ob.*

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upon my selfe, incurre a great deale of envie from one of the parties.

Answ. Admit it should be so, yet there is a reward for thee with God; by whom this thine endeavour of making peace is greatly accepted, however men take it.

Ob. Yea, but I shall be counted a busi-body, for my good will, and paines this way bestowed.

Answ. No: but if thou goe about this worke discreetly and orderly, thou shalt be counted and called a childe of God. Therefore leave objecting, and all excuses laid aside, promote peace to thine utmost. For whatsoever men plead and pretend for excuse, the very true reason of their backwardnesse to businesses of this nature, is, want of zeale to God, and of love to men, want of courage, and too much feare of displeasing others.

A second sort here reproved, are such as goe about and make bate between man and man; those incendiaries, that make it their occupation to carry tales, to whisper against their brethren, and smite in secret; buzzing into mens eares false and slanderous reports, to engender strife. These are a cursed generation of people; the mouth of God curseth them, and his soule abhorres them. *Pro.6.* 14. He that soweth discord among brethren by suggesting tales and reports, is that seventh thing which is an abomination to God. And iustly too: For a make-bate is the first-borne of the Devill: (as hee that makes peace on the otherside, is said here to be the sonne of God) neither can a man resemble the Devill in any thing more than by doing

ing such evill offices. It is the Devils businesse and occupation to breed quarrels, to set heaven and earth together by the eares: hee sets God against his creatures, and the creatures against God; man against man, and one creature against another. This worke hee makes, and this is his daily employment. Christ on the contrary, came to take away the partition-wall, and to bring in peace: Whence it was, that the Angels sang him into the world, with *Glory be to God on high, in earth peace, good-will toward men. Luk.* 1. If then we would approve our selves to be children of God, we must be al for peace: for he is the God of peace; of order, and not of confusion: but for such as delight in warres and contention, that breed bate & sow strife, they are the Devils children, and to him they belong. Besides that they stand accursed of God, men must curse them too: God gives all his people leave to curse such a one. *Deut.* 27. toward the end, *Cursed is he that misleads his neighbour* (with idle tales and reports) *to make him wander out of the way, and all the people shall say, Amen* to it. Againe, *Cursed be he that smites his neighbour in secret*, (that back-bites him, and speakes evill of him in a corner, slily, so to worke him out of the good opinions of others) *and all the people shall say, Amen.* Loe, this is the wretched estate of all such as breed bate and dissensions betweene party and party; Heaven and Earth concurre in a curse against them.

For a second Use, Let us be all called upon to be peace-makers; and that first betweene man and man: secondly, betweene God and man. This

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is the way to interest your selves into the blessing, if you shall doe what you can to make up peace. For men first, see that you labour in Gods forge rather than in the Devils; blow up Gods coales rather than the Devils; maintaine not this wilde-fire, but doe your utmost to extinguish it: For this end, receive no tales, bruite not reports, doe nothing that may provoke to contention, or make way for discord. If you see men to be friends and at one, doe all you can to indeare them yet more to one another: if you perceive a breach made, stitch it up againe quickly, seasonably; be early in this point, as Salomon bids, *Stop the passage timely, before the water get out*: for otherwise, the deluge of contention may rush out, in such sort as may cover the face of the whole countrey, yea, of a whole kingdome: Prevent it therefore by taking it in hand speedily. So soone as any one spies but a little smoke more than ordinary, he presently cryes, Fire, and every man runnes forth with his bucket to stop and quench it. And so must wee deale in quenching these unnaturall fires of jarres and contention. In a mans coate, a small rend or hole would be soone stitcht up; but if it be let goe without further looking to, it growes worse in a short space: for every small matter will catch at it, and make it greater. And as it is thus in garments, so also in societies: That difference may be easily composed at first, which afterwards will not be made up without much adoe: Therefore if you would doe good in these matters, come timely to them, proceed orderly in them, give good example

example in your owne particular, leſt haply it be objected to you, as it was to that Heathen King, who offering himſelfe as an Umpire to another Nation, was willed to make peace at home firſt; ſettle his owne ſtate & family, ſo ſhould he better skill of others. You muſt be at peace within your ſelves, in your owne perſons, in your owne families, if you ever thinke to make and eſtabliſh peace abroad.

Secondly, be (as ſpeedy, ſo) hearty in this buſineſſe; pray that God would teach you what to ſpeake, and how to ſpeake in the point, and the parties how to heare. Earneſtly importune them (the parties, I meane, that are at difference) to entertain & embrace peace. You ſee how the Apoſtle behaves himſelfe in this buſineſſe. *I beſeech Evodias, and I beſeech Syntiche that they be at one:* and ſo *Philip.* 2. 1, 2. *If there be any conſolation, &c. (q.d.)* If ever you will have any comfort, frame your ſelves to a courſe of peace, &c.

But ſecondly, as wee muſt labour to ſet peace betweene man and man, ſo muſt wee likewiſe betweene God and man, betweene heaven and earth, betweene father and childe. This is the office of Miniſters eſpecially, who are ſent of God to treat a peace, and to perſwade reconciliation. Let us therefore take paines in the buſineſſe, it is of higheſt nature, of greateſt conſequence. Deale with men firſt, conteſt with them earneſtly, as Nehemiah did with the Iewes of his time, that had carried themſelves diſorderly: entreat, and beſeech them to be reconciled to God. What ſhall any one get

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by ſtanding out? hee is not beholding to us, but can live and be happy without us. Yet is he content to offer termes of peace: What madneſſe is it then to contend with our Maker? Perſwade them therefore as effectually as you can, to put away thoſe make-bates, pride, ſelfe-love, hypocriſie, &c. to come in, ſubmit, throw downe their weapons, and bring Chriſt with them; for, *God is in Chriſt, reconciling the world to himſelfe.* 2. *Cor.*5.

Thus muſt wee deale with men; it is the end of our miniſtry to perſwade you to be friends. Then deale as earneſtly with God for men, plead with him, as Moſes did for the people, as Amos for Iacob, cap. 7. entreat him that hee will bee at peace with our Townes, at peace with our Churches, at peace with our Kingdomes; there is wrath gone forth againſt us already, the ſmoke appeares, Oh runne quickly, and ſtand up in the gap, &c. And thus muſt wee treat with God, and treat with men, about a concluſion of peace. Happy were we, if we could accord heaven and earth together.

FINIS.

The eighteenth Sermon.

Matth. 5. 9.

Blessed are the peace-makers: for they shall be called the sonnes of God.

Itherto of our Saviours assertion here, *Blessed are the peace-makers.* The proofe or confirmation thereof comes now to be spoken of, in these words: *For they shall bee called the sonnes of God.*

There is a double calling of things: The one from man, the other from God. That from man is oftentimes groundlesse, through mistake, flattery, malice, or some other distemper, whereby it falles out that men call not things as they be many times, but change their names, and call them otherwise than they are. But now, it is not so with God, he ever calles things as they be; yea things therefore are so, because he calles them so. Wee call things so because they be so, (if we call them rightly) but his calling precedes the being of things; whence it is that he can never mis-call any thing. So that to be called the sonnes of God here, is as much as indeed to be so: It is all one with that which followes toward the latter end of this Chapter

Chapter, *Love your enemies, &c. that you may bee the children of your heavenly Father, &c.* To be and to be called is all one with him. Hence are those phrases of holy Scripture, *He shall be called the Son of the most high*, *Luk.* 1. and, *Behold* (saith S. Iohn) *what love the Father hath shewed to us, that we should be called the sonnes of God.* 1. *Ioh.* 3. 1.

And yet there is somewhat more in this kinde of expression to be further conceived, than this of barely being the sons of God: For when he saith, *they shall be called the sonnes of God*, his meaning is, that they shall not onely be so, but they shall bee reputed and esteemed to bee so both of God and men too; They shall have the credit and the comfort of it. They shall commonly passe among men, and bee knowne for a seed which the Lord hath blessed, *they shall bee* [called] *the sonnes of God.*

[*Sonnes.*] This terme stands in a threefold relation.

Fitst, to Christ in peculiar; for he, and onely he, is the naturall Sonne of God by eternall generation.

Secondly, to all the creatures, who, in some sense, have God for their Father; namely, in respect of creation and conservation.

Thirdly, to Christians, to the Saints in a speciall manner, by the grace of Adoption. And in this sense the peace-makers in our text are called the sonnes of God; that is, they truely be so, and are rightly reputed so; namely, by grace and by Adoption.

The point that hence we will note, shall be this,

That

That it is a most blessed thing to be rightly called the childe of God.

It is the ground of our Saviours argument here: They that are rightly called the sonnes of God, are blessed men: but so are all peace-makers. Therefore they are in a blessed estate.

This to be so, shall be proved from Moses: see what he sayes, *Deut.* 33. *vers.* 29. *Happy art thou, O Israel: Who is like unto thee, O people saved by the Lord?* Why? Wherein consisted this their happinesse, so much magnified by Moses? Surely herein, that God was their shield to protect, and their sword to defend them; as it followes in that text, *Who is the shield of thy helpe, and who is the sword of thine excellency, &c.* Herein stood their happines. So Moses saies, & so he thought, as appeares by his practice, *Heb.* 11. 24. there the Apostle records it thus: *By faith Moses, when he was come to yeares,* (and so knew what he did, for he was no novice) *refused to bee called the sonne of Pharaohs daughter.* Pharaohs daughter! who was shee? Why, a great Princesse, and such a one as had no sonne of her owne, and therefore had adopted Moses for her owne childe: and doth hee refuse such a preferment? hee is a strange fellow indeed. Yea, but he knew well enough what he did; he sees another thing better than all that, and therefore makes another choice for himselfe, *he chose rather to be called the sonne of God* (though with affliction) *than* by becomming the sonne of Pharaohs daughter *to enjoy the pleasures of sinne for a season.* And what was his reason? why, *he esteemed the reproach of Christ*

greater riches than all the treasures in Egypt. And herein his judgement was right, whiles he thought it a farre greater happinesse for men to be the children of God, than to be the sonnes of the mighty. And what he thought of the point, other Christians have thought too, *Psal.* 144.15. when the Psalmist had reckoned up many blessings of a State, as that their sonnes bee as plants growne up in their youths, their daughters as corner stones polished after the similitude of a palace, their garners full, affording all manner of store, their sheepe bringing forth thousands, and ten thousands in their streets, &c. at length he shuts up all with this *Epiphonêma*, *Happy*, saith hee, *are the people that are in such a case:* nay rather, and much more *happy is that people, whose God is the Lord.* Hence is this speech of our Saviour here in the text, *Blessed are the peace-makers:* for they shall have a name, a tittle: What is that? why, they shall be called the sonnes of God, this is the blessing-title. Hence is it, that God himselfe, 2. *Cor.* 6. *verse* the last, when hee would promise unto his people the greatest mercy of all, I will make, saith he, such a man my sonne, and such a woman my daughter. *I will be their father, and they shall be my sons, and my daughters, saith the Lord Almighty.* Hence (lastly) was that promise of God to David, 2. *Sam.* 7. concerning Salomon, *I will be his father, and he shall be my sonne, &c.* Whereupon David much affected and ravished therewith, *O Lord God*, saith he, *what am I, or my fathers house, that thou shouldst vouchsafe me so great honour & happinesse*, as to find to my child? yea,

interest in it. Here then is the first ground of such a mans happinesse, that he is beloved of God. Possibly an earthly father may not love his childe, but God cannot but love his, and therefore makes him his childe because he loves him.

Secondly, as God loves every childe whom he receives, so hee stamps his image upon him, and makes him like vnto himselfe; in which respect also, hee musts needs bee happy. Like as a father conveyes his nature to his childe; for what is a childe, but the father multiplyed? the father set forth in a new impression or edition? so God conveyes his nature to us, when he makes us his children: So farre as wee are capable, wee are made partakers of the divine nature in our measure; for that which is a nature in God, becomes a quality in us, a pearle, a gemme that sets us forth, and makes us like unto God. And in this all happinesse consisteth, as we see in Adam, who, so long as hee retained Gods image undefaced, was perfectly blessed; as when he lost it, he became extremely miserable. The childe of God, having Gods image restored him, hath together therewith, God himselfe, and so blessednesse it selfe.

Reas. 2. Secondly, as he is happy in the enjoyment of Gods speciall love and image set upon him, so also in his alliance and relation: For first, God is his Father, and in that name hee is a happy man. For God is not a Father in name onely to doe us honesty, and to beare us out &c. but hee is our father indeed. For he will doe to his children whatsoever can be expected from a father; he will pitty them

yea, to take him for thine owne, and to become his father &c.

And thus, you see, we have the testimonies of the Prophets, of the Church, of Christ, of God himselfe, for confirmation of the point; shall we consider a little of the grounds and Reasons thereof?

It must needs bee a blessed thing to bee rightly called the sonnes of God, for this title hath substance in it, it carries meat in its mouth (as I may so speake) for he that hath title to the name, hath title to the thing, sith God never miscals any thing (as we said before) but in calling a man so, he causeth him to be so. Now to bee the childe of God must needs be a blessed thing: first, in the causes of becomming Gods childe; secondly, in his alliance; thirdly, in his inheritance. *Reas.* 1.

The causes first, are two: first, Gods speciall love, and favour; for none can bee Gods childe, but they must have his love, they must be his favourites, and can there possibly be a greater honour than that? See what the Apostle saith to this, 1. *Ioh.* 3.1. *Behold, what love the Father hath shewed unto us, that we should be called the sons of God.* Here was love indeed, a matchlesse, boundlesse, bottomlesse love. Why, wherein hath hee exprest so much love? Surely in this, that we should be called the sonnes of God: here was greatest love sealed up. This act in God, of making sonnes, is an act of his speciall love and grace: for have this, and have all; to have Gods love, is to have Gods selfe, and all hee is worth, I meane, our share and

them in their weaknesses, protect them in their dangers, provide for them in their necessities, passe by their follies and frailties, accept of their small and slender services, sparing them *as a man spares his owne sonne that serves him, Mal.* 3. Nay more, gather all the loves of all the fathers in the world together, and mothers too, (as the Prophet expresseth it, *Can a mother forget her childe? &c.*) it will not make the tithe of that love which God our Father beares to his children. He will pitty when no father will, love us when none else will, forgive us when none will, &c. all that love that is shewed by the creature, is but a drop to that Ocean of love that is in him toward his children. Besides, such a man is allyed to Christ, who is his brother: *A brother,* saith Salomon, *is borne for the day of adversity*; so is Christ: in all their affliction he is afflicted; this Angel of Gods presence saveth them; in his love and in his pitty he redeemed them, &c. he is not ashamed to call them brethren, he dealeth with them like as with brethren, yea, he is more unto them than a brother, *Mat.* 12. and the last verse, *Whosoever* (saith Christ) *shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother*: that is, they are all in all to Christ, and Christ is all in all to them: It is as much as if hee had said, If all the love that commonly is betweene brother and brother, father and sonne, mother and daughter, were put all in one, it would not amount to that measure of love that is in me toward all my fellow-brethren. And as the childe of God is allyed to Christ, so is

hee also to all Christians among whom hee hath a childes part, even a share and interest in all the prayers, gifts, and graces of all the Saints in earth: He hath also reference to those above, Paul is his brother, Abraham his brother, David his brother, and al the rest of the crowned Saints above are his brethren. And thus is hee blessed in his alliance.

Reas. 3. In his inheritance also is he a happy man, that is rightly called the childe of God: for every such is an heire of God, and heire annexed with Christ; and therefore most blessed, first in his immunities, secondly, royalties.

For the first, he is freed from the evill of all crosses; which way soever they come upon him, they can do him no hurt. If sickneſse befall him, yet is he freed from the evill of sickeneſse: If poverty, yet he is free from the sting of poverty, &c. nothing can hurt him. Ever since thou wast precious in my sight, thou hast bin honourable, and I have loved thee, &c. *Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine: When thou passest through the waters, I will bee with thee, and through the rivers, they shall not over-flow thee: when thou walkest through the fire thou shalt not be burnt, &c.* but thou shalt come out of the furnace much more refined and purified, as Iob did, and that is all the hurt that afflictions shall doe any one of Gods children, *Esay* 43.1, 2, 4.

And as for the present they are freed, if not from the smart, yet certainely from the hurt of afflictions: So secondly, for the future, nothing shall prejudice them; the sting of death is pulled our, the

the grave ſoftned and ſweetned, the mouth of hell ſtopt, &c. ſo that every childe of God may triumph over them all with the Apoſtle, and ſay, *O death where is thy ſting, O hell where is thy victory? &c.* Theſe are his immunities.

Secondly, he is no leſſe bleſſed in his royalties and priviledges.

For firſt, he hath liberty; all Gods children are free, as our Saviour pleades to Peter, *Matth.* 17. What thinkeſt thou Simon? *The kings of the earth, of whom take they cuſtome or tribute? Of their owne children or of ſtrangers? Peter ſaith unto him, Of ſtrangers: Ieſus ſaith unto him, then are the children free.* So are all Gods children much more; they are delivered *from the bondage of corruption, into the glorious liberty of the ſonnes of God, Rom.* 8. 21.

Secondly, he hath a glory put upon him as well as a liberty; for it is a glorious liberty into which hee is brought, and his joyes in this life are unſpeakeable and glorious.

Thirdly, hee hath ſafety, ſoveraignety, and eternity; a Crowne laid up for him in Heaven that is uncorruptible, and that fades not away; hee is a King of the beſt Kingdome, matcht to the beſt match, a ſonne to the beſt father, &c. And therefore whether wee looke to his immunities or royalties, he is truely bleſſed.

Our firſt Uſe, ſhall be of Exhortation, to make after this title of Gods childe, and ſo to get intereſt into the bleſsing. You ſee what reaching there is in the world after titles and dignities, what a buſineſſe men make, and what labour they undergoe *Uſe.*

to become worſhipfully honourable, &c. what a great matter men thinke it (and ſo it is in its kind) to be the ſonnes of the mighty. What is it then to be the heire of all the world, to be the ſonne of the moſt High? When our ſaviour came amongſt us in the fleſh, this was the title ſet upon him by the Angell, *He ſhall be great, and ſhall be called the Sonne of the Higheſt*, *Luk.* 1. 32.

Endeavour it therefore: For firſt, this is the bleſsing-title, as here, *Bleſſed are the peace-makers*: Why? for *they ſhall be called the ſonnes of God.* All other titles a man may have, and yet goe without the bleſsing; as on the other ſide, one may have Gods bleſsing, though hee have no other titles: But this title, of being the childe of God, ſtill carries the bleſsing along with it.

Secondly, it is a ſpeeding title, it carryes the inheritance with it aſwell as the bleſſing. Many names of honour among men are meerely titular, they have a title to ſuch a place or dignity, and that's all. Some others againe have right and title to lands or offices, who yet not able to defend their owne are many times baffled out of their rights, outed, put beſide their owne, and defeated: but here there is no ſuch thing; this title carries ſubſtance along with it, it hath the inheritance, & ſuch an inheritance as is aboue all exception, for *it is incorruptible* (as S. Peter deſcribes it) *undefiled & that fades not away*; (ſo it cannot be ſayd of any other) & reſerued for vs in ſo ſure a place as *heaven*, and in ſo ſure an hand as is God's. Sith then it is ſuch a great matter, ſuch an excellent commodity,

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make out for it in the first place, doe your utmost to attaine it: if you get this once, you are made for ever; whatever you can desire in any other thing, riches, pleasures, honours &c. it is eminently included in this of being rightly called the sonnes of God. If riches be our aime, what portion to God? if honour, heres honour in deede; and what not? It is a great honour to bee of alliance to great personages, and therefore Saul propounded it as the greatest reward to such a one as should undertake to fight with Goliah, that hee would give him his daughter, and enrich him with great riches, and make his fathers house free in Israell. Loe here even thus shall it bee done also to him whom the King of heaven will honour, he shall be called the sonne of God, and be made a free-man in Israell, for hee shall bee delivered out of the bondage of lust, sin, Satan and death, into the glorious liberty of the sonnes of God. If liberty be any thing, if glory be any thing, if safety bee any thing, if eternity be any thing; loe here they are all to bee had by labouring to become the children of God. If any one of these apart bee enough in earthly things to move us to do our utmost for the atchieving of them, how should they prevaile with us all together to secure this main point, and to make it good to our selves, that we are rightly called the sonnes of God?

Obiect. Why (may some man say) so we are already, for are we not all members of the Church, and have had our christendome? is not the name of God called upon us? and are not all the Lords people

people holy? what neede is there then that you ſhould exhort us to the getting of that which wee have already?

Anſ. For anſwer hereunto (and that you may not delude your ſelves with a pleaſing, but dangerous errour about this buſineſſe) we muſt tell you that the Lord hath ſonnes of two ſorts in the viſible Church: Some are ſonnes onely in name, they have the title of ſonnes and no more: Amongſt us they paſſe for ſonnes, we eſteeme them ſo in the iudgement of charity, and ſo wee are bound to eſteeme them, ſo long as they carry themſelves fairly to the world, and are outwardly conformable. Some againe are ſonnes in deed and in truth, not onely in the iudgement of charity they are ſons, but alſo in the iudgement of verity: not men only, but God alſo takes them to bee ſonnes, and calls them ſo; labour we to be thus, or elſe wee are nothing. We read in the Goſpel of a father that had two ſonnes, whom he bade go worke in his Vineyard: the one anſwered he would, but yet did not; the other though he refuſed at firſt, yet he repented him, and went about his fathers buſineſſe: They are both called ſonnes, and ſo they were both in name and profeſſion, but the latter was only in deede and reality. All thoſe that live in the Church, and make an outward ſhew may be called ſonnes of God in reſpect of profeſſion, the externall worſhip of God, conformity to the ordinances, the iudgement of men &c. But ſuch a child oftentimes proves a baſtard and no ſonne, when hee is put to it, when it comes to a matter of competi-

Baſtard ſonnes knowne from other.

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tion, as it fell out in thoſe mentioned Geneſ. 6.2. *The ſonnes of God ſaw the daughters of men* &c. ſons of God theſe were not in deede, but in profeſſion only, and in the repute of men, but it was but a name that they had; and ſo they made it appeare when it came to a matter of delight or profit. Secondly ſuch will uſually diſcover themſelves by 2
their carriage toward their brethren, as the elder brother did, Luk. 15. When hee ſaw his prodigall brother returned againe, & received to mercy, you ſee his behavior what it was, he ſtomacks the matter, he envies and ſpleenes him, & diſcontentedly mutters againſt him, *Loe theſe many yeares do I ſerve thee* &c. *but as ſoone as this thy ſonne was come which hath devoured thy living with harlots thou haſt killed for him the fatted calfe.* So you ſee how he layes himſelfe open; and ſuch is the property of ſonnes in profeſſion onely, they cannot endure that any ſhould be more eſteemed than themſelves, or turn truely to God, they cannot abide that any ſhould outſtrip them in grace, or goe beyond them in favour. Thus it wilbe eaſie to diſcerne of our ſelves, whether wee bee Gods children or not, by our workes and practice. Our Saviour diſputing a- 3
gainſt the Iewes that vainly vaunted of Abraham to be their father, tels them in downright termes, that the Devill was their father: And how ſhall that be made good? Why, ſaith he, your workes ſhew it: And as every child doth expreſſe his father, ſo do you the Devill; for his workes you do, Iohn 8.
and this not in a paſſion only, but upon ſetled reſolution, you will doe't: and hereby he proves them

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to be the Devils children. It will not then ſerve our turnes to be ſonnes of God in name only, and after we have ſpoken and done evill things as we could, to put on a whores forehead with Idolatrous Iſraell, & cry unto him, *My father, my father, thou art the guide of my youth, Ier. 3.* A ſonne indeed, is known 1. by his inward affection & diſpoſition; he hath the heart of a ſonne, he loues his father, ſtudies his honour, feares to do any thing that may diſpleaſe or prouoke him to anger, his heart is good to him. 2. by his outward carriage & deportment. Here euery child of God rightly ſo called doth 1. ſerue him 2. ſubmit unto him.

For his ſeruice. See Mal. 3. 17. *I will ſpare them*, ſaith the Lord there, *as a man ſpareth his owne ſonne that ſerves him:* he ſhews himſelfe obedient to all the wills of God, as David, Act. 13. If God bid him doe any thing, hee'le upon't preſently; if leave any ſinne, he'le leave it, he ſets forthwith upon the practice of all knowne duties.

Secondly, as he ſerves God, ſo he ſubmits to his corrections, is content to beare his rod, Heb. 12. hee is in ſubjection to the father of ſpirits, knowing that he ſcourgeth every ſonne whom he receiveth, and that if we endure chaſtiſement, God dealeth with us as with ſonnes; for what ſonne is hee whom the father chaſteneth not? Therefore he is well content to be where God will place him, to lye under his rod, if he will have it ſo, and to endure chaſtiſement, whereof all are partakers, unleſſe they be baſtards, and no ſonnes, rebels and no children. You ſee now how to judge, and what

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to thinke of your ſelves; 'tis not enough to bee children in name, ſo you may be and yet not inherit: ceaſe not therefore till you have ſecured your ſelves of this maine point, that you are ſonnes indeed, ſuch as have a calling and right to the inheritance.

Queſt. But how is that poſſible, ſith to the making of us ſonnes there muſt be the ſame nature in us that is in God? but God and we cannot poſſibly concurre.

Anſ. To ſatisfie you in this, underſtand that we are not made ſonnes of God by nature, but by a double grace, firſt of Adoption, ſecondly of Regeneration.

Firſt, God adopts us for his owne, and makes us of no children to be come children to himſelfe. *Hee predeſtinated us* (ſaith the Apoſtle) *unto the adoption of children by Ieſus Chriſt to himſelfe, according to the good pleaſure of his will.* For in Adoption theſe things are required. Firſt, that it be an act of grace, not of merit, that one take another mans child of meere good will, becauſe it pleaſeth him ſo to doe. Secondly, hee muſt be a ſtranger that is adopted, at leaſt no child afore adopeion. Thirdly, it muſt be ſome inheritance, priviledge, &c. that he is adopted unto: Theſe three things make up Adoption. And thus God deales with us. Of his own free grace he adopts us, who were ſtrangers and forreiners, yea traitors and enemies to the inheritance of heaven, to the priviledges of ſons.

Next, he regenerates thoſe whom he hath adopted: And this is a thing proper to God alone. Another

other may adopt a sonne, but none besides God can regenerate, and give a new nature to the adopted as God doth; for he imprints his owne nature upon those whom hee adopts, (for we are made partakers of the godly nature, for qualities, saith the Apostle: he takes off the image of the old Adam, (for there must be a corruption before there can be a generation:) next he stampes upon us his owne, and so brings us to a new nature, life, and constitution, making us like unto himselfe in holinesse, meekenesse, mercifulnesse, &c. Thus God makes one his child.

Quest. Yea, but how shall I bee sure that I am thus adopted of God and regenerated? Is it a thing possible to be assured hereof?

Ans. It is both possible and necessary also in many respects. First, that it is possible for a man to attaine to this, to bee able to say, I am Gods child, and God (againe) is my father, appeares by these arguments.

First, It is an evangelicall precept, *Give all diligence to make your calling & electiō sure to your selves.* 2. Pet. 1. And againe, *Examine your selves whether you bee in the faith, prove your owne selves. Know you not &c.* 2. Cor. 13. 5. Thus wee are bidden to settle this point, & to make sure worke of it; therefore it is a thing possible, otherwise these exhortations were to no purpose. And besides in the new & second covenant God hath undertaken to enable us unto whatsoever he requires us to doe.

Secondly, there are sufficient means given us of God to secure us of this point, and to confirme us

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in it: we have many scriptures to this purpose, as the first Epistle of Iohn thorowout, the 15. Psalm, the 24. and 26. Psalmes, and divers other places of the holy word, wherein we may read certaine and infallible signes of such as shall be saved.

Thirdly there have been some in all ages of the world that have attained to this comfortable assurance of their spirituall sonship, men of all ages, and of all sexes, and therefore what hinders but that we may also? The maine objection here (for wee may not stand to refute all that is alledged by our adversaries against this truth) will be this.

Object. There is no particular word in the Scriptures, for the salvation of any one, as it is no where said, Thou Iohn, or thou Thomas shalt be saved: therefore, say they, there cannot be any particular faith, or certaine assurance of a mans salvation.

Answ. To this we answer, first, that there is a particular word; namely, as it is included in the generall promise: for all generalls include their particulars. For, if this be denyed us, let us but aske them, how shall it bee proved that God made Hens and Duckes, &c. but by this, that God made all the world, and gave being to every creature? And how it shall be proved that such and such particular persons, that live and dye in their sinnes shalbe damned, but that wee have a generall word for it. *That all the wicked shall be turned into hell*, and are accursed of God. Psal. 9. the generall infolding every particular. Secondly, we answer, that there is a particular word for the ensuring of this unto us.

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First, an audible word, in the application of the miniſtery: for this is alſo the word of God, as St. Peter telles us 1. Pet. 1. 25. *The word of the Lord endureth for euer, and this* (ſaith he, leſt any man ſhould doubt) *is the word which by the Goſpel is preached unto you.* Now in the miniſtery of the word, we deſcend to particulars, and apply our ſelves to particular perſons. *The promiſes are made to you and to your children:* and, *beleeve & ye ſhalbe ſaved, thou and all thy houſhold.*

Secondly, a viſible word, in the adminiſtration of the Sacraments, wherein the Lord comes and offers himſelfe to every particular perſon; as if he ſhould ſay, thou Thomas or thou Iohn *take and eat, this is my body* &c. and they each for himſelfe receive & apply Chriſt, as if all he had done or ſuffered, had bin done for them.

Thirdly, an inward word, in the teſtimony of the Spirit, which ſaith, and that by warrant from the word, (for as for ſuggeſtions, lyes, enthuſiaſmes &c. which leave the word written, wee have nothing to ſay for them) Thou art the ſonne or daughter of God.

Object. Oh but *mans heart is deceitfull aboue all things, who can know it?*

Anſ. True, it is ſo: but yet we have *an anoynting from the holy One which teacheth us all things, and is truth, and is no lye.* 1. Iohn. 2. And *the Spirit ſearcheth all things, yea the deepe things of God, which God hath revealed unto us by his Spirit.* 1. Cor. 2. The naturall man indeed can neuer ſound the depth of his own heart, but God can: where-

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fore also hee answereth that question before mentioned, *Ier.17. I the Lord search the heart, I try the reines, &c.* namely, by my word and ordinances, by the which we come to be at a certainty.

Ob. Yea, but how then comes it about that so many are deceived in this matter, for none but will say, that they are the children of God?

Ans. It is because they winke, and are willing to be deceived; for there is light enough afforded us by God, for the discerning of our estates, if men will but bring themselves to the touch-stone, put themselves to the triall of it. But most men winke with their eyes, as did the Pharisees, and dissemble the knowledge of those things which they either doe know, or certainly might know by themselves. None are deceived, but through their owne wilfulnesse or negligence.

Ob. If wee may be once assured that wee are sonnes, and beloved of God, what further need or use is there then of the Ordinances? what need we repent, pray, heare, communicate any more?

Ans. As if a man should not therefore love God, because God loves him more, or onely serve ourselves on God, and then deny to doe him any further service, when we have our portion.

Secondly, as yet, our assurance of Gods speciall love is but in part, it is but in *fieri*, in the making as it were, many gifts are yet wanting in us, all are weake, therefore there is continuall use of the Ordinances, that thereby wee may get growth.

Thirdly, and a man must therefore pray, because he believes; wait, because he is sure of the thing, &c.

Of the possibility therefore wee need not once make question, this assurance of our spirituall sonship is doubtlesse feisable, attaineable, onely you must go to worke herein wisely and soundly. And that you may first understand the point well, state the question aright: it is a certainety of faith that we here understand, not of sense: it is an assurance of Adherence, not of Evidence; such as hath a certainty though not alwayes of the thing, yet in the word, as being grounded on this or that promise of the Gospel. A certainty it is, not so perfect as to exclude all doubtings, all feares, all unbeliefe, but onely that which is invincible, that which is raigning, and hath dominion in a man. Some measure of faith and feare may well stand together, *Why doe ye feare, O ye of little faith?* And, *Why doubt ye, O ye of little faith?* And againe, *Lord, I believe, helpe thou mine unbeliefe.* Here we finde faith and feare, doubting and faith, faith and unbeliefe met together in the same subject.

As a man may be surely ancred, and yet be waved and tossed with the billowes and surges of the sea. A tree may be well rooted, and yet be sorely shaken by a strong blast of winde. Wee have seene a strong steeple, which yet stands firme enough, to shake with the ringing of bells. A ship that lyes at anchor playes up and downe, and may be much tossed to and fro in a troubled water, which yet is in no danger at all of sinking: So there may in the best heart some scruples arise, some feares and doubtings, and yet notwithstanding it be well bottom'd, and stand sure as mount Sion, which cannot

not be removed. Wee cannot indeed be as sure of our salvation, as that God made the world, that Christ is come in the flesh, which are things accomplished and *in facto esse*; yet sure we may bee in the sense above-said. Onely wee must learne to distinguish, in the second place, as of certainties, so of times. There be some calme times to a Christian heart, when the Lord lookes pleasantly upon his children, filles them with many sweet feelings of his favour, with much peace and joy through beleeving; and then the worke of faith is carried on an end, it goes on amaine, there is a cleare sky, a light day, heaven it selfe openeth unto them; they have such a sensible apprehension of Gods deare love unto them, that they feele not the very ground they goe upon: Sometimes againe, the case is far otherwise with them, the weather is over-cast as it were, the sky clouded, they suffer a desertion, are under a temptation, whereby their evidences are shaken, their soules unsetled; they goe to God by prayer, but he hides his face; they seeke the Lord, but hee will not bee found. We speake now of a Christian, when hee is not bemisted or amated, when he is himselfe, then if he be not wanting to himselfe, he may attaine to some comfortable assurance of his salvation.

Thirdly, it is necessary that we distinguish of persons.

There bee Christians of all ages and of all sizes in Gods family. S. Iohn rankes them into three sorts; some are babes, some young men, some old men in Christ: for every one comes not to the

like growth. As any mans experience is more, and his grace greater, so is his assurance also. All Gods children have some assurance, though all have not a like.

Lastly, wee must distinguish of signes and evidences.

There be some signes that lye common to all Gods people, some proper to such as are strong, as victory over every corruption, power to resist strong temptations, earnest desires after the comming of Christ, and the like: But these cannot be attained by all. There are other signes, that are common to the meanest of all Gods children (for wee must creepe before wee can goe, and grace is not gotten at once, but comes by degrees) as, first in his company: The weakest Christian when he lookes to his company, finds a difference of people, sees an excellency in the Saints, priceth the best most, and loves them above others. Secondly in his affections: He loves God and goodnesse, hates sinne and wickednesse, as saith the Psalmist, ye that love the Lord hate evill: Hee hungers and thirsts after grace, and the meanes of grace, though he hath not such and such graces and gifts of the Spirit, yet hee would have them: and although he have not so much of them as he would, yet he desires after more. To the former sort of these signes, it is not given to every childe of God to attaine; if wee finde but the latter sort, or but some of them, onely in the truth of them, let us be thankefull, and grow.

These things thus observed, it is not impossible

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to be aſſured; onely we muſt proceed in a due order, and right method. Begin in ſelfe-deniall; for wee muſt deny our ſelves if wee would attaine to aſſurance, firſt, in our owne merit: for the reaſon that the Papiſts are at ſuch uncertainties is, becauſe they found their aſſurance upon themſelves, they will needs bring ſomewhat of their owne toward their ſalvation. Deny thy ſelfe therefore utterly in this reſpect. He can never bee ſecure, that will be found in himſelfe, having his owne righteouſneſſe: The queſtion is, not what thou art in thy ſelfe, but what thou art in Chriſt; not what corruptions thou haſt, but what true grace is in thee. Secondly, thou muſt deny thine owne ſenſe and feeling; reſt upon the word, if thou would'ſt bee on ſure ground. Here I find a promiſe, *Come unto me, &c. Matth.* 11.28. *Hoe every one, &c. Eſay* 55.1. *Bleſſed are the mourners, &c.* there reſt thy ſoule, pitch upon ſuch like places, &c. He that builds his comfort upon this, that he hath a great deale of joy, feeling, &c. and is lifted up thereby, will ſinke as low in time of deſertion.

The nineteenth Sermon.

Matth. 5. 9.

Blessed are the peace-makers: for they shall be called the sonnes of God.

WEe propounded three things unto you, out of these words: The first was, That peace-keepers are blessed. The next, That peace-makers are blessed. The third, That they are in a blessed estate, that are rightly called the children of God.

Of the two former already; wherein wee have called upon you in Gods name, and as you would have his blessing, and bee accounted his children, to study the peace; that is, to be at peace among your selves, and to advance peace among your brethren.

We were entred, the last time, upon the third point, *&c.* That they are in a blessed case, that are rightly called Gods children.

This wee have proved by Scriptures and Reasons, and proceeded to Application: where wee exhorted you every one to secure this point to himselfe, that he is righty called the child of God. That this is possible, we have already made good, therefore

therefore be not wanting to your ſelves, but diligently endeavour it. And the rather, for that it is not onely poſsible, but needfull too: firſt, in regard of our manifold temptations on every hand offering themſelves; partly from a deluded conſcience within, partly from envious wicked men without; who will aſſault our aſſurance, and becauſe they themſelves cannot derive their pedigree from God, doe therefore charge others with baſtardy. Thirdly, the Tempter himſelfe will not ſlacke to undermine us here, by caſting doubts in our minds, as he dealt with our Saviour, *Matth.*4. *If thou bee the Sonne of God, &c.* This hee uſually makes his introduction to every particular temptation; therefore we muſt ſettle this, or elſe there can be no ſound comfort in any of the promiſes.

Secondly, as our temptations are many, ſo our evidences are but few, our ſpirituall life is oft but weake, our pulſe beats but low that way, our life lyes hid under many corruptions, many defects. Further, there is no grace of Gods Spirit but hath its ſhadow, its counterfeit; there is a falſe faith, a counterfeit love, &c. The Art of painting and diſſembling is ſuch, as that the hypocrite will have a ſhew, a ſhadow of every ſaving grace. Therefore, it is no more than neede, that every man ſhould put himſelfe upon the triall, and gage his owne heart, leſt hee ſhould in this maine point bee deceived.

Thirdly, as it is poſsible, and needfull, ſo it is alſo comfortable: for upon this pinne hangs all our comfort. If I be not the childe of God, what

is all the world to me? I am not in case to live, I dare not dye. On the other side, if this be settled, it will answer to all discouragements whatsoever. My services are weake, but yet I am a childe: my graces feeble, but I am a childe: my desires are faint, my wants many, mine enemies strong, but yet I have God to my Father, &c. This answers all.

Fourthly, neither is it lesse profitable than comfortable; whether you respect the wages or the work. For wages I can lay no claime to any promise, pleade no right to any blessing, till I am secured of this, till this be settled; the heart puts off all comfort, till this be made sure: What tell you me, will it say, of these excellencies in God, of these promises to his people? the point is whether they belong to me, all hangs vpon this pinne: so that there can be no comfortable clayme to any good, till wee bee certaine that wee are rightly called the children of God. Indeed godlines in generall hath the promises of this life, and that which is to come, and is profitable to all things; but what's that to any particular person, till this be settled?

And as in respect of wages it is profitable, so also of the worke: for we cannot obey God out of a childlike affection, till we be assured we are children; till Gods love descend on us, being shed abroad in our hearts by the holy Ghost, ours cannot ascend to him. we cannot love him till we apprehend that hee loves us; and so all our services are either mercenary, or they are slavish. But when this is once assured, I can goe to God as to my father

ther boldly, & with comfort, & all shall be accepted, because my person is in acceptation, and that is the thing that God lookes unto: the question is not what I doe, but who I am that doe it. If I am a child, though my services be never so weake, never so wanting, it shall passe and bee accepted.

Lastly, it is a very great honour to a man that can assure himselfe he is the child of God.

And first in his descent and pedegree; God is his father, Christ his elder brother, all the Prophets, Apostles, and Saints both in heaven and earth are of his kindred. Thus in his alliance hee is honourable.

Secondly, in his attendance, which is most honourable; for all the creatures are his servants, & the glorious Angels themselves are but ministring spirits, sent out for the good of them that are Gods children.

Next, in his inheritance he is honourable: For such are *Princes in all Lands*, Psal. 45. Heires of God, and coheires with Christ; they inherit the whole world, together with faithfull Abraham.

Now then sith it is possible to be assured ye are Gods Children, sith againe it is so needfull, comfortable, profitable, honourable; therefore let us all bee intreated to set upon it, to study the point close, and never to give rest to our selves till wee have concluded this, that we are rightly called the children of God.

Question. But how shall wee come to this assurance?

Answer

Anſ. Conſider firſt, what acts of love God doth to us. Secondly, what acts we doe againe to him; for love is a thing that will reciprocate, as we ſee it betweene father and child: we muſt find Gods love to us, and ours againe to him, and hereby we ſhall approve our ſelves children of God.

But here it muſt bee remembred that there is a twofold love in God; firſt, a common love, which he beares to all the creatures. Secondly, a ſpeciall love, which hee placeth upon his owne: (like as there is a double providence of God, firſt generall, which extendeth to all, ſecondly ſpeciall, which he exerciſeth only toward his children:) we may not conclude any thing to our ſelves upon thoſe evidences that ſeal up a generall love of God only, or his generall prouidence; but ground upon ſuch as are ſignes of his ſpeciall love, or elſe wee doe nothing.

Here therefore ſee to it, that firſt you be not deceived with ſuch falſe generall notes, as conclude onely a generall love unto you, but ſecondly labour to find in your ſelves ſuch as ſeale up Gods ſpeciall loue to your ſoules. Of thoſe falſe ſignes there are firſt ſome that agree to the ignorant and common ſort of people. Secondly ſome agree to hypocrites.

False notes of our being children.

For the ignorant perſon.

Object. God that made me (ſaith hee) will ſurely ſaue me, and there hee reſts without taking any further care for his ſoule.

Anſ. But this is too generall an argument to ſecure a man of his ſalvation, for God made all things

things, even the Devill himselfe, who was at first an Angell of light, and of Gods owne making: Therefore this will doe thee no stead. For God that made thee without thee, will not save thee without thee (as it was sayd by a Father:) He requires that thou should'st be a working instrument together with him of thine owne salvation, & not thus to lay all upon him.

Object. Yea but the ignorant man will further say. I know God loves me, for hee blesseth mee, and seales up his love to me by many testimonies thereof, as health, long life, prosperity, good name, and fame amongst my neighbors; for I could have the hands of twenty of them for mine honesty &c.

Answ. This argues love indeed, but yet no more than a common love; these are things that God gives many times to his enemies: hee blesseth all the creatures with health, strength &c. and as for wealth & substance, these are things that for most part lye without the pale of the Church. Besides, heauen is not made of gold and silver, & such like gawdes: therefore rest not thy selfe satisfied in these, if thou have no better evidence.

Object. Yea but I have something more to say than this: God blesseth me not with wealth onely &c. but with good life; for, I am neither whore nor theefe, but deal squarely & uprightly with all the world &c.

Answ. This is well, but not all, it is not enough that you say: you know what our Saviour tels Nicodemus, Iohn 3. *Except a man bee borne againe*

hee

hee cannot see the kingdome of God: and in the Epistle to the Hebrews, *cap.* 12. *Without holines* (saith the Apostle) *none can see God.* It is not enough for a man to be a tame man, a civil man, a just man, but he must bee a holy man, a new man, another man, if he meane to see God, if he desire to goe to heaven.

Object. I, but (hee will say) God blesseth mee with the best blessings of his house, therefore sure he loves mee: for I live vnder a good Minister, & I come duely to Church, I am there with the first, and stay after the last, and I say my prayers morning and evening, and serve God day and night.

Ans. All this we commend as good, but yet all this wil not serve the turn, if there be no more. For what saith our Savior to such as should come unto him at the last day with *Lord, Lord* in their mouths, and many great matters that they had done? (for they had propheſied in Christs name, and in his name they had cast out devils, & they had eate and drunke in his company, and in many such like respects they would clayme acquaintance of him.) Well, shall our Sauiour say, is this all you can say for your selues? if so, I must needs professe unto you that ye are strangers to me, whatever you pretend, I never knew you, *depart from me ye workers of iniquity.* So you see how he disclaims them utterly: for not every one that can use words of prayer, and make profession, shall enter into the kingdom of heaven; (for who cannot do that?) *but he that doth the will of my father*, saith Christ. Not he that talkes of it, but that doth it, and that doth the whole

whole will of God in every part and point of duty, paying not men their owne only, but God his due too, of inward and outward worship, being as well holy towards God, as righteous towards men, forsaking sinne as well as confessing it, and vsing all Gods ordinances conscionably & carefully, as well as that of prayer. This is the man that shall enter into the kingdom of heaven; therefore build not your assurance upon such sandie grounds as these, lest as the unwise builder &c.

But passe wee on from these to the second sort of false and deceivable signes, which respect those wee call Hypocrites, a more refined kind of people than the former: and they stand much on such signes as these.

Object. O saith one, sure God loves me, for it is not mine owne opinion only that I am beloved of God, and in a good estate, but others also, even many good Christians favour me, yea many of your great Preachers too, have a good conceit & opinion of me, &c.

Answ. All this may be, and yet thy case bad enough; for that which is highly esteemed among men is many times an abomination in the sight of God, Luke 16. 15. *And he is not a Iew, that is one outwardly, but hee is a Iew indeed that is one inwardly, whose praise is not of men but of God*, Rom. 2. Men see no farther than the outside, which if it be faire and louely to looke upon, they are bound by the judgment of charity to censure wel of such a one; but if thou wilt goe upon sure grounds, looke not so much what men thinke and speake of thee, as

what

what God who judgeth the heart, thinkes of thee, & what thine own conscience saith being brought to the barre of Gods word.

Object. Yea, but sure I am the child of God, and beloved of him, for I am not as some others are: I cannot bee charged with any such scandalous & outragious evill actions, as such & such are spotted withall.

Answ. Here is the voice of a Pharisee. A christian man that is truely so, doth not use to talke in such high language. This vying with others, and preferring a mans selfe above others, with, *I am not as other men, nor as that Publican*, and I would bee much ashamed to bee overtaken with such & such foule and reproachfull evils, savours strongly of a proud Pharisaicall spirit: Indeed it is well, I must needs say, that a man can free himselfe from grosse and scandalous actions, but yet one thing is much wanting, humility, and mercy. And let me tell you once for all, Proud innocency is worse than humble sinne, and I had rather see a man tainted with many sinnes, if hee bee humbled for them, and strives against them, than another puffed vp and bragging to others of his freedome from grosse and notorious enormities.

Object. I but (will some say) I am not onely free from all grosse sinnes, but I have received many gifts and graces of Gods spirit, for I have a good measure of knowledge, and am able to repeate you a Sermon, almost word for word; besides that, I have faith, and am able to pray, &c.

Answ. There are graces of two sorts. First, Common

mon graces, which even reprobates may have. Secondly, Peculiar, such as accompany salvation, as the Apostle hath it, proper to Gods owne children only. The matter is not whether wee have the first sort of graces, for those doe not seale up Gods speciall love to a mans soule, but it must be saving grace alone that can doe this for us. Now that's saving grace that tends; first, to humbling of the man in whom it is: Secondly, to mercy towards others: Thirdly, to edification of others, &c. Search then, is the grace you speake of in your selves such, as that the more you know, the more you understand, the more you beleeve, the more humble you are, and base in your own eyes, the more mercy you shew to your brethren, the readier you are and desirous to build up others, and the more thankfull to God for a Christ? then you say somewhat to the purpose, else not.

Ob. But he will goe farther, and say, I do many good workes, I heare the word, I pray, I reade the Scriptures, and other good bookes, I endure many checkes, and undergoe many troubles for the truthes sake, therefore sure my case is good, I cannot but doe well.

Answ. It cannot be denied, but these are good workes indeede; but then the question will bee; First, why thou doest them; for, *finibus non actibus*, or as one saith, workes are esteemed by their ends wee ayme at in them. It is not so much to be look't to what a man doth, as for what end hee doth it. The Pharisees in the Gospell did many things, they fasted often, paid tythes of all, were much

much in Almes-deeds, made many and long prayers. But why was all this? but to be seene of men, and to serve themselves upon the world. But hee that would doe goods things well, must doe them on good motives, in obedience to Gods commandement, with reference to his glory, out of love to dutie it selfe, and then 'tis well, else 'tis but hollow and hypocriticall. Secondly, The question is, how farre thou wilt doe good duties, and how long thou wilt continue to doe them. An hypocrite will doe them for a while: But will he pray, reade, heare, &c. alwayes? No; but according to that comparison wee heretofore used (homely though it be, yet such as whereby we may fitly expresse this businesse) as a sheepe or such like creature, so long as you carry a bottle of hay, or other provender before it, you may draw it along with you all the ground over, but once lay downe the bottle, and hee will follow no farther, then farewell: And so it fares with the hypocrite, he will do many good workes for a time, till he hath once attained to that honour, credit, profite, &c. which he fish't for, but when he hath once attained his own ends, he gives up, hee'le doe no longer. Here then would any one make triall of his owne uprightnesse in the doing of holy duties? let him looke to the motives whereupon, the manner how, and the end wherefore he performeth them. It is the manner of doing, that distinguisheth the businesse. The hypocrite is all for sale-workes, so the businesse he hath under hand be turned over, hee cares not, so the worke be done. But now the upright person

son stands most of all upon the manner of doing holy duties, and judgeth himselfe most, for his failings that way (for hee failes not lightly in the matter.) I have pray'd, saith hee, but how have I prayed? I have beene at Church, but how did I carrie my selfe there? I follow my calling, but what is it that leades me thereunto? I have admonished my brother, but with what affection have I done it? upon what grounds, and for what motives? There lyes the maine point of all. For, for the matter, an hypocrite may goe as farre, nay farther in holy duties, than an upright person can: onely in the manner, and motives, and time, hee halts, and comes behinde the Saint.

But these are the false notes of a childe of God, which therefore wee have mentioned, that none might be deceived. The second sort follow, and those are such as carrie truth with them, and doe certainly conclude the point, and must determine the Question.

Here then you must looke what acts of speciall love God hath exercised toward you, and what fruits of love you haue expressed toward him againe. Every childe resembles his father, partakes of his nature, and beares his image; hee hath the very lineaments and proportion of his fathers person, as, *Sic oculos, sic ille manus, sic ora ferebat, &c.* So if we would approve our selves to God, as his deare children, we must resemble him, and be like unto him; first in our affections, secondly in our actions.

For the first; he that is Gods childe, where God

loves, he loves; where God hates, he hates: God loves good men, and good things, so doth hee; God hates sinne and sinfull persons, so doth hee too; God forgives and is reconcileable, so he; in a word (if I may speake to your capacitie) hee hath the same heart, and the same affections that God himselfe hath. And as in his affections he resembleth God, so in his actions he expresseth him, hee goes in Gods way, takes his part, imitates God, doth the workes of God, and so shewes that he is a child, as our Saviour on the other side from this, concludes those Iewes of his time, to be no better than the Devils children, because they did his workes, and they would doe them. This then is that you must first looke unto, how and whether you resemble God in your dispositions and actions, whether yee be *followers of God as deare children*, whether you love with God, and so justifie *your translation from death to life*, as Saint Iohn speaks: so whether ye hate evill as he doth, according to that of the *Psalmist, Ye that love the Lord hate evill*; whether you tread in his steps, walke in his wayes, &c. and so shew that Gods nature is stamped upon us, both in our affections and actions. This is for our part. But for Gods part, there are two things, that he doth for every child of his.

First, he gives him a new name, that is in his Adoption.

Secondly, he gives him a new nature, and that is in his Regeneration (for these two acts passe upon every childe of God.) As concerning the first,

Quest. question may bee made, How shall I know and be assured

assured of mine Adoption?

The Apostle determines the point, by giving us two infallible signes of Adoption. The first is laid downe, Gal.4.6. *Because yee are sonnes*, saith hee, *God hath sent forth the spirit of his Sonne into your hearts, crying Abba Father.* Here's the rule then. First, there passeth from Christ a certaine life, a certaine power, a kinde of vertue, an influence, a spirit into the party adopted, whereby hee is strangely enabled to leave those sinnes, which before by any meanes hee could not, and to doe those duties, which before he could not frame to, nor any other can, that hath not this spirit derived unto him from Christ. Looke as there proceeds and passes a kinde of vertue and influence from the heavenly bodies into things here below, whereby it comes to passe that they grow, flourish, and fructifie; so doth there come from Christ to all Gods children a certaine vertue, and spirit, whereby they are enabled to doe some things which before they could never doe: This is that spirit of Liberty, spoken of by the same Apostle: Rom. 8.15. *Yee have not received the spirit of bondage, againe to feare, but ye have received the spirit of Adoption, &c.* Here wee see the spirit of Adoption is opposed to the spirit of Bondage, as elsewhere 'tis also said; *where the spirit of God is, there is freedome.* The spirit not onely convinceth such a one of a liberty by Christ, but also it workes in him a freedome from the bondage wherein hee was held by his lusts and corruptions; and also by other wicked and vile persons like himselfe, that *Answ.*

whereas heretofore every Devill in hell had him at command, he could not reſiſt a temptation, hee could not forbeare ſuch and ſuch wicked companie; if they had but held up their finger to him, hee muſt have beene at their becke, hee muſt have gone after their call, hee could not conquer his owne corruptions: now hee can hate them, diſclaime them, diſgrace them, make head againſt them; he can take the Lawes part, and Gods part againſt himſelfe, againſt his luſts, though they have beene never ſo neere and deere unto him. So then this is the firſt Rule; Every adopted child of God is made a Free-man, hee can doe that hee could not before, hee can forbeare and forgive what before he could not.

Secondly, a man may know his Adoption by his ſpirit of prayer. This the Apoſtle hath twice, both in his Epiſtle to the Romanes, and in that to the Galatians delivered unto us: *Rom.* 8.15. *Gal.* 4. it teacheth us to crie Abba, Father; it unties a mans tongue, opens his lips, and makes him to ſpeake the language of God. Every creature (we know) conveyes its ſound unto its young. The bird hath the tone and tune of its damme, as alſo every beaſt hath the voyce of that whereof it comes: And ſo it is betweene God and his children, he conveyes his language unto every one of them. No childe of God is ſpeechleſſe or ſtillborne, but receives from his Father a ſpirit of grace and of ſupplication, whereby hee is able to ſpeake unto him, and to pray in his owne language. Indeed ſome are better gifted this way

than

than others are, and can bee more enlarged when they come to make their requests knowne to their heavenly Father: but all Gods children doe receive from him this spirit of boldnesse, and utterance, whereby they can goe confidently and tell their Father what ayles them, what are their wants, where their griefe lyeth, and what it is that they would desire of him, &c. And though every childe of God cannot make a methodicall eloquent prayer, set out with varietie of words and petitions, cannot goe an end with it, as some other of their brethren can, whom God hath indued and furnished with greater gifts and abilities that way; yet it is certaine that no childe of God is borne tongue-tyed, but hath some abilitie this way more or lesse, so as that he can tell his owne tale to God, expresse his owne wants and griefes to God, and say, Lord, I have done this or that thing amisse, forgive it mee; I want this or that grace, faith, patience, strength against my corruptions, vouchsafe to bestow it upon mee. Thus every one of Gods children can pray, not onely naturall petitions, but such as are indited by the spirit of God. So then by these two markes given by the Apostle, you may make good your Adoption; you are in a measure freed, and can in a degree pray, unlesse in some heavie desertion and amazement.

But secondly, to whomsoever God gives a new name, he gives them also a new nature, that is, he regenerates whomsoever hee adopts. Man doth not beget the childe whom hee adopts for his

owne, but God doth; he gives to every of his children a new frame and conſtitution of ſoule. Now Regeneration implies two acts. The firſt is Mortification; the ſecond, Vivification; a dying to ſin, and living to righteouſneſſe. For the firſt, Generation alwaies preſuppoſeth corruption. And ſo it is in Regeneration; there muſt bee firſt a new death, before there can be a new life: that like as it is ſaid of Chriſt, *Hee was dead, and is alive*, ſo muſt it bee with every member of Chriſt, there muſt be in them a mortifying of ſinne, a doing to death of every luſt. There is difference betwene deading of ſinne, and laying it to ſleepe onely, betweene confining onely, and mortifying of luſt. Mortification is fitly defined by the Apoſtle to be a voluntary doing of all ſinne to death by vertue of the Spirit. Marke his words, Rom. 8. 13. *If yee by the ſpirit ſhall mortifie the deeds of the body, yee ſhall live.* So that wee have here in this text foure diſtinctive notes of true Mortification, laid downe by the Apoſtle.

What Mortification is.

Firſt, It is required that every man be an agent in this buſineſſe, a doer in the worke, and not a patient onely: *If* [*ye*] *doe mortifie*, ſaith the Apoſtle; intimating, that it muſt be a mans owne act: hee muſt doe it himſelfe. Many wicked men are oftimes curbed and reſtrained by God, that they cannot be altogether ſo bad as they would be. But this is full ſore againſt the will, that they bee ſo hindered: but hee that is borne of God is altogether bent againſt his owne corruption, is himſelfe an agent in the mortifying of it, hee throwes the

firſt

firſt ſtone at it, and hath more to ſay againſt himſelfe, than all the world can ſay by him.

Secondly, as himſelfe is a doer, ſo he would do it to death; he doth not ſtand dallying with it, but ſtrikes it to the heart: *If yee* [*mortifie*] ſaith the Apoſtle. There is in him a true hatred of ſinne: and hatred (we know) is ever to death; as becauſe a man hates a toade, a ſpider, or any other like venemous creature, therefore hee no ſooner meetes with it, but hee cryes, kill it ſtraight, and deſires to ſee the death of it. And even ſo deales the childe of God with his corruptions, he ſo hates ſinne, as he proſecutes it to the very death. Another man may haply proſecute ſinne to impriſonment, or to a kinde of confining of it, but he hates it not to the death. Every carnall man (if he be not deſperately naught) would faine have his ſinnes reſtrained and curb'd, that they might not breake out to his diſgrace or diſparagement, but he would not have them quite kill'd, he is loath to part with them altogether. It is here as it was betweene David and Abſolom, ſtill hee cryes, Spare the young man Abſolom; he would faine have had him confined, and ſuppreſt, but not killed by any meanes. David was loath to be put beſide his throne (as well as hee loved his Abſolom) to bee thruſt out of his kingdome, to be trampled upon, &c. but yet ſuch is his love, that hee ſtill calles upon the Captaines of his hoaſt, to ſpare that young man, and not to doe him to death. So a man meerely civill and unregenerate, would faine bee a maſter over his corruption ſomewhat; he is loath that ſin ſhould

have him at such a bay, that will hee nill hee, it should carrie him along, though it were to his utter disgrace or undoing, and therefore is grieved that hee cannot containe himselfe, but hee must needes breake out into passion, drunkennesse, and other like reprochfull evils, but yet hee doth not like to have them slaine; though curb'd he would have them, still hee cries with David, Spare the young man Absolom: But now the true Christian deales like Ioab, who looking at Absolom as an enemy to the State, to the Crowne, and to himselfe, came with his three darts, and stab'd him to the heart, so that he dyed: So the regenerate man deales roughly with sinne, and labours the death of it, that it shall have neither place nor being in him by his good will.

Thirdly, in true Mortification there is a slaying of every sinne (the flesh with the deeds thereof, *the deeds of the bodie*, saith the Apostle) that is, all the evill lusts and affections. This is when a man endeavours the downfall and utter rooting out of all sorts of sinnes, small as well as great sinnes, secret sinnes as well as open sinnes; not actuall transgressions onely, but naturall corruption also: Hee stacks up sinne by the rootes, whereas other men doe onely lop and shread sinne; they cut off some boughes onely, such as are most luxuriant: they can bee content to part with some sinnes, it may be, such as tend to their disgrace or so, but yet still hee must keepe some top-bough, as it were, some one or other beloved sinne, which hee is resolved to retaine, and the roote must by no meanes

meanes be medled with: whereas the true childe of God lets drive at the roote with all his maine, and ſtrives moſt to mortifie that ſinne, to which he findes himſelfe moſt ſtrongly inclined, and addicted, though he be an enemie to all ſinnes, one as well as other.

Laſtly, in Mortification, there is a killing of ſinne by the true weapons; *If ye mortifie the deedes of the bodie* (by the Spirit.) Another man will ſeek the curbing of his corruptions by naturall wayes, by morall meanes, by phyloſophicall medicines, which doe onely barbe ſinne (as he ſaid) and ſhave it, as it were, but doth not roote it out. The true Chriſtian therefore goes a ſurer way to work, hee ſeekes the ſlaying of it by the Spirit, that is to ſay, by applying of ſpirituall Scriptures to it, and ſpirituall prayers: he applies the Word as a corraſive, which may eate out the heart of ſinne, and prayes to God for helpe and ſtrength againſt it, and ſo gets the better of it. This is Mortification now, which every one muſt be able to ſhew, that would be aſſured; hee muſt kill ſinne, that is, hee muſt hate it (for then ſinne dyes, when it dyes in the will and affections, that is, when we truly hate it) and our hands muſt be chiefe in doing to death of every luſt, by the uſe and application of ſpirituall weapons and remedies, as hath beene ſhewed: and ſo ſhall wee be able to prove our Regeneration by our Mortification.

FINIS.

The twentieth Sermon.

Matth. 5. 9.

Bleſſed are the peace-makers: for they ſhall be called the children of God.

IT is a bleſſed thing to bee a peace-keeper: More bleſſed to bee a peace-maker: But moſt of all bleſſed to bee rightly called the childe of God.

Doct. This is the point we are now upon (you know.) Wee have made proofe of it already, and are now upon the maine Uſe; namely, that every man ſhould ſecure this to himſelfe, that hee hath a true title to this ſonſhip, that hee is juſtly called the ſonne of God.

The thing (wee told you) is both poſſible, and profitable, and comfortable, and honourable; therefore what remaines but that wee ſet upon the worke?

Wee told you of ſome falſe ſignes of the childſhip, and of others that were true: thoſe muſt bee declined, theſe obtained.

For the true ſignes, wee muſt ſee what acts of ſpeciall love God hath ſhewed to us, and likewiſe what

what ſpeciall fruits of love we expreſſe to him; as that wee reſemble him, firſt in our affections, ſecondly in our actions.

Thus for our part. Now for God, he doth two things to all his children, firſt he gives them a new name in their Adoption, (whereof wee gave you two markes from the Apoſtle) ſecondly hee gives them a new nature in their Regeneration; which hath in it two things, firſt Mortification, (whereof we gave you foure notes the laſt time from *Rom.*8. 13.) ſecondly Vivification, a new life, (that's the terme of every generation:) a living creature begets a living creature, if the generation bee perfect. Now Gods workes are all perfect, therefore every child of God partakes of the life of God, of the divine nature. Vivification.

Queſt. How ſhall I know whether I have this life in me or no?

Anſ. The evidences of life, in any thing, are ſenſe, and motion, and the operations of life: for where ever it is, it workes from its ſelfe, for its ſelfe, and in its owne ſpheare.

Here then for the diſcerning of ſpirituall life in thee; ſee firſt what ſenſe, what ſpirituall feeling thou haſt: for the more life there is in any, the more feeling there is in him; as on the contrary, when a man begins to dye once, he loſeth by degrees the uſe of his ſenſes: his ſight failes, his hearing failes, &c. hee hath no feeling of his limbes, and out-moſt parts, &c. ſo much life, ſo much ſenſe. So alſo it is here, when firſt a man begins to bee alive to God, hee ſees a beauty in grace, a deformity Signes of life.

deformity in ſinne; hee is more apprehenſive of Gods excellencies, more ſenſible of corruption: that ſinne which heretofore hee made no ſcruple of, now it afflicts him, grieves him, makes him cry out, *O wretched man that I am, who ſhall deliver mee from the body of this death?* So for others, he cannot beare with them in their ſinnes, and for the miſeries of Gods afflicted people, he is (or would bee) as ſenſible of them as if the caſe were his owne; he can ſuffer with them, bleed with them, layes to heart their eſtate, lives and dyes with the Church of God, is not onely ſenſible of his owne afflictions, but of others his fellow-members.

Now then will ye know whether ye are alive or not? try what ſpirituall ſenſe you have, whether ſinne bee a burden to you, and that a mountaine which before was a matter of nothing, whether ye travell with the labouring Church, &c.

2 A ſecond ſigne of life is motion, for life will be ſtirring, and the more life the more motion: That's the reaſon that young things doe ſo leape and skip, and are ſo active, becauſe they are ſo full of life and ſpirit. So is it here. A man that is ſpiritually alive he is ever in motion, ever ſtirring and working upon himſelfe when he is alone, upon others when he is in company, drawing them ſtill to a good opinion of the ordinances, and of grace, &c. See now what paines you take in Gods buſineſſes, for where there is life, there is ſome degree of activity and motion.

3 Thirdly, life as it workes, ſo it workes from it ſelfe. Things that are without life, worke from

ſome

some externall cause which runnes them about: but such as have life worke by an inward principle, which moves them and acts them. So he that is indued with this life of God, hath something within him that complyes with the ordinances, and with grace: He prayes for prayers sake, heares for the words sake, &c. he doth every duty upon an inward motive, from an inward principle, and so doth it willingly, so farre as he is spirituall. A man (you know) doth nothing in the world more willingly than live: so a Christian is never at better content than when he is doing that which may please God, and further his owne reckoning: it is his meate and drinke, hee takes himselfe never to be more alive than when hee is so bestowed and taken up.

4 Fourthly, spirituall life as it workes from it selfe, so likewise for it selfe, and what a man doth, it is for his life; skin for skin and all that a man hath will hee give for his life: hee labours for his life, endures hardship for life. *Eliah* (the text saith) *travelled as for his life*: So if a man live the life of God, he makes it his life to get grace, he makes most prayers for grace, takes most care for power over his corruptions, &c.

5 Lastly, life shewes it selfe by producing actions of life in its kinde: for a bird hath one kinde of life, a beast another, and a man another: So he that is alive to God hath a more noble kind of life than another man hath, he produceth acts according to his *species*, lives in his owne element, doth the duties of his owne place. If he be a Magistrate,

he

he doth the worke of a Magistrate; if he be a Minister, of a Minister; if he be a husband, he lookes to his duty as a husband; if a wife, to that of a wife; if a servant, he is faithfull in that, &c. still he studies his owne booke, discharges his owne duty: There is no further truth, nor life of God in a man, than there is conscience of doing the duty of his owne particular place and relation. Now then looke what life there is in you by your spirituall sense & feeling, by your labouring in Gods worke, and that willingly, out of love to goodnesse, and as for your life, and especially that which concernes you in your place and calling: and accordingly conclude.

Thirdly, in Regeneration there is yet a further thing to bee looked unto, and that is your dyet. Every thing is fed by that whereby it had beginning: that which breeds us, feedes us. So it is here, the word is the new-mans food to nourish him, as well as seed to beget him. Hence that of S. Peter, 1. *Pet.* 2. 2. *As new-borne babes desire the sincere milke of the word, that ye may grow thereby.* Would you then be assured you are borne of God? prove it by your food. Every creature is knowne by his dyet, a swine hath one manner of nourishment, a sheepe another, a man another: So likewise a Christian is carried to the sincere word; This he desires not faintly, weakely, but lustily, earnestly, even as a babe doth the brest, which if it be denyed or withheld from him, hee cannot be stilled or quieted with any gawdes you can offer, or any promises you can make him. And

1. Pet. 2. 2. opened.

as

as it is the word he so earnestly desires, so it is the sincere milke of the word, the word in the sincerity and plainenesse of it.

There may be something in the good word of God, that may take a naturall or carnall man: But that which the regenerate man lookes at in the word of God, is onely that that can feed, and nourish his soule: like as it is with the new-borne babe, all his promotion lyes in the brest, and to be satisfied with the mothers milke, which he never cares to have sugred, or sweetned with any other mixtures. So the man that is borne again, lookes to the holines of the word, the justnesse of the word, the purity & plainenesse of the word, and all this, that he may grow thereby: this is the end he aimes at in hearing, &c. Another man desires the word that by the knowledge of it he may be able to discourse plausibly, hold argument with others, & the like; but the regenerate man desires it (as the childe the brest) that he may live, that he may grow, that he may be a man, that he may thrive, & grow up in all goodnesse, till hee be a perfect man in Christ. He comes to Church, not to feede his eye, not to please his eare with trickes & conceits, and straines of wit, but to live: it is for bread that he comes, not for sawce, for trash, &c. Looke now by this marke, and try whether you are borne of God or not, by your dyet: can you desire and relish the good word of God: will it downe in the purity, in the plainenesse of it? and doe you therefore desire it, that you may grow thereby in all saving graces? it is a good signe that you are borne a new.

Lastly,

Lastly, there is conveyed to every such one a new power, whereby, as Sant Iohn saith, 1. *Ioh.* 5. *Hee that is borne of God overcommeth the world, and that evill one shall not prevaile against him*: Hee is enabled to out-wrestle his corruptions, to withstand temptations, and to doe more this way than ever hee could doe before, or than another man can. See now by this what state you are in; have you received a new power from God, whereby you are made able to overcome that evill one, and the world, or whatsoever corruption? that is, doe yee resist and hold out? for hee overcomes that maintaines the quarrell, and holds out the fight, not yeelding to the enemy, though haply hee receive some wounds in the skirmish. As when a theefe assaults a true man upon the way, and wounds him, yet if the true man hold out & stand close to it till such time as the theefe give over the fight, and goe his wayes, hee is said to overcome him, because hee is disappointed of his aymes, misseth of his errand, is prevented of the booty for the which hee came: so though the regenerate man by an assault of Satan made upon him, may be wounded, foyled, supplanted, yet forasmuch as hee so stands it out and resists, that Satan departs without his purpose, and cannot have of him what he would have, he is truly said to bee conquer'd and overcome. These now are the Notes of a man borne of God: Let every man reflect upon himself, and say, Whose childe am I now? (for every man is either the childe of God or of the Devill, to one of these sides all men

men must necessarily fall.) If I be of God, where is my adoption, my liberty, my spirit of prayer? what course doe I hold in calling upon God? where is my new nature? what measure of mortification? what strength against corruption? what life of God? what doe I doe? how doe I feed? how doe I prevaile? &c. These things you must enquire into, and so passe sentence upon your selves, as you see reason. But here an end of this Use; those others that remaine we will dispatch in few.

Is it so blessed a thing to bee rightly called the childe of God? how should this then stirre us up and perswade us to labour the blessednesse of our friends and neighbours, by doing our utmost to make them children of God? It is not indeed in our power to give them a new nature, and to make them Gods children; but doe what lyeth in you, be not wanting in the use of any good meanes that may helpe hereunto. *Use. 2.*

For Motives, consider, first, what hurt you have done unto others in the dayes of your unregeneracie, by your evill counsell and example; how many you have spoyled and undone, and perhaps have beene a meanes to send some to hell. These things thinke on, and bee moved to trade now as much for God, as ever you did then for the Devill. Secondly, consider what a blessed thing it is to convert a soule. *Brethren* (saith Saint Iames, *cap.* 5.) *if any of you doe erre from the truth, and one convert him, let him know, that hee that converteth the sinner from the errour of his way, shall save a*

ſoule from death, and cover a multitude of ſinnes: Save, and that *a ſoule*, the beſt thing; *from death*, the worſt thing; this is more than to win a world. Thirdly, conſider how buſie others are to draw ſoules to deſtruction, what paines they take to pervert mens ſoules; Let us bee as diligent to ſave them, as they are to deſtroy them: but eſpecially for them of your owne charge, you are to labour their good, becauſe there is a more neere tye of relation. You bound your children prentices to God in Baptiſme, therefore you ſhould doe your beſt to fit them for his ſervice, and ſo you owe this care to God; You owe it alſo to them, for you have done your utmoſt to undoe them for ever, by conveying unto them a maimed, blinde, corrupted nature; you owe it, laſtly, to your ſelves; for you ſhall have ſo much the more true reſpect, ſervice and comfort of them here, and adde weight to your crown of glory in heaven. Therefore ſet upon this buſineſſe, and be working upon your children, bring them with you to the Ordinances, and as they in the Goſpel did, when the bodies of their children or friends were amiſſe, they brought them to Chriſt, that he might heale them; ſo let us deale for their ſoules, bring them to the meanes, or the meanes to them. Labour alſo in private, to doe what good you can for them, by whetting the word upon them, by giving them inſtruction, correction, and employment, looking what company they keepe, what courſes they fall upon, giving them good example in your owne particular: for the fathers or maſters

example

example hath a ſtrong influence upon the childe or ſervant: ſo labouring by all good meanes to make them children of God; for then we may be ſure they will be out of harmes-way, as we uſe to ſpeake of them; nay bleſſed is every one that is rightly called the childe of God.

Now there is yet another Uſe, and ſo an end; and that is for comfort to all that have juſt title to this ſpirituall ſonſhip, and can juſtifie their title: Chriſt here ſaith they are bleſſed, therefore doe not yee curſe your ſelves by miſdeeming your owne eſtates, or ſuffering your ſelves to be baffled out of your comforts. *Vſe 5.*

For which end and purpoſe, it is needfull that yee be armed, and underſtand when 'tis a temptation, when not; and that firſt in generall, ſecondly in particular.

In generall, thus:

Firſt, when any trouble or temptation lights upon thee, looke where it falls, ſee whether it be not ſuch as may befall the beſt of Gods people, even the whole generation of the righteous. If it bee ſuch as doth ſmite David, Paul, or other of Gods beſt children, it is no good argument, I am not God's becauſe thus vſited: *Pſal.* 73. 15.

Secondly, you ſhall know a temptation thus; It ever tends to ſecuracie, to unnaturalneſſe, to unthankfulneſſe, and to beat us off from God and his Ordinances. Thus in generall may you know a temptation.

In particular, there are ſome things that doe much

dismay Gods dearest children, and bereave them of comfort. 1. Afflictions. 2. Desertion. 3. Temptations. 4. Their owne naturall corruption. For the first of these: The childe of God oftentimes lets fall his comfort upon this occasion: If God were his Father, and did love him, hee should never be so much afflicted and distressed with crosses and miseries; for God hath said, that he will withhold no good thing from the upright person, and that hee will deliver his from the scourge of the tongue, and the violent hand, and, whatsoever the good man doth, it shall prosper: But now it is farre otherwise with me, for I abound with wants, am under many afflictions, and to say sooth, nothing prospers with mee; therefore I am at a great stand in this maine businesse, &c. This is an old objection, made by Gideon, (*If the Lord be with us, why is it thus?*) and long since answered. This will smite all the generation of the just, as David tels us, *Psal.* 73. You see then a ready way how to put off this suggestion. If I should thus conclude, that I am therefore no childe, because chastised and scourged, this were to call Davids, Iacobs, Pauls honesty into question: and so for all the rest of the Saints of God. Againe, looke not hereby upon the affliction, but see how it comes; if the Lord come along with it to sanctifie it to your amendment, if he teach as well as chastise, if hee instruct you as well as correct you, then 'tis a proofe of your happinesse; for, *Blessed is the man* (saith David) *whom thou chastisest, and then teachest him in thy law.*

Of Saints Afflictions.

Answ.

Psal.

Psal. 94. Againe, you talke of prosperity, I pray you what is prosperity? Saint Iohn tels you in his Epistle to Gaius; *I wish thou maist prosper*, saith he, *as thy soule prospereth*; then a man prospereth indeed, when his soule prospereth. You thinke there is no farther prosperity, than when a man abounds in outward comforts and contentments; but if by the want of them, your soules health be promoted, that is true prosperity; if we thrive in grace, it matters not much whether we thrive in the world or not, 'tis a good bargaine howsoever, let a man suffer never so much hardship here; a man cannot pay too deare for grace and patience, and other spirituall gifts, though they cost one a piece of his body, a piece of his estate, yea all that a man hath, or is, yet still 'tis a good penni-worth. Therefore so long as thou gainest faith, patience, experience by thine afflictions, and so thrivest in the inward man, however it fare with the outward, though thou goe never so much downe the winde, &c. presse not thine afflictions as an argument against thy selfe, for they are seales of Gods love, and pledges of our sonship.

Object. I, but there is a farther matter in it than all this: my miseries are spirituall, I am under a cloud of desertion: God hath promised to lift up the light of his countenance upon his children, but now alas hee frownes upon me, hee shuts out my prayer, and though I seeke him never so earnestly, he will not be found. Of their desertions.

Sol. This is a sad case indeed, it cannot bee denied, when there shall fall out such a strangenesse

betweene father and childe, yet this discards not a man from being a childe nevertheleſſe. Others of Gods deareſt children have groaned under the like affliction, as appeares by their often complaints, as David in the 18. Pſalme, in the 22. Pſal. the 77. and 88. Pſalmes, beſides many other paſſages of that Booke, that make to this purpoſe. So the whole Church cries out in Eſay, *cap. 63. Why art thou a ſtranger in the land, and as a man that cannot helpe? why haſt thou hardned our hearts from thy feare?* &c. Yea our bleſſed head Chriſt Ieſus complaines of this, that himſelfe was forſaken for a time of his Father, in reſpect of ſence, and ſome degrees, therefore this will be no temptation in the iſſue. But for the purpoſe: There is a double deſertion; the one in wrath, a totall forſaking of a man, and leaving him to the hardneſſe of his heart: Another in mercie, when God forſakes a man onely in a kinde, for a time, in ſome degree, and for a further good unto him; this deſertion befell our Saviour Chriſt, and may likewiſe befall the beſt of Gods children, thereby to indebt them and to indeare them the more one to another for mutuall helpe and comfort in time of ſuch diſtreſſes, as alſo to quicken them and rouze them up from their dulneſſe and ſecurity, to make them prize the ſence of Gods love the more, and to prepare and make way for their comfortable enjoyment of it againe, yea to ſtrengthen and increaſe their joyes unto them upon the returne; that like as it fared with the wiſe-men of the Eaſt, that came to ſeeke our Saviour, the ſtarre that guided them

them was sometimes taken out of their sight, that when it should appeare againe, their joy might be renued and increased: so it is with Gods deare children, he sometimes hides himselfe, and refuseth to come at them, that he may afterwards fill them with fresh joyes, and vnspeakeable raviſhments. You see how it was with the Church in the Canticles, Christ absents himselfe on purpose, and seemes to have cast off all care of her, shee might sinke or swimme for him, for ought shee felt; and all this was done to quicken her, to draw her from her selfe, and to make her runne with more speed through all the ordinances. In this case therefore you must bee adviſed, to wait upon God, till he returne and have mercy, though for the present you be without all sence and feeling of his favour; it will not be long ere hee will visit you againe, and smile upon you as before: In the meane while, consult your former experiences, remember the dayes of old, your songs in the night, &c. and be content to doe as Paul did when hee was smitten blinde by the way to Damascus, even to put your selves into other mens hands, to submit to their guidance, to live by their comforts, to see with their eyes, to trust to their testimony of you; for, for the time, you can be no fit judges of your owne estate.

Object. Yea but (will some say) I have more to trouble mee than all this, my miseries are sinfull miseries, I am pester'd with hideous hellish temptations, with thoughts not farre from blasphemie, unnaturall, unholy thoughts, such as a man Of their Temptations.

would tremble to remember.

Answ. So have others of Gods children heretofore beene thus troubled, as David (for instance) when he said in a passion, *Psal.* 73. 13. & 31:22. & 116.11. *I have washed my hands in vaine, and served God to no purpose.* And againe, *All men are lyars, even Samuell and the rest of the Prophets. I beleeve none of them all.* But the question here, is not what's the assault, but what entertainement you give to any such motion. An honest traveller may be seene to bee set upon by a thiefe, and yet bee never the lesse honest man for that. It may befall the most chaste woman in the world to be assaulted, yet is shee made never a whit the worse for that wicked perswasion, if shee assent not thereunto. In the Law of Moses, if a virgin were ravish't in the field, if when shee were assailed, she cryed out for helpe, and there none to rescue her, it was not reckoned unto her as a sinne of her owne. So if the devill commit a rape upon thy soule, thou cryest out, and yet art not rescued as thou wouldest bee; in this case, sinne disclaimed and resisted shall not bee laid to thy charge. It is indeed thy crosse, but the devils sinne. You see how impudent he was in his dealing with our Saviour: hee can hardly offer worse unto any of us; For he tempted him to that abominable sinne of Idolatry, even to convey that divine worship to an impure Spirit, that is due alone to the most high God.

Here then the question is not, how you are tempted, but how these temptations are accepted. If wee can carry them to God, taking his part against

gainſt our ſelves, all is well. The matter is whether you be an agent or a patient in theſe buſineſſes; if an agent, it is your ſinne: but if a patient onely, let the devill beare his owne burden, and be you comforted.

If Davids wives at Ziklag had runne away with ſome naughty-packe, there had beene good reaſon that he ſhould have diſliked & caſhiered them; but being they were forced againſt their willes, he thought never a whit the worſe of them for the ſame. There were many of the Iewes that ranne downe to Egypt of their owne accord, againſt Gods expreſſe command, this was wickedneſſe: But Ieremy was carried thither by meere violence, whether he would or no: Did God thinke ever a whit the worſe of him for that? no more will hee doe of thee in this caſe.

Ob. I, but there is ſomething worſe than all this, mine owne corruptions and luſts, mine owne evill heart and nature, which is ſuch as I am perſwaded no man hath ſo bad. Of a Saints cor-ruptions.

Anſw. This is the language of Gods beſt children, they perſwade themſelves out of their owne feeling, that there is none ſo bad as themſelves. Thus Paul in his owne judgement was of all ſinners the greateſt, and of all the Saints the leaſt, not worthy to be called an Apoſtle, &c. Againe, this objection growes out of ignorance of that vaſt gulfe of naturall corruption, that is in the heart of the beſt men alſo; for we are all cut out of the ſame peece, as one may ſay, and there went but a paire of ſheeres betweene thy nature and Davids, or any other 1. Tim. 1. 15. Ephes. 3. 8.

other Saint of God.

Ob. Yea, but God hath promiſed that hee will ſubdue corruption unto his people, *He ſhall ſubdue all our iniquities, &c. Micah* 7. But my corruption is very violent within mee, therefore what can I make of my ſelfe?

Anſw. Our ſanctification here is but in *fieri*, it is but in doing yet. *Rev.* 6. 2. *Chriſt rides about conquering*, and will yet goe on to conquer ſinne in us; he will not doe it at once, he is in ſubduing our corrupt luſts unto us, as hee did the Canaanites to his people Iſrael, by little and little. If ſinne be but a dying in us, that is, if wee can but hate and deteſt it (for the life of ſinne is the love of it, and then it dyes in the will when wee begin once to hate it:) this is a pledge unto us of more grace, and further ſanctification.

Ob. Yea, but God hath promiſed that his children ſhall grow, this I doe not, but rather ſtand at a ſtay.

Anſw. Gods people doe grow indeed, but yet their growth admits of ſome deſertion, of ſome interruption, and yet it is truely termed a growth: as a childe may be ſaid to grow till he come to his ἀκμὴ his full ſtature, though by a fit of ſickneſſe he may be held backe.

A tree when young, is rightly ſaid to grow, though in the hard of winter it ſeemes dead and dryed up: So here.

Againe, the growth of a Chriſtian is inſenſible, as that of the corne in the parable uttered by our Saviour; and as that of a tree, which that it is growne

growne we see well, but how and when it grew wee see not: and such is our growth in grace.

Wee neede not doubt but that we are growing, if we can but find these signes in our selves.

First, more and more sense and sight of our corruptions; as pride, selfe-love, hypocrisie, and the like: for the more life is in any, the more sense, the more he feeles his corruption, as it is corruption, the more grace is in him.

Secondly, againe if our appetite growes, we are more earnestly desirous of grace and holinesse than ever; with a judicious, and rationall appetite. Rationall desires after peace, argue growth in that grace we desire.

Thirdly, constancy in the use of the meanes of grace, is a signe of growth.

But fourthly especially, if we grow down-ward, if wee grow in the roote, if we become more humble and low in our owne eyes, more mercifull toward others, &c. The better any one is, the humbler he is alwayes; and the more any one growes in grace, the more hee growes out of himselfe. These things therefore must not trouble you: if you can finde these notes in your selves, ye are certainely children of God; and in that name blessed men and women: Hold this as the maine conclusion still, and never curse whom God hath blessed, but blesse with God, and oppose this title to all temptations within, and to all indignities without, that are any way cast upon us by men. Say, Men call me this or that by way of contempt or disgrace of my person; But what of that? God calles

calles mee his childe, and that's honour enough; yea, with that Chriſtian Emperour Theodoſius, wee ſhould eſteeme it a greater dignity to bee the childe of God, and a member of his Church, than to be the head of an Empire: yea, God hath herein done farre more for us, than if hee had made us Kings of men, or Emperours of Kings themſelves.

Vſe. Now to ſhut up all: Is every peace-keeper and peace-maker a childe of God, and ſo truely bleſſed? Let me then revive my former exhortation unto you, that you would keepe the peace as ever you hope to be happy.

Wee might command you in the Kings name to keepe the Kings peace. If a poore Conſtable comming unto you in the name of a mortall Prince, and charging you thus, you dare not but obey him, and all is huſh't preſently: how ſhould you much more hearken to him that chargeth you with this duty from the King of heaven?

And as you muſt ſtudy peace your ſelves, ſo you muſt be peace-makers too. I know it is a tedious and a thankleſſe office, for men come off ſlowly in buſineſſes of this nature, they ſticke long, and will not ſtirre with a little: Oh what a thing it is to pull downe a proud perſon, to humble a ſilly creature! It happens often to one that deales with men in theſe matters, as with him that ſtrives to part a fray; he ſhall carry away blowes from both parties. A man that will undertake to mediate betweene neighbour and neighbour, ſhall be ſure to be cenſured, and of two friends loſe one at leaſt,

So Thucydid. lib. 1. hiſtor. ſaith.

and

and perhaps both: But let not that dishearten us from the worke, ſith it is the Lords; and however men deale with us for it, he will eſteeme ſuch his children, and hath pronounced them bleſſed. Therefore be not diſcouraged, &c.

A man will venture ſomewhat when hee ſeeth a towne on fire, yea, if it be but ſome one houſe in a towne, ſomewhat a man will doe to the quenching of it. And will you not then doe as much for the bodies and ſoules of men, when this unnaturall fire of contention is kindled amongſt them? A man that comes to ſet a bone that is out, makes no matter of it; though his patient complaines of him, cryes out againſt him, reviles him haply, and gives him very hard language, he goes on with his worke nevertheleſſe: ſo muſt you be content to take a little paines, and to receive but hard meaſure at their hands whom you ſeeke to ſet in joynt againe; for ſo ſhall you intereſt your ſelves into the bleſſing here pronounced by our Saviour upon all peace-makers, that they ſhall be called the ſonnes of God.

FINIS.

The one and twentieth Sermon.

Matth. 5. 10.

Blessed are they which are persecuted for righteousnesse sake: for theirs is the kingdome of heaven.

Wee are now come to the last step, to the last beatitude here mentioned by our blessed Saviour; *Blessed are the persecuted.* And touching this, there are many questions which make much to the clearing of the text.

Quest. 1. First, whether the suffering of persecution may be reputed a blessed thing?

Answ. For answer whereunto: Persecution, or suffering falles under a double consideration. First, as it is a suffering simply considered: And so it is no blessed thing to suffer. For, then it were a thing to be desired, and prayed for; and then by going to heaven wee should lose a part of our happinesse.

Next, persecution is to bee considered as it is clothed with divers circumstances; as it referres first to the cause for which a man suffers: secondly to the person, who it is that suffers: thirdly to the manner how hee suffers; and fourthly to the reward

ward and consequents that follow upon his suffering of persecution. And so to suffer in the Lords cause, as a righteous person, in such a manner, as that heaven may follow upon it, this makes the thing a blessed thing.

Quest. 2. But it will be here demanded, Sith to suffer persecution is not simply a blessing, why then doth our Saviour here ranke it among those things that render a man simply blessed?

Answ. Wee answer: Our Saviour is not here onely to deliver the parts of happinesse, but the way also to it, and the signes of it. Now persecution is a meane and a way to happinesse, as hereafter shall be shewed more at large, &c.

Quest. 3. But why doth hee reserve this to the last place?

Answ. There is great reason for that. And first, to imply what is the course of Christianity, which begins in poverty of spirit, and ends in persecution, as our Saviour here sets downe the bounds. Secondly, to shew Gods usuall way of dealing with his people, which is not to give them up to persecution, till they be prepared for the bearing of it, by being first made poore in spirit, pure in heart, meeke, mercifull, peaceable, and the rest.

Quest. 4. Our last question is, In what manner doth the Lord deliver this last Beatitude?

Answ. Hee insists more on this, than on any of the rest. His point is, *The persecuted man is a blessed man.* This speech of his he addresseth first to all Christians in generall, *vers.* 10. secondly to his Disciples, there present, in particular, and in them.

them to all faithfull Ministers, *vers.* 11. 12. *Blessed are yee, when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my sake: rejoyce and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets that were before you.* And because this point needs both proofe and explaining, our Saviour wisely dwels on both.

For explication; Not every one that suffereth is a persecuted person presently; but to the making up of Martyrdome, these things must concurre. First, the cause must be good, for which hee suffers; it must be for righteousnesse sake. Secondly, his person must be good too; it must be wrongfully that a man suffers, *vers.* 11. Men must say and doe all manner of evill unto you [*falsely*] that is, without all cause given them by you, or desert on your part. Thirdly, there must be good aymes in a mans sufferings: it must be for Christs sake that hee is persecuted, or, *for the Gospels sake*, as Marke hath it. And this is that our Saviour speakes by way of explication of the point. Now for confirmation of it, Christ gives the proofe in these words, *For theirs is the Kingdome of heaven.*

Every one that hath interest into heaven, is a blessed man: But so have the persecuted for righteousnesse sake; Therefore they are blessed. We wil stand no longer upon these things, but hasten to the instructions that arise out of the words.

And first, from the order here observed: you see where our Saviour begins, in povertie of spirit; and where hee ends the doctrine of mans blessednesse,

sednesse, in persecution. The particulars instanced by our Saviour in the former verses, are the most of them all passive, and such as a man would thinke, should free any one from persecution. For, what hurt can there be in poverty of spirit, mourning over a mans owne and others sinnes and miseries, a patient puting up of injuries, earnest appetite after righteousnesse, and the rest above-named? A man would thinke, there were no prospect in these at all toward persecution. And yet you see our Saviour would have every one of his, after all this done, as hath beene afore-shewed, to expect persecution, and therefore closeth up all, with *Blessed are the persecuted.* From the Order then, we see thus much.

Doct. 1. Every man that would be Christs true Disciple, must looke for persecution. Bee he never so humble a man, never so meeke a man, never so mercifull, pure, peaceable a man, be hee what hee will be, if he will follow Christs steps, and climbe up to heaven by his staires, he shall (sooner or later, in one kinde or other) have occasion to learne this lesson. You see our Saviour teacheth it here, and indeed where doth he not teach it? *Ioh.* 16. at the beginning, *In the world you shall have trouble*; you that are bought out of the world, you that do testifie against the wickednesse of the world, that the workes thereof are evill, yet you shall have trouble in the world. Trouble? You wil say, why, who hath not trouble in the world? this is nothing strange to any one: yea but Christians shall meet with speciall troubles here, *vers.* 20. *Verely,*

verily I say unto you, that yee shall weepe and lament, but the world shall rejoyce: yee shall be sorrowfull, &c. Here is the portion now of a godly man, of every one that will be Christs Disciple, hee shall know what to trust to: Christ talkes to his of nothing but weeping, and tribulation, and molestation, this must be their portion, while the world in the meane time laughes and rejoyceth. So *Mat.* 7. Our Saviour tels us, that the way to heaven is a strait way, a perplexed, afflicted, persecuted way, that is the force of the word there used. A man travels toward heaven, as the Israelites did toward the land of Canaan. Hee must passe through a vast and terrible wildernesse, he must meet with a red Sea, encounter with Serpents, with Gyants, &c. hee shall finde a world of businesse, before hee comes at heaven: it is a strait and narrow way that leades to life, so saith Christ, and so also his Apostles: *Act.* 14. 22. *As they returned to confirme the soules of the Disciples, they exhorted them to continue in the faith, and assured them, that through many tribulations we must enter into the kingdome of God.* Yea the Apostle Saint Paul growes to a generall Axiome. 2. *Tim.* 3. 12. *All that will live godly in Christ Jesus, shall suffer persecution:* let them looke for it in one kinde or other, in one degree or other, there is no avoyding of it. Thus the Apostles all with one mouth give testimony to this. And to which of the Saints can you turne you, from the beginning of the world, that hath not proved and found the way to heaven, to be a persecuted way? Aske Abraham, aske David, Iacob, Paul, &c.

&c. they doe all affirme, and give in this testimony, That whosoever will be a godly man, he must suffer persecution. Aske what the state of the world from Ismael downward was; the Apostle tels you *Gal.* 4. 29. *That as then he that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now.* Nay, aske how it was from Abels time, and so downward; Saint Iohn makes answer, that *Cain, who was of that wicked one, slew his brother*: And wherefore slew he him? *Because his own workes were evill, & his brothers good.* Whereupon he infers in the next *verse, Marvell not, my brethren, if the world hate you,* 1. *Ioh.* 3. 12, 13. Whereupon Saint Ambrose, *Nullus Abel, &c.* There is no Abel, saith hee, but hath his Caine; no good man, but hath his persecutor: So that we may conclude, that whatsoever he be that will live godly, he shal suffer persecution. This saying is faithfull and true, it ever hath beene, is, and shall be so to the very end.

And the reason of this point is cleere, whether we looke to the persecutors, which are many; or to the persecuted, which are obnoxious; or lastly to God, who for good ends and reasons gives way unto it, that his sheepe should have a course now and then.

For the first of these: The Church of Christ, and every particular member thereof is so surrounded & beset with enemies on every side, that they cannot so much as once peepe out, but one or other is presently ready to reach them a rappe. *Reas.* 1.

And first, Devils are their enemies, for number

many; for power, mighty; for paines, diligent; for malice, violent: ſo that in reſpect of them, Gods people can have but little reſt. One lyon, or one wolfe is enough to worry and deſtroy a whole flocke of ſheepe, how then ſhould Gods little flock eſcape among ſo many lyons and Devils?

But ſecondly, As there are many Devils that moleſt the people of God, ſo there are alſo many men to ſecond them herein, ſome without the Church, and ſome alſo within. If you looke without the pale of the Church, there is nothing to be ſeene but lyons, wolves, tygers. *The darke corners of the earth are even filled with cruelty*; as ſpeakes the Pſalmiſt. There ſhall you finde an heard of Atheiſts, a drove of Turkes, an abundance of enemies that conſpire againſt the Church. And within, there are falſe, and true brethren, both of them ready to perſecute and vexe their mother, the Church. Firſt, there are ſome falſe brethren, (true enemies) that being of a baſtard-brood themſelves, doe carrie an aking tooth againſt all the true children. So it was, you know, in Abrahams family, there was in it a ſecret Iſmael, that perſecuted him that was borne after the ſpirit. Theſe home-borne enemies are the moſt pernicious of all; as in the body, thoſe diſeaſes are moſt tormentfull that are bred within a man, ſo here: Hence that ſorrowfull complaint of the Church, that *her owne ſonnes had vexed her*: *Cantic.* 1. that is, ſuch as pretended to bee her ſonnes, were the inſtruments of her trouble. Nay not onely falſe brethren, but even true Chriſtians ſometimes, though

they

they will not persecute the cause of Religion, yet will they molest and disquiet their fellow-brethren, through passion, pride, selfe love, and other corruptions drawing them thereunto; like as sheepe when they are wanton, will dash one against another, and almost breake one anothers heads: and as wee commonly see it in children, that live in the same house, yea that tumbled in the same belly, for very trifles sometimes they will fall out and scratt one another, yea draw blood and bee ready to teare out one anothers eyes; so it falles out otherwhiles among the children of God. Thus it ever hath beene, and thus it will be so long as the Church gives sucke; and the Church must be suckling and teeming still, till Christ come againe.

Secondly, there is reason for this point, if you looke to the parties persecuted, whether you consider their spirituall estate, or their outward. For their spirituall estate, their goodnesse, first, is a speciall object, a faire marke for euery enemy to ayme at. The true Christian in this respect, stands as a Beacon on a hill, the blaze whereof must needs be farre seene in a darke night. Now there is nothing but darkenesse about the wicked: And hence is it, that the very name of Christianity, the very face of honesty, procures a great deale of envy and trouble from the world. *Reas. 2.*

Consider Gods people next in their infirmities; they are not alway so wise, but that they throw themselves into needlesse troubles, brakes and molestations. Thus if you looke upon them in

their inward estate, there is reason for their persecutions. And secondly, for their outward estate, Gods people are not alway so great, so mighty, so much countenanced in the world, but that any one that stands ill-affected to them, may dare to venture on them: yea it hath beene ever found the next way for men to ingratiate themselves with great ones (as of old with the persecuting Emperours) and to get preferment in the world, to bring up an ill report upon religion, and to persecute those that professe it. This the world applaudes, and rewards; and therefore there can never bee wanting such, as shall molest the true Christian, he being so weake in himselfe, and lying open so many wayes as he doth, to so many enemies: for he may be persecuted in his owne person, he may be persecuted in his children and people about him; hee may be persecuted againe in his head Christ, in his mother the Church, in his fellow-members the Saints; how then is it possible hee should scape a blow? When a man shall bee encompassed, and beset round with theeves, whereof one lets drive at his head, another at his heart, another at his legges, some fight before him, others behinde, &c. it is a thousand to one, but some of these blowes will light on his skinne: Even so it is with all Christians; they have so many blowes to ward, and so many enemies to encounter, that it is impossible to escape them all, but they shall smart by some.

Wee see some reasons now why all Christs Disciples must passe through persecutions. But what?

what? may some say, Is there not a God that over-rules all? and will hee looke on, and let the just man suffer? Yes, there is a God over all, and such a God, as doth exercise a gracious providence over his people, else it would bee farre worse with them than it is. But God for speciall purposes, and that thereby hee might worke his owne ends, gives way to the persecutions of his people: as *Reas.* 3.

First, That he may draw them farther off from hell, weane them from the world, drive them from the tabernacles of Cham, take them off from wicked company, &c. upon which they would fawne but too much, did not they frowne. It is well for us, that the Devill comes no more to us as a fox, but as a lyon; for hee doth ever most harme, when hee gives least warning. This the Lord knowes, and therefore doth he often let out the chaine, that hee may persecute his people. And indeed it is never better with the Church, than when the Devill chafes and rages most in his members: if the wicked should fawne on us, as we many times doe on them, it would bee worse with us, for their smiles doe us more harme than their frownes, presence than absence.

Secondly, hereby God drawes us nearer to himselfe, and to one another. And first to himselfe; for as chickens runne apace to the damme, when there is danger towards them: and as children make to the mother, when they feare any threatning crosse: and as the traveller makes haste to the hedge, when he is o're-tane by a tem-

pest: so it is here. Christians never pray so heartily, deny themselves so thorowly, cling so fast to God, as when a storme is towards. And as they are drawne nearer to God by persecution, so are they also to one another. The outward storme of persecution beating upon them from others, increaseth the inward heate of affection one towards another: misery breeds unity: it faring with them here, as with a flock of sheepe, which so long as the sunne shines upon them, and they may feed at quiet, they will scatter and disperse themselves over a whole field, but turne a dogge in among them but a while, and there they will gather on a knot, heape together, make head, and set their face against the common enemie. So Gods people in times of peace, and when all goeth well with them, they will stout it and strange it, and not know or owne one another; but let a storme of persecution arise upon them, and then they will be glad to hold together, and do one another the best helpe and comfort they can, in that common danger. Never did the Church of God shew so much charity, mercy and love, as in times of persecution, insomuch as divers have been thereby detected. And these are some of those ends wherefore God gives way for his people to bee persecuted. There are yet other many besides, as, that persecution is as a fire to trie Gods people, it discovers the thoughts of many hearts, as Simeon saith, *Luc.* 2. It rubs off the rust & brightens their graces, quickens them to prayer, makes them to understand, both themselves, how help-

helpleſſe and impotent they are; and God, how able he is, how ſweet he is, and how ſeaſonable he is to his people in their greateſt extremity. In a word, it teacheth a man a thouſand good leſſons, and therefore the Lord permits it.

The point is cleere enough, let us therefore proceed to make ſome Uſe of it.

Vſe 1. Firſt let it ſerve for inſtruction to ſtanders by, ſuch as have not yet given up their names to Chriſt, nor received his preſſe-money: Theſe muſt learne, as not to ſtrange at the perſecution of Gods Church, or to ſtumble at it, ſo to forecaſt it; and be reſolved of this, That if they will bee Chriſts diſciples, they muſt looke for perſecution. It fares many times here with young beginners, as it doth with little ſchollers, when they are firſt brought to the ſchoole; ſo long as they bee fed and drawne on with figges and plummes, they will bee content to come; but when they once heare of roddes and hard leſſons, they quickly fly off, and will come no more: ſo that they more diſcredit the ſchoole in not continuing at it, than if they had never come to it all. So many, if they might bee ſtill at eaſe, and goe to heaven in a feather bed (as they ſay) they could be content to ſet forward, and like it well: but when they come once to heare of roddes, and ſuch hard-meate as perſecution, they ſoone fly off, ſtart backe, will goe no further.

Theſe diſcredit Religion, which they had taken upon them to profeſſe: and therefore the Lord makes proclamation here, as he bad the children of

of Iſrael doe when they went out to battell, *Deut.* 20. *What man is there that is fearefull and faint-hearted? let him goe and returne to his houſe, leſt his brethrens heart faint, as his heart fainteth*; and ſo he doe more harme with his face, than he can doe good with his hands.

He that will build the tower of godlineſſe, muſt firſt ſit downe (as our Saviour ſhewes) and caſt the charge of it, whether he be able to ſupport the coſt of the building: for otherwiſe, he ſhall be forc't to give over with ſhame enough to himſelfe.

Hence is that peremptory and plaine ſpeech of our Saviour, ſo often in the mouthes of the Evangeliſts; *Whoſoever will bee my diſciple, let him deny himſelfe, take up his croſſe, and follow me.* Three hard leſſons I confeſſe, but yet ſuch as muſt be learned by all that will be the diſciples of Chriſt.

Firſt, *He muſt deny himſelfe.*

And this, firſt in perſons: ſecondly in things. For perſons: He muſt deny himſelfe in his father, mother, children, friends, all, or elſe hee is not worthy of Chriſt. And for things: He muſt forſake houſes, lands, goods, (as our Saviour told him that would firſt diſpoſe of his goods, before hee followed Chriſt) yea even to his very bed, as it was ſaid to that fellow, that came with *Maſter, I will follow thee whitherſoever thou goeſt. The foxes,* ſaith our Saviour to him, *have holes, and the birds have neſts: but the ſonne of man hath not whereon to lay his head.* Thus he that will give up his name to Chriſt, muſt needes deny himſelfe.

Now, as there may be many Maſters in one and the

the ſame man, (according to that of S. Iames, *My beloved, be not many Maſters*, Iam. 3. 1.) ſo every man hath many ſelves within himſelfe. Here then a man muſt deny himſelfe in his profit, deny himſelfe in his credit, in his pleaſure, eaſe, &c. He muſt take himſelfe in his owne hands, as Abraham did his Iſaac, and offer up himſelfe to God; hee muſt ſacrifice all, let goe all. A hard leſſon, but yet ſuch as muſt neceſſarily be taken out by all Chriſts diſciples.

Secondly, *He muſt take up his daily croſſe.*

Every day brings its croſſe along with it: This a man muſt beare with patience, and make his beſt of it, if he will belong to Chriſt. Many can talke of perſecution when it is a farre off, and oh how they could beare it, if ſuch a thing ſhould befall them! But how doth this man carry himſelfe in his locall, perſonall, preſent croſſe? He that cannot beare that paines, that cumber, that ſickneſſe, that cannot patiently undergoe in ſome degree the croſſes that come upon him daily, is ill provided for to dye at a ſtake, or meete with other perſecution. Therefore, if you will be for Chriſt, learne to beare your daily croſſe: Begin with that.

Thirdly, *He muſt follow Chriſt.*

Why? What did he? S. Lukes telles us, That he ſteeled his countenance, he ſet and confirmed his face to goe up to Ieruſalem againſt all winde and weather, and would not be beaten backe. So muſt wee ſhew our ſelves alike forward and reſolute to ſuffer for Chriſt, if called thereunto. Hee ſuffered for us at the hands of God and men, we muſt

muſt alſo for him, at leaſt in preparation of heart. He ſuffered for us many wayes, as Cyprian (after his manner) expreſſeth it; he was ſawde in Iſay, ſold in Ioſeph, perſecuted in David, deceived in Iacob, ſacrificed in Iſaac, &c. let it not ſeeme grievous to ſuffer a little for him, but be content to put your necks under the yoke of Chriſt; learne to deny your ſelves (he that can deny himſelfe in his beloved luſt, it is certaine that hee would dye for Chriſt, if hee were put to it) take up your daily croſſe with much æquanimity and patience, and follow Chriſt through thicke, through thin, that you may be able to anſwer Chriſt in a paſſive obedience, as well as active: For all that are his muſt ſuffer perſecution. Indeed the Lord hath reſpect to the ſtrength of his ſervants, and (as the Prophet ſpeakes of the husbandman, *Iſay* 28.27.) Hee beats out all his corne, but not all with the ſame inſtrument: upon ſome he turnes about the cart-wheele, and threſheth them out with a flaile; ſome others againe are beaten out with a ſtaffe, and ſome with the rod. Such is Gods dealing with his people; all are not broken with the wheele, becauſe they cannot beare it, but all are threſh't. And as it was in Abrahams ſacrifice, All the creatures were ſlaine, but not all divided, and cloven in the mid'ſt. So here: For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt, *Mar.*9.49. But we haſten to another Uſe.

Is it ſo, that every one of Chriſts diſciples muſt meete with perſecution? Let this teach all thoſe that are entred into Chriſtianity, many leſſons.

And

And firſt, let us walke with due reſpect to their brethren, who for as much as they have their hands full otherwiſe, let not us create them more by mutuall vexations. What? be there not Tigers enow, Wolves enow, Dogs enow to worry Gods lambes, but Chriſtians muſt needes bite and devoure one another? and turne if not worry-ſheep, yet at leaſt weary-ſheep. *Dare any of you* (ſaith the Apoſtle) *having a matter againſt another, goe to law before the unjuſt, &c.* You that are ſervants to the ſame Maſter, drinke of the ſame cup, hope for the ſame heaven, &c. dare any of you goe about to ſue one another, traduce one another, blemiſh one another, and ſo through one anothers ſides to wound Religion it ſelfe? This is an high preſumption: And it is alſo an high expreſſion of the Apoſtle; and therefore wee will ſpeake lower unto you, and ſay as Moſes to thoſe two Iſraelites that ſtrove in Egypt; *Wherefore ſmiteſt thou thy fellow?* You are brethren, and in a ſtrange land, (two forcible arguments) therefore you of all others ſhould comply and agree together. And to the ſame purpoſe is that ſpeech of Nehemiah to the people of his times; *It is not good*, ſaith he, *that you doe: ought ye not to walke in the feare of our God, becauſe of the reproach of the Heathen our enemies?* Wee have thoſe about us that watch for our halting, and our weakning: therefore we ſhould accord and hold together.

Thus he. And is not the ſame caſe ours? Have wee not the enemy in our Land, ſuch as doe not ceaſe to upbraide us with their union, but our breaches

ches and diſſenſions? Should wee not therefore linke together, if it were but for the reproach of the enemy? And what ſaith the Apoſtle? If yee provoke, and bite one another, take heed leſt yee be devoured one of another, or at leaſt one with another, by a common enemy. *If therefore, there be any conſolation in Chriſt, if any comfort of love,* if any mercy to others, yea, if any providence for your ſelves, doe not weaken one another by idle ſuſpitions, unkindneſſes and diviſions, and ſo encourage the common enemy; but *be yee like-minded, having the ſame love, being of one accord, of one minde.*

Secondly, with reſpect to God.

Let this point teach us, firſt to looke backe, and ſith perſecution is the portion of all that belong to Chriſt, let us returne to the Lord his tribute of praiſe for our ſo long-laſting peace, and freedome from the fiery triall of perſecution: of which wee may truely ſay what the Poet doth of ſinne, Happy is he that hath leaſt of it. And this is the happineſſe of us of this Church. Somewhat we have had indeed of perſecution; for elſe we could not prove our ſelves a true Church: which is ever like unto Moſes his buſh, that burnt, but conſumed not. The time hath beene, that Sathan hath beene let looſe at us, and then he plaid the Devill, and more than the Devill; ſince that he hath beene tyed up, in a great meaſure, yet ſo, that hee ſtill caſts up flouds of reproach, and diſgrace, againſt our Church: as, that it is but a faction, and our Religion a very patchery. One of our Adverſaries ſaith,

that

that we are no better than Turkes; another telles the world, that we are all Atheiſts, and our Religion no better than a compound of errours, hereſie, and of all irreligions; that there is no God acknowledged by us, and no goodneſſe to be found amongſt us. Thus they take liberty to wound us at pleaſure with their tongues and pennes: but what's this? *Wee have not yet reſiſted to blood*, as the Apoſtle ſaith. Oh my Brethren! when I caſt mine eye backe on former ages, and forreine nations, and there looke, and ſee their racks, their ſtrappadoes, their pincers, their flames, &c. with infinite other ſorts of meanes of putting them to torment; when againe I looke on the Church abroad, and ſee their continuall feares & dangers, how they come to Gods houſe with their lives in their hands, with their Billes in their hands; how ſome of them have had their hands and other parts whipt off when they were at their prayers, &c. When I conſider what maſſacres, butcheries, blood-ſhed, tortures, torments, miſeries others have ſeene and felt, and ſweat under; and then reflect upon our ſelves, and ſee ſuch a bleſſed peace at home for ſo many yeares continued, I cannot but take up the Prophets words, and ſay, *What is England above other people, that God ſhould ſo reſpect it, or what are wee of this Kingdome, that hee ſhould ſo greatly regard us?* Let the conſideration hereof enlarge our hearts to thankfulneſſe, and never let a few wants make us except or complaine againſt the preſent peaceable government, but be thankfull for the many many benefits that

Vid. Rayn. Poſſevin. &c.

we

we enjoy under the same. Thus for time past.

Now for the future, let us all be by this point instructed to prepare for persecution.

Object. These are not dayes of persecution, therefore this exhortation is unseasonable.

Answ. The times indeed are cleare and calme as yet, but who knowes not that it is good wisdome, in summer to provide for winter, and in faire weather to lay in for a rainy day? *Non semper saeviunt Nerones* (saith an Ancient) *sed nunquam cessat Diabolus*; There are not alwayes Tyrants to persecute the Church, but the Devill will never give us rest. As hee dealt with Christ our head, so doth he still with the Church: Hee tryed him at first with an alluring temptation, but afterward (when he could not so prevaile) with a more hideous; fall downe (saith he) and worship mee: A motion made more out of desire to vexe our Saviour, and grieve him, than out of hope to prevaile with him. And such is his manner of dealing with us; if hee can overcome us by faire meanes, that is his first desire and attempt, but if that take not, then he roares upon us, shewes us his clawes, playes the Devill indeed.

Cypr. vbi supra.

Ob. But may not a man by wisdome so carrie the matter, as to prevent troubles?

Answ. Some he may, but not all, unlesse he will disclaime his Religion, and renege Christ: But if a man will make conscience of his wayes, and leade an upright life toward God and man, all the wisdome in his head shal not save his head whole; witnesse David; one would think that such a one

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as hee ſhould live quietly, and eſcape all trouble, being ſo exceedingly back't as he; for hee was allyed to a King, he was a comely man, an amiable man, a proper man. Beſides that, hee was rarely qualified; for he was a fine Poet, an excellent Muſician, a brave Souldier: more than this, hee was exceeding wiſe, and paſſing humble, which (if any thing) will beare a man through all, without moleſtation: but none of all theſe could ſave him from perſecution. Let a man be never ſo meeke, mercifull, pure, peaceable, &c. as our Saviour here tells us; let him bee but honeſt, and goe beyond others in goodneſſe, envy and malice will flie in his face. Therefore you muſt all bee called upon to prepare to ſuffer from any ſorts of men, any kinde of perſecution, Whoſoever he be that will live godly ſhall ſuffer, looke for it. If you tread on the Devils head, 'tis certaine hee will have you by the heele: and from all perſons you muſt expect it, friends as well as foes, and friends of all ſorts, naturall, ſpirituall, any, all.

Ob. Oh, ſaith ſome man, I could well enough endure to bee wrong'd or vext by an enemy, but when hard uſage comes from a neighbour, from a kinſman, yea, from a Chriſtian man, this cuts deepe, could I ever have looked for this?

Anſw. Yes, from all ſorts of people you muſt expect it, from carnall brethren and kindred you may expect all manner of perſecution, and from ſpirituall too, ſome moleſtations; for ſome are weake, and weakneſſe is both medling and capri-

ous; for this winde blowes out of every coaſt.

And as from all ſorts of men, ſo for all kinds of perſecution muſt you bee fitted. And here it is good, that you ſometimes tempt your ſelves, and ſay, Now I fare daintily, but how could I doe to feed on hard-meate? Now I lye delicately, but how could I endure to rouſe in the ſtraw, (as Mr Philpot ſaid) or to lye on the earth? Now I live at libertie, and enjoy a good ayre, but how could I away with a cloſe and loathſome dungeon? Now I enjoy many bleſſings, but how could I doe to want them all? How could I endure to ſee mine husband at a ſtake, my children chopt in pieces, or ſprawling on a ſpeares point? Am I able to undergoe theſe trials? Thus ſhould we be often tempting of our ſelves, what wee could doe if wee were put to it, and ſo be ever provided for the worſt. I doe not ſay that God will trie us in this manner, I hope better, but ſith it is ſo, that all that are Chriſt's are ſubject to all kinds of perſecutions from all ſorts of people, let us therefore be adviſed to get on us that compleat armour of God on the right hand and on the left, that you may bee able to ſtand faſt in the evill day: And that wee may wield this Armour the better, get Gods Arme too, for the Devill and the world will be too hard for us, if wee ſet upon them in our owne ſtrength: when wee are called to buckle with famine, with fire, with the ſword, &c. our fleſh quakes at the thoughts of theſe evils; *Therefore bee ſtrong in the Lord, and in the power of his might*, as the Apoſtle exhorts. There is no temptation

ptation ſo ſtrong, but God can maſter it; no perſecution ſo ſharpe, but God can ſweeten it; he can make a man ſing in priſon, as the Apoſtles did; yea ſing in the flame, as the Martyrs did: Therefore get Gods ſtrength firſt, and then put on the whole armour of God, *the girdle of truth*, *the ſhield of faith*, *the breſt-plate of righteouſneſſe*, with the reſt of the pieces, *Eph.* 6. apply them cloſe to your ſelves, employ them againſt your enemies, watch, ſtand ſtill upon your guard, pray with all manner of prayers, call in the helpe alſo of others; and having done all, ſtand faſt. And to this end, begin to bee a Martyr now: For there is a double martyrdome (as the Authour of that worke falſely aſcribed to Cyprian, *De dup. Martyrio* ſaith:) Firſt active, which conſiſts in ſlaying our corruptions, mortifying our luſts, &c. begin with this. Secondly paſſive, in ſuffering hardſhip for Chriſt, as a good Souldier. Learne now before-hand how to be able to fare hard, lye hard, goe hard, &c. ſo ſhall you bee fitted for the worſt that can befall you.

FINIS.

The two and twentieth SERMON.

MATTH. 5. 10.

Bleſſed are they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

GReat is the myſterie of godlineſſe, that is, All things belonging to pietie are carried in a myſterie. Here is ſtrange doctrine delivered: *viz.* A mans happineſſe begins in poverty, and ends in perſecution.

Wee have paſſed through all the former ſteps to mans bleſſednesſe; and now we are upon the laſt, where all goodneſſe muſt end perſecution. How farre perſecution may carrie a bleſſing, and in what ſenſe it is ſaid to bee a bleſſed thing to ſuffer perſecution, wee ſhewed you the laſt day: what time alſo wee commended unto you the maine point from the connexion; and that was, That every of Chriſts true diſciples muſt looke for perſecution. Though he exerciſe all the forementioned graces, which are ſuch as a man might thinke would beare one through the world without perſecution, yet they muſt reckon upon it, they ſhall be perſecuted: and thereupon our Saviour here fals upon the doctrine of perſecution,

cution, *Bleſſed are the perſecuted.*

The words are ſpoken by way of preoccupation. Our Saviour here prevents an objection: for ſome might ſay, If I ſhould apply my ſelfe to this method here ſet downe in the verſes going before, I ſhould be hated, reviled, perſecuted, and how then could I be thus bleſſed as you ſpeak of? Nay, ſaith our Saviour, notwithſtanding all this, if you be ſuch as is before deſcribed, poore in ſpirit, ſorrowfull for ſinne, pure, peaceable, meeke, &c. though you be perſecuted, yet nevertheleſſe yee ſhall be bleſſed; So then another thing that we have to take up from the words is this.

Doctr. That perſecution is not any perjudice or barre at all to a mans bleſſednеſſe. If a godly man be perſecuted, hee is never a whit the farther from bleſſednеſſe, for that to bee perſecuted and withall bleſſed, are not termes incompatible, they may and oftentimes doe meet in one and the ſame perſon. Hence it is, that they are here coupled by our Saviour, and expreſt both in a breath. *Bleſſed are the perſecuted.* Hence the Apoſtles often, as Saint Iames, *cap.* 1. 12. *Bleſſed*, ſaith he, *is the man that endureth temptation*, (yea though it bee the fiery triall) for after he is tried a while (that is all the hurt it ſhall doe him) at laſt hee ſhall be a bleſſed man, hee ſhall receive a crowne of glory: So Saint Peter: *If yee be reproached for the name of Chriſt, happy are yee.* 1. *Pet.* 4. 14. So that it is a piece of a mans happineſſe (at leaſt an appendant) to be reproached for Chriſt. To the ſame purpoſe is that we reade, *Revel.* 14 13. *I heard a voyce from heaven,*

heaven ſaying, unto mee, Write, Bleſſed are the dead which die in the Lord from henceforth, yea ſaith the Spirit. If man had ſpoken it, the truth of it might have beene called into queſtion, but now the Spirit hath ſaid it, there is no place left for doubting. And of whom ſpeakes the ſpirit here, that they are bleſſed, but of ſuch as ſuffer'd in the quarrell of Chriſt under Antichriſt: though they were perſecuted to the death, yet were they in all this bleſſed men. So that you ſee bleſſedneſſe and perſecution may agree in one propoſition; they may alſo concurre in one and the ſame perſon; witneſſe David, a man he was after Gods owne heart, and yet perſecuted: witneſſe the Prophets and men of God of old, *So perſecuted they the Prophets that were before you*, as it is in the verſe immediatly following the text: witneſſe the Apoſtles of Chriſt, concerning whom Saint Paul teſtifies in the name of himſelfe, and of them all, that *they were perſecuted, though not forſaken, &c.* witneſſe hee that is beyond all exception, Chriſt himſelfe, *God bleſſed for ever*; and yet was hee perſecuted in his owne perſon, and is ſtill perſecuted in his members, *Saul, Saul why perſecuteſt thou me?* ſo that perſecution, you ſee, doth no whit impeach the Chriſtian mans happineſſe.

The truth of this will be yet further apprehended, if you looke upon a Chriſtian in his ſeverall happineſſes. Firſt, ſubjective and formall, ſecondly, objective; thirdly, locall.

For the firſt of theſe: A Chriſtians formall, inherent, inward happineſſe, it ſtands in the image of

of God; in being like his maker.

Reaſ. 1. The creatures happineſſe is his holineſſe. Now perſecution is no hinderance to a mans holineſſe, whether you conſider it in the roote or fruite.

Looke upon holineſſe in the roote and habit, and it is no whit diminiſhed or obſcured by perſecution. Indeed perſecution may take off the leaves with its violent blaſts, as a ſtorme: but the ſap continues ſtill. And as when corne is winnowed, the fanne diſperſeth and drives away the chaffe, but the wheat abides. And as when gold is caſt into the fire, the droſſe indeed is ſevered from it, and waſted, but the gold (if it be good) continues without diminution: So doe all the graces of the Spirit in time of perſecution. S. Peter inſtanceth in one, and that's faith, 1. *Pet.* 1.7. *The triall of your faith is much more precious than that of gold that perisheth, though it be tryed with fire, &c.* What hee ſaith of faith, is true of the reſt: humility, wiſedome, patience, &c. they loſe nothing of their life by perſecution, but rather increaſe and gather luſtre. One may be as wiſe a man, as humble a man, as holy a man, as patient a man every way in perſecution, as out of perſecution.

And what we ſay for the roote, the ſame is altogether as true of the fruit of holines. A Chriſtian hath never ſo much opportunity of exerciſing ſo many graces, or any grace ſo much, as in times of perſecution. Some graces of the Spirit (like weapons of warre) in times of peace and proſperity lye and ruſt, which in time of warre, in dayes

of perſecution, are ſcowred up, and made fit for uſe. Then a man ſhall have occaſion to improve all the wiſedome, all the courage, all the patience, all the faith and goodneſſe that hee hath, every of theſe will be uſed, and ſeene in their turnes.

Beſides, now a Chriſtian is put to it more than ever he was; therefore he muſt pray more than ever, ſearch more narrowly into himſelfe than ever, cling cloſer to God than ever hee did before. At other times he did good duties, but in jeſt, as it were, but now he comes to God, and ſtands before him in good earneſt, &c. At other times he fights under Chriſt onely as in a ſchoole of fence, but now he is put to it in the quality of a ſouldier, under his captaine Chriſt; hee comes, as it were, to the puſh of pike, he fights for his life, &c. So that perſecution you ſee is no hinderance to a mans inward happineſſe; for the more grace is exerciſed, the more it is brightned: it growes in a mans hands, as the loaves did in the hands of Chriſt.

Reaſ. 2. And ſecondly for that happineſſe of the childe of God, which wee call objective, and outward.

A Chriſtian man lives more in Chriſt than in himſelfe, in him it is that he reignes and triumphs, his happineſſe lyes in Chriſt. Now, can perſecution make any ſeparation betweene Chriſt and his members? Is Chriſt ſuch a ſhepheard as doth deſert his flocke in times of danger? Is hee ſuch a parent as will renege his childe (as the blind mans parents had almoſt done him *Ioh.* 9.) when trouble comes upon them? Nothing leſſe. The Apoſtle

ſtle aſſures us the contrary, *Rom.*8. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſſe, or perſecution, or famine, or nakednesſe, or peril, or ſword? (As it is written, For thy ſake we are killed all the day long, we are counted as ſheepe to the ſlaughter)* Nay, *in all theſe things,* &c. *For I am perſwaded that neither life, nor death, nor Angels,* &c. *ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus, our Lord.* So wee ſee, that come what perſecution can come, it ſhall not be able to make a divorce betweene God and us: God will love us ſtill (and that's the life of the creature) he will favour us ſtill; and it is a happineſſe to be a favourite in heaven, if any where: but God will love his people as well at the barre, as if they were on the bench; as well in an iron chaine, as if they had about their neckes a chaine of gold. As the Goldſmith loves his gold as much when it is in the fire, as when it is in his purſe: ſo God his children, he knowes their ſoules in adverſity.

But what's love, without the fruits of love? Therefore God ſeales up his love to his people perſecuted, more than at other times; then is hee ſpecially preſent with them, as he was with Paul, *Act.* 18.9. when hee bad him, *Bee not afraid, but ſpeake, and hold not thy peace: for I am with thee, and no man ſhall ſet on thee to hurt thee,* &c. And indeed that man cannot be hurt, that hath God with him, and for him, as Paul had. If he be in Corinth, God is there; if in the dungeon, God is there too: If Daniel be in the lions den, his God will bee with him. Where-ever his people are, there will God be

bee alſo, and where God is, heaven is; and therefore happineſſe.

Neither is God with his ſervants as an idle ſpectator of their ſufferings, for what is company without aſſiſtance? but hee is with them by his power, and by his comforts to ſuccour and ſupport them in their greateſt needes. *Eſay* 43.1,2. *Feare not, for when thou paſſeſt through the waters I will be with thee, and through the rivers, they ſhall not over-flow thee: when thou walkeſt through the fire thou ſhalt not be burnt: neither ſhall the flame kindle upon thee.* And it is certaine, that the Lord reveales himſelfe then moſt comfortably to his people, when the world and the devill diſcover their greateſt malice. when hell opens her mouth againſt the firſt Martyr Stephen, then heaven opens over his head to receive him: And when the devill ſhewes himſelfe againſt him in his owne likeneſſe, then Chriſt appeares unto him, ſtanding at Gods right hand, for his defence; ſo that his comforts ſhall over-top his miſery.

Now therefore for as much as perſecution cannot keepe a Chriſtian from the love, company, and comfortable aſſiſtance of God, it cannot hinder him from happineſſe: Give a man God, and caſt him into the ſea, as the old proverb is, with him a man cannot miſcarry.

But let us conſider of a third happineſſe of a Chriſtian, which we call his locall happines, when he ſhall be and dwell with God in heaven.

Doe perſecutions beare the keyes of heaven and hell, to let in and ſhut out at their pleaſure? No

ſuch

such matter: A Christians happines lyes not so loose; it is in Gods keeping, hee bears the keyes, and opens and no man shuts, and shuts againe, and no man opens. It is certaine, that a Christian is as neere heaven when he suffers for righteousnesse sake, as at any other time: for heaven comes to him while hee is here, Angels guard him, Christ smiles upon him, a comfortable influence from heaven will come upon him, in the midst of all his trouble; and hereafter, when his soule is let out of his body, it flyes to heaven without opposition or hinderance, (as Bernard speakes of S. Ambrose when he was persecuted) and there takes the crowne laid up for it from all eternity. Now therefore, sith persecution cannot hinder a man from holinesse, from society with God, from the happines of heaven, what remaines, but that wee conclude the point, That persecution is no barre at all to a mans true blessednes?

There is one objection to bee answered, and then we come to the *Use*.

Object. Blessednesse (may some say) is made up of many simples, and particulars. The Philosopher tells us, that to blessednesse there must be a confluence and concurrence of all comforts, but persecution strips and deprives us of many of these, therefore how can it stand with true happinesse?

Answ. For answer hereunto, wee must distinguish of a two-fold blessednesse: First, Naturall and Philosophicall, to the making up whereof there must bee a meeting of many finite goods.

which

which muſt bee pieced and patch't together to make up a ſorie happineſſe, becauſe they are all poore. Secondly, ſupernaturall, and Theologicall; and here God is all in all, there being in God all things deſireable, and that in a moſt excellent degree and manner, ſo that communion with him perfects our happineſſe: if a man have this, though he bee abbridged of all other comforts, hee is a right happy man. Againe that Philoſophicall and naturall happineſſe is weake and imperfect, and ſo can convey no bleſſednеſſe to the meanes uſed for the attainment thereof: but the Theologicall hath a ſtrong influence into all the meanes and wayes that tend thereunto. Hence it is, that every ſtep to this bleſſednеſſe hath the bleſſing, for *bleſſed are the poore, the perſecuted, &c,* In truth, my brethren, grace is of it ſelfe ſo excellent, God ſo amiable, heaven ſo tranſcendent, that a man cannot poſſibly give too much for it (as you ſhall heare more hereafter) hee need not care what hee loſeth for Gods kingdome; though hee buy it deare, yea with ſharpe perſecution, even to the loſſe of all he hath, yet 'tis a good bargaine.

Uſe. 1. If this be a truth, that perſecution is no barre to a mans bleſſednеſſe, then let all novices learne from this point, not to ſtumble or ſtrange at perſecutions (as we were ſpeaking the laſt day) *For your ſelves know,* ſaith the Apoſtle, *that thereunto we are appointed.* 1. *Theſſ.* 3. 3. Why then ſhould any man thinke it ſtrange? A religious man muſt looke to heare evill, *This ſect is every where evill ſpoken of:* Act. 28. Marvell not therefore if true Religion ſuffer; 'tis

nothing

nothing new. Stumble not, secondly, at the persecution of Gods Church and servants, to thinke the cause bad, or the party bad, or his cariage bad, because hee suffers persecution. The man may be good, his cause good, and his carriage good, and yet he may passe through many persecutions; witnesse David, witnesse Paul, witnesse Christ himselfe; he was no way to be taxed as indiscreet, rash, sinfull, & yet he was set as a Butt-marke for every one to aym at; he was traduced, and maligned, and most despitefully dealt withall, &c. Iudge not therefore any man or cause according to the appearance, but judge a righteous judgement: for otherwise you may curse those whom Christ blesseth, you may condemne the generation of Gods Saints, and adde affliction to the afflicted, who ought to be comforted rather, and not censured, as Iob, Ieremy and our Saviour were. It is true indeed, that the cause and not the suffering makes the martyr (as shall be said anon) but yet, as not every one that suffereth is to be commended, so neither is every such a one to be condemned, but we must judge wisely of both.

Vse 2. The maine use of this point that concernes us all, is to teach us not basely to feare persecution, sith it cannot hinder us of true happinesse. But I will shew you what you shall feare: Feare sinne, for that layeth us naked to Gods fierce indignation, and the malice of our enemies: feare indiscretion, that creates unto us many needlesse troubles: feare superstition and ignorance, for that makes a man to mistake his cause: feare boldnesse

and

and preſumption, ſo as to reſt upon our owne ſufficiencie; take heed of ſelfe confidence, as if wee could beare any thing of our ſelves. For what are we at our beſt, but as old bottles that can hold nothing (as our Saviour ſpeakes in the Goſpell) or as old garments, not able to beare any ſtreſſe at all? Theſe things we have juſt cauſe to feare: but for the thing it ſelfe, if it be but a meere perſecution, *feare it not, little flocke*, ſaith our Saviour, *it is your fathers good pleaſure to give you the kingdome*: and that is wages enough. So *Rev.* 2.10. *Feare none of thoſe things that thou ſhalt ſuffer: behold the Devill ſhall caſt ſome of you into priſon, that you may be tried, and ye ſhall have tribulation tenne dayes, &c.* You may be throwne into priſon, you may bee put to the ſword, &c. yet feare none of all theſe things: the Devill ſhall doe all this, but God ſits at the ſterne, and hath an over-ruling hand in all. The enemy is malicious, but withall hee is bounded. Firſt, for perſons; he ſhall caſt onely ſome of you into priſon: his fingers itch to be doing with all, but Chriſt ſaith, No. Secondly, for quality, hee ſhall caſt ſome of you into priſon: He would have taken away their lives, no doubt, but he might not. He that ſets bounds to the waves of the ſea, doth alſo ſet bounds to the rage of his enemies, ſaying, *So farre you ſhall goe, and no farther*. Thirdly, for the end: Satan wills the undoing of Gods people in all their ſufferings, but God their triall onely. Satan minds us not ſo much hurt, as God meanes us good in all our tribulations. Fourthly, for the time that is ſet downe, *ten dayes* ſaith the text, and

no

no longer. He reckons not the yeares onely, but even the dayes of our sufferings, beyond which our enemies cannot goe. Fifthly, the event, or wages; *Be thou faithfull to the death, and I will give thee a crowne of life*; therefore feare not to be persecuted.

Our Saviour here tells us in the text, that the persecuted are blessed, for theirs is the kingdome of heaven. Do you feare to be blessed? to receive the crowne? to inherit the kingdome?

Ob. Oh no: this is not the thing wee stand in feare of, but to part with such things as persecution deprives a man of, oh this is tedious.

Answ. What? to part with drosse for gold? to lose a little trash at Gods bidding, and for it to receive an hundred fold here, and everlasting life hereafter?

Object. Yea but liberty is sweet, and we may be deprived of that, and shut up into a close and lothsome prison.

Answ. Yea, but what said the Martyrs? there is no stockes to an evill conscience: and the Martyrs, we know, were never so much enlarged in their joyes, in their apprehensions, in their prayers and thanksgiving, as when they were most of all confined, and abbridged of their liberty. And why should not wee be of the same minde concerning Christ; as those souldiers were concerning their Captaine, which said, they had rather be in prison with him, than at liberty without him?

Ob. I, but a man may suffer in his name, he may be traduced and slandered by malicious tongues,

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and a man had better bee dead (as wee usually speake) than have an ill name among men.

Answ. For this, remember, first, that if you should be called to suffer in this kinde, yet you are not alone herein, but your betters have beene so used before you. Secondly, Christ the Iudge will one day cleare you before all the world, and bring forth your innocencie as the noone-day at his second comming.

Ob. Yea, but a man may be so hard put to it, as that he must lay downe his life also, and that is tedious.

Answ. Here consider, first, that you must dye once howsoever; and if you bee prepared for one death well, the matter will not bee great what death you shall dye: All the feare is, because men are not prepared to dye at all, else there would be but little difference whether the fire burne us without, or the feaver or some such like disease burne us within. Secondly, however is it not better to sell our lives as deare as wee can, to bee paid for dying?

Ob. Yea, if it were an ordinary death they will put us to, but famine is insufferable, they may starve us, as they have done some before us, &c.

Answ. Remember what a Martyr said once to them that threatned her with such a death as this: If you take away my meate, God, I trust, will take away my stomacke. Did not he stay the stomacks and stop the mouthes of the very lions when they should have devoured Daniel &c?

Ob. Oh, but they may put us to most exquisite tor-

torments, so as wee reade they have done to some in the Church-monuments.

Answ. Feare none of all this, but remember still who sits at the sterne, even God who appoints our afflictions, knowes our strength, comes himselfe along with the crosse hee layes upon us, beares a part in our sufferings, and hath such strong comforts for his people in their deepest distresse, as can over-top all the miseries and torments wee can here be put unto; for these are but finite, but his comforts are infinite: And as men are more malicious toward us, hee will be by so much more mercifull, and comfortable unto us, therefore feare none of these things; onely bee prepared for the worst, the best will save it selfe.

Ob. Oh, but there is something yet stickes heavier than all the rest; they may put us not onely to a tormentfull, but to a shamefull death, as women to be ravish't, virgins deflour'd, abus'd &c.

Answ. Leave this to God: trust him with thy soule, with thy body, with thy name, with all. As for the shame of such a thing (if it ever should befall thee) it rests on the agents part, and not at all on the patients. And against the feare of this, oppose one shame to another: remember what Christ hath said, *Hee that is ashamed of mee before men, of him will I be ashamed before my Father which is in heaven &c.*

Therefore be sure to settle this resolution with your selves; For duties enjoyned me by God, I'le doe them, not standing to cast perils, or feare what evill may follow thereupon. Whatsoever

God bids me doe, I'le doe it; what God bids mee profeſſe, I'le profeſſe it; when God bids mee ſpeake, I'le ſpeake, whatſoever come of it. Bee as reſolute here as he in the ſtory, of whom it is ſaid, that a man might aſſoone put the Sunne out of his courſe, as move him to pervert Iuſtice. And as for good, ſo likewiſe for evill, put on the ſame reſolution, that nothing ſhall byaſſe you aſide, to the committing of any ſinne, come what can come, be you at a point for that matter: Reſolve as thoſe Martyrs of old, who when there was incenſe put into their hands, and no more required of them than that they ſhould ſprinkle upon the Altar in honour of the Idoll, they would rather dye than doe it: And when there was a Bible put into the hands of ſome others of them, that they ſhould damne it to the fire, they would rather into the fire themſelves, than commit any ſuch wickedneſſe. Let this bee the conſtant reſolution of our ſoules, that no hard meaſure in the world ſhall drive us to ſinne againſt God.

Queſt. But how ſhall wee come to this, may ſome ſay?

Anſw. Firſt, put out one feare with another. Conſider a while of that place: *Rev.* 21. 8. *The fearefull*, that is, thoſe that will eate their words, and for feare of danger renege their Saviour, *ſhall have their parts in the lake that burneth with fire and brimſtone, which is the ſecond death.* And, *Hee that is aſhamed of mee*, ſaith Chriſt, *before men, of him will I be aſhamed &c.* Preſſe theſe places upon your ſelves, drive this nayle home to the head.

Secondly;

Secondly, ſet your faith aworke upon the precious promiſes. It was by faith that all thoſe Martyrs, mentioned *Heb.* 11. overcame and prevailed. If wee can but as they did, ſee him by faith that is inviſible, even God, then ſhall wee looke upon all the creatures, as upon ſo many Miſe. Look up alſo by the ſame eye of faith to the recompence of reward, *to Ieſus the authour and finiſher of our faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame &c. Heb.* 12.2,3.

Thirdly, get a great deale of love: For *love is as ſtrong as death. Much water cannot quench love. Cantic.* 8. 6,7. If we love God much, we ſhall not thinke much to dye in his cauſe. Come fire, come ſword, come elephants, come lions, come whatſoever can come, ſaid that holy Martyr of old, ſo I may have my Chriſt I will never ſtand upon it, or refuſe to ſuffer any miſery.

Vſe. 3. Comfort to all ſuch as ſhall ſuffer for righteouſneſſe ſake; they are bleſſed men notwithſtanding all their ſufferings. Earth and men may deride and curſe them, but God bleſſeth them in the meane whiles, and heaven honours and commends them.

Ob. Oh, but I loſe many comforts.

Anſw. Yea, but thou gaineſt more, *an hundred fold here, and hereafter eternall life, Mark.* 10.

Ob. I ſuffer more than ordinary.

Anſw. All this is nothing to that the ancient Prophets ſuffered; thy ſufferings to theirs are but as flea-bitings.

Ob. My ſufferings are many.

Anſw. Not yet ſo many as Pauls were: looke a while on his catalogue, as Saint Bernard bids you, and ſee how he was beaten, whipt, ſtockt, &c. *In perils of waters, in perils of robbers, in perils in the City, in perils in the wilderneſſe, &c.* 2. *Cor.* 11. and then tell me how often haſt thou been whipt, ſtockt, ſtoned, ſhip-wrackt, &c. Alas wee be but ſtrangers to ſuch kinde of ſufferings: what talke we of perſecution? Therefore learne to ſee Gods mercy in tendering you ſo much leave of complaining, and take your part in this comfort: only ſee to it, that your conſcience be good, and your cauſe good, that it be for righteouſneſſe ſake that you ſuffer. And ſo we come to a ſecond thing.

For righteouſneſſe ſake.

Doctr. It is the cauſe that makes the martyr, and not every ſuffering. That which gives intereſt into the bleſſing is, when a righteous man miſcarries in his righteouſneſſe. And therefore is it (as Auſtin obſerves againſt the Donatiſts) that our Saviour ſpeakes here in the text with limitation both to men, and matter: for he ſaith not ſimply, Bleſſed are all that ſuffer; But, *Bleſſed are ſuch as are perſecuted for righteouſnes ſake.* So S. Peter, *If yee ſuffer for righteouſnes ſake, happy are ye;* Againe, *If ye ſuffer for wel-doing according to the will of God, &c.* And, *If any man ſuffer as a Chriſtian, let him not be aſhamed, &c.* 1. *Pet.* 4. This is it that makes a martyr indeed. Hence is it that the ſervants of God have hereby juſtified their ſufferings, as David, ſpeaking of his perſecutors; *They hate me* חנם ſaith hee, that is, without all cauſe or reaſon on my part, they have

have no motive for it from me, it is for mine innocency that they pursue me. So Paul, *being cursed*, saith he, *wee blesse*, and *being reviled, wee pray*. And this is that which Ieremy meaneth, when protesting his innocency, hee saith, *I have neither given nor taken upon usury*, that is, I neither meddled nor made with them, but kept me within the compasse of mine owne calling, *and yet the people curse me*. Hence also Abels innocency is justified by S. Iohn, *Cain*, saith he, *was of that wicked one, and slew his brother*: And why slew he him? but because his owne workes were evill, and his brothers righteous? 1. *Ioh*. 3. 12. Hence he is called Righteous Abel in the Gospel. And the Apostle, speaking of those Worthyes, *Heb*. 11. saith, They were excellent persons, *such as the world was not worthy of*. He judges of the case by the person and cause. So that you see, it is necessary that hee should suffer for a good cause, that would have comfort in his sufferings. For we must tell you, that there is a wide difference betweene punishment and persecution.

First, punishment is an act of justice, but persecution is an act of malice, or ignorance, or both: that's exercised upon sin and disorder, this against truth and righteousnes.

Thirdly, punishment falles on delinquents and offendors, but persecution on those that are innocent and harmelesse. So that unlesse the act of the persecutor bee bad, and the act of the persecuted good, and his cause good, and not good onely, but publike too, it amounts not to a persecution. For not every act of injustice is persecution, pre-

ſently, if the injury be but perſonall and private; but the cauſe muſt be publike, &c. to wit, Religion, and (in that name) the perſon too in a degree. There was a ſhadow of it in that kind of puniſhment they called Oſtraciſme, as there was a ſhadow of righteouſnes in Ariſtides. But perſecution is confined (as the Authour of that booke, *De duplici martyrio*, hath well obſerved) firſt to one ſpeciall ſubject, the Church and the members thereof: ſecondly to one ſpeciall cauſe, the Goſpel and matter of Religion. And this is it that makes the Martyr, and denominates a man perſecuted.

Vſe. 1. Learne here by this point to arme your ſelves againſt the clamors of offendors, who when they are juſtly puniſhed for their miſdemeanour, doe many times like unto ſwine, take up a hideous noyſe, and cry out that you perſecute them. There bee whole heards of theſe ſwine abroad in the world, they abound and ſwarme every where. Thus if a Miniſter ſuſpend a vile perſon from the Sacrament, or preſent him for drunkeneſſe or other misbehaviour, wee ſhall bee ſaid to perſecute him preſently. So if a Magiſtrate offer to ſtocke or whip a malefactor, a vagrant, or the like; if hee purſue an offendor, and give him condigne puniſhment, he ſhall be termed a perſecutor, he ſeeks his bloud, goes about to undoe him, hee would hang him if he could. Thus they make long complaints, as if they had received no ſmall injury. But this is all one, as if the wolfe ſhould hold himſelfe wronged, becauſe he is not ſuffered to worry

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and devoure the ſheepe: or the Dog becauſe he is muzzled, and not ſuffered to flye in the face of paſſengers: or the Beare becauſe chain'd up ſhort, that he may not doe miſchiefe. Againſt all theſe out-cryes you muſt ſtop your eares, and ſtiffen your courage: for it is better that idleneſſe ſuffer than frugality, that ſinne ſhould ſmart rather than vertue; for mercy to the wolfe, is cruelty to the ſheepe, &c. it is no injuſtice to ſmite wickednesſe. But then onely a man is perſecuted, and not elſe, when hee ſuffers in a good cauſe, for righteouſneſſe ſake.

The ſame we may ſay for ſuch as ſuffer for their opinions, as your Browniſts, Familiſts and the like: Their language, you know, is perſecution altogether; and when they ſuffer for their opinions, they are perſecuted, they ſay, for their conſciences: as if every conceit were Conſcience, every groundleſſe opinion, Religion. Men muſt not meaſure the cauſe by the ſufferings, but the ſufferings by the cauſe, as Auguſtine hath it. For unleſſe a mans cauſe be good, his conſcience good, and his carriage good too, his ſufferings will amount to no more than a condigne puniſhment.

But of all the reſt, commend me to our neighbours of Rome, who give out and report of us among their owne, That we of this Church are no better than ſavages, that we ſtocke, whip, burne up thoſe of their Religion amongſt us; yea, that our Countrey is all on a blaze with flames and bone-fires made of their bodies. One of them in an Epiſtle of his concerning the Engliſh perſecuti-

on, is not aſhamed to ſay, " I verily think that no „ Turkes, Gothes, Saracens, or other barbarous „ people in the world, could poſſibly deale ſo „ ſcornefully, ſpightfully, cruelly with the Ca- „ tholike cauſe, as theſe new Goſpellers doe. Thus you ſee what they would make of us: And for themſelves, they will tell you, that they are thoſe that paſſe through good report and evill report, and all that which the Apoſtle ſpeakes of thoſe Worthyes, *Heb.* 11. as, that they had triall of cruell mockings, and ſcourgings, yea moreover of bonds and impriſonment, &c. all this they apply to themſelves. The ſumme is, wee are grievous perſecutors, and they on the other ſide are glorious Confeſſors while alive, and Martyrs when they are dead. But the anſwer is Auguſtines (after Cyprian:) Not every one that ſuffers is a Martyr preſently, unleſſe hee can prove and make good the point he ſuffers for, and unleſſe he can juſtifie both his cauſe and his carriage to the Magiſtrate. How often ſhall wee be forced to tell them, that it is not for religion that they ſuffer amongſt us, but for rebellion, not for the truth but for treaſon? They preſent us with a large catalogue of Martyrs; as Martyr Becket, Martyr Garnet, Martyr Campian, Martyr Walepoole, and Oldcorne: And why not aſwell Martyr Faux, Martyr Cateſby, Martyr Percy, &c. if ſome Catholike would doe as much for Catholikes, as the Ieſuites for their friends? But what's all this to Martyrdome? Doth our Saviour here intend to bleſſe thoſe that hatch treaſons, abſolve ſubjects from their allegeance,

Vid. Auguſt. lib. 1. contra epiſt. Parm. cap. 7.

Vid. Rabadiner. Catal. and their Martyr.

ance, ſtabbe Princes, blow up Parliaments,&c.? When they are puniſhed for theſe, doe they ſuffer for righteouſnes ſake? &c.

Vſe 2. For a ſecond Uſe of the point: Would wee be bleſſed of God, and have comfort in our ſufferings? Learne we then to proceed wiſely and warily in the buſineſſe. It is certainely a great honour to ſuffer for the truth; but no man taketh this honour to himſelfe, but he that is called thereto of God.

We will not ſtand to cenſure thoſe of the Primitive times, that offered themſelves to perſecution, by profeſſing themſelves Chriſtians; we are content with a charitable opinion, as, that they might bee carried with I know not what heroicall ſpirit. But every thing that is matter of admiration, is not alſo matter of imitation. We muſt have a calling to ſuffer, or elſe we ſhall neither be good Martyrs, nor good Chriſtians. It is not for us to rejoyce in our ſufferings barely, but we muſt looke to ſomething elſe, that there be a good cauſe for the which we ſuffer. It is not every good meaning, giddy opinion, ſuperſtitious conceit, ſcrupulous conſcience, that will beare a man out, or ſuffice to make him a Martyr; but it muſt bee for the Goſpels ſake, for righteouſneſſe ſake that hee ſuffers. Nay, hee muſt bee able to prove it the truth for which he is perſecuted, he muſt render a reaſon of his faith, &c. and hope, as S. Peter ſaith. Perſecution is a matter of great weight, and he muſt have good ground of Gods word under him that ſhall thinke to undergoe it.

Wigand. de perſecutione.

Second-

Secondly, he muſt looke to his conſcience, as well as his cauſe, that in ſuffering he ayme not at his owne ends, ſeeke not his owne credit, or to get him a name; but the name of God muſt be ſought for, his glory muſt be ſet forth. It is not for a man to ſuffer in a good cauſe becauſe he hath once profeſt it, or out of deſire to carry the conqueſt. It muſt not be *ſtudium partium*, but *pacis*, as Auguſtins rule is; and in a right cauſe hee muſt ſee that hee hath not a wrong end.

Thirdly, his carriage muſt be good: hee muſt manage Gods cauſe with Gods weapons: hee muſt have a great deale of wiſdome, a great deale of patience, a great deale of courage, conſtancy, zeale and humility, ſo ſhall hee doe many good things at once, ſo ſhall hee credit his profeſſion, muzzle the Adverſary, follow Chriſt, ſhew forth his vertues, put himſelfe under the bleſſing here pronounced upon the perſecuted; ſo perſecuted, that ſuffer rightly both for matter and manner: ſo ſhall the cauſe grace him, and he the cauſe, when thus hee ſuffers in a right manner, for a righteous matter.

FINIS.

The three and twentieth SERMON.

MATTH. 5. 10.

Bleſſed are they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

WEe have already ſpoken of our Saviours propoſition, *Bleſſed are the perſecuted*; and therein wee have ſhewed theſe two things: Firſt, that perſecution is no bar to a mans happineſſe.

The next thing is,

That it is the cauſe that makes the Martyr. The cauſe muſt juſtifie the ſuffering, the ſuffering muſt not meaſure the cauſe, as Auſtin hath obſerved it. A man muſt ſuffer for righteouſneſſe ſake, in a right manner, before hee can lay claime to bleſſednesſe.

Theſe things having diſpatcht, wee come now to our Saviours proofe, in theſe words, *For theirs is the kingdome of heaven.*

The perſecuted, ſo perſecuted as hath beene declared afore, are therefore bleſſed, becauſe the kingdome is theirs.

Queſt.

Queſt. Will a Kingdome then make one bleſſed?

Anſw. This Kingdome will: the Kingdome of heaven.

Queſt. But of which heaven ſpeakes our Saviour here?

Anſw. There is a heaven upon earth, a Kingdome of grace: This is not principally intended here, but yet neceſſarily preſuppoſed; for this is the ground of the quarrell, it being for righteouſneſſe ſake that Gods people are perſecuted. But there is a Kingdome of glory, that Kingdome which is above, the third heaven it is called in Scripture, and this is that is here mainly intended. And this Kingdome of glory is theirs that are perſecuted, theirs it is in right, theirs alſo it is already in part, and ſhall be ſhortly in full poſſeſſion.

For the matter then, that we may come on to the point. You ſee our Saviour here telles us, A perſecuted man is yet a bleſſed man, becauſe heaven is his. Note we hence,

That he cannot but be a happy man that hath heaven, whatſoever it coſts him. Though he wade through the flouds of perſecution, yet if he arrive at heaven at length, he is a happy man. Heaven is ſuch a commodity as cannot bee over-bought, whatever a man give for it. Say he ſuffer in his name, ſay he ſuffer in his eſtate, ſay he ſuffer in his liberty, yea in his life, yet ſtill he is a bleſſed man. Say hee loſe all hee hath, dye in priſon, lye in the flames, paſſe through a thouſand deaths (if poſſible) every day for righteouſneſſe ſake, yet is hee

happy.

happy. This our bleſſed Saviour here affirmes; *Bleſſed are the perſecuted*, the perſecuted at large; *for theirs is the kingdome of heaven*: and therefore they are bleſſed men, whatever it coſt them.

And on this very ground it is, that he takes off his little flocke from carnall feares. *Feare not little flocke*, ſaith he, feare not men, feare not means. And why? *It is your fathers good will to give you a kingdome.* As if he ſhould ſay, It is no matter what ye loſe, ſo you have heaven at laſt. Hence is it that by this argument he encourageth the Paſtors firſt, *verſ.* 11. & 12. of this Chapter, *Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſly for my names ſake: Rejoyce, and be exceeding glad, for great is your reward in heaven.* He bids them (though perſecuted) to rejoyce and be exceeding glad. What? (might they ſay) when we are ſlandered, perſecuted, baniſhed? &c. Yes, even then, ſaith our Saviour, rejoyce: for as your worke is great, ſo is your wages great too. For your ſuffering in earth, you ſhall have your portion in heaven, therefore you have juſt cauſe to rejoyce, though perſecuted.

Hence is it next that he encourageth all Chriſtians to the ſuffering of perſecution, upon the ſelfe-ſame ground that here: *Matth.* 19. 29. *Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.* The ſpeech is foure ſeverall times ſet downe by the Evangeliſts. If a man loſe all, even to his very life for Chriſts ſake, yet there

is

is ſomthing in it will quit coſt. Life indeed is an excellent thing, it is better than living, better than land, better than all : And yet if it ſhould coſt a man his life in Chriſts cauſe & quarrell, he ſhould be ſure to make a ſaving bargaine of it, (for in loſing his life hee ſaves it, as one of them ſpeakes.) A ſaving bargaine did I ſay? what? no more? yes hee ſhall make a gaining bargaine of it: For *there is no man hath left houſe or brethren or ſiſters &c. but hee ſhall receive an hundred fold now in this life, houſes and brethren and ſiſters and mothers and children, &c. and in the world to come eternall life.* Mar. 10. 29. Here is a gainfull bargaine, hee ſhall have father for father, mother for mother, houſe for houſe, land for land, and a hundred fold into the bargaine. One in the hundred would turne the ſcale, but an hundred for one will weigh it down to the ground. This he ſhall have here: and what more? why, eternall life hereafter. Life for life were an even lay, but to have eternall life for a temporary life, is a rich penni-worth, a very great bargaine. Hence Chriſt himſelfe commends this purchaſe, *Mat.* 13. 44, 45. where he compares the kingdome of heaven, that is, of grace and glory, to an *hidden treaſure, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that hee hath to buy that field*: So likewiſe to a pearle of price, which to purchaſe, the wiſe Merchant goeth and parts with all that he hath. Grace and glory are ſuch commodities, as did any man but know the worth of them, he would be content to part with all to procure them, and hee ſhould

make

make a wiſe bargaine too. So that whatever a man gives for heaven, he buyes it not too deare.

Thus you ſee what was our Saviours minde: And of the ſame minde alſo was his ſervant Moſes, *Heb.* 11. 26. *He eſteemed the reproach of Chriſt greater riches than the treaſures in Egypt.* Greater riches? It might well be that he ſhould eſteeme it greater honour than the treaſures of Egypt, but was there more profit in it? Yes, *for he had reſpect*, ſaith the text, *unto the recompence of reward.* Hee layes the reproach of Chriſt in the one ballance, and the treaſures of Egypt in another, and then puts heaven in too, and then there was no compariſon. So thoſe Martyrs mentioned by the Apoſtle, *Heb.* 10.34. who tooke joyfully the ſpoyling of their goods. How was it poſſible that one ſhould endure to ſee this with joy? all that a man had travell'd and ſweat for, and endured many a deare-dayes-labour to get a little ſomwhat together, and then to be ſpoyled of all in a moment? yet becauſe they knew in themſelves they had in heaven a better and more enduring ſubſtance, they could ſuſtaine themſelves, and hold up their hearts in cheerefulneſſe under all this loſſe: For why? they ſet houſe to houſe, goods to goods, ſubſtance to ſubſtance; and then there was no compariſon. So 2 *Cor.* 4. the three laſt verſes, the Apoſtles were even ready to ſinke, the outward man was ſo miſerably afflicted, and yet *wee faint not*, ſaith Saint Paul, *but though our outward man periſh, yet the inward man is renewed more and more:* And the reaſon is, we compare things viſible with inviſible,

inviſible, *Wee looke not at things that are ſeene, but at the things that are not ſeene: for the things that are ſeene are temporall, &c.* Wee ſet affliction to glory, light affliction to heavy, maſſy, ſubſtantiall glory, momentary affliction to eternall glory; and therefore we faint not whatſoever we ſuffer, but thinke we ſpeed wondrous well. So then you ſee what was the minde of Chriſt and his ſervants concerning this point in hand: they all agree upon it, that though one lay out all for heaven, yet 'tis a good penni-worth. Would you not onely heare their iudgements, but know their reaſons? Among many other, weigh theſe: Firſt, there is nothing out of heaven, that we can part with for heaven, that makes any thing at all to a mans happineſſe. Secondly, there is enough in heaven to make us abſolutely happy. Thirdly, compare earthly things with heavenly, and there will bee found no compariſon betweene them.

Reaſ. 1. Firſt, we can lay out nothing for heaven that can hinder our bleſſedneſſe. It cannot be denied but that Religion reſtraines a man from ſome things, and perſecution may deprive one of many more, but yet all theſe things are ſuch as make neither hot nor cold to the maine buſineſſe. A man may bee outed of his eſtate, and yet loſe neither grace nor glory. A man may bee abbridged of his liberty, but a bondman may be happy. A man may bee baniſh't his countrey, but an exile may bee happy. A man may be cut ſhort by the head, but a headleſſe man may be happy. In a word, there is nothing wee can loſe for heaven

that

that conduceth to the main, or makes any thing at all to our happines. A man is never the leſſe bleſſed becauſe hee is not rich or favoured of the world, &c. Indeed that Philoſophicall felicity we ſpake of the laſt day, is patch't and pieced up of many particulars, that muſt concurre to the making of it up, whereof looke how many are detracted, ſo much is diminiſhed of the whole: Like as if one pay mee an hundred pounds in ſhillings and ſixpences, ſo many pieces as are defalked therefrom, ſo much muſt needs bee wanting of the maine ſumme. But in the Chriſtian mans happineſſe it is, as if one ſhould pay me an hundred pounds in one Pearle or Iewell, which cannot bee ſevered. The happineſſe of heaven is one entire thing, God alone of himſelfe is ſufficient to make one bleſſed; and as any man enioyes God more or leſſe, ſo is his happineſſe. Now God is never a whit the farther removed from any man, becauſe he is removed from theſe outward things: he loves a man as much, and beſſeth him as well when he wants outward comforts, as when hee hath them; and therefore to want them cannot hinder his happineſſe.

Reaſ. 2. Next, as there is nothing lyes out of heaven (taking it in its full latitude, together with the ſuburbs thereof, the ſtate of grace) that makes to our happineſſe, ſo there is nothing in heaven but doth greatly conduce to it. In heaven there is a concurrence of all things that may ſerve to the perfiting of our happineſſe. For there are all eternall good things, above all that can be imagi-

ned. The minde is filled with light, the conſcience with peace, the heart with joy, love &c. the body, and each member thereof, with beauty, ſwiftneſſe, glory, ſtrength and immortality. As for thoſe good things which we call *Bona fortunæ*, they are too baſe to be in heaven, there is no place for them, nor need of them, they being of the nature of thoſe things, which a man had better want than need. Thus it is better not to bee in need of Phyſicke than to make uſe of it; a night-cap, crutche, ſpectacles, not to need than to have them, &c. 'tis a happineſſe for a man not to bee put to uſe them. And ſo 'tis here of theſe naturall and artificiall helpes, there is neither uſe nor need in heaven of them. There is ſuch perfection in the kingdome of glory, that we ſhall need no money, need no food, need no rayment; nay we ſhall not ſtand in need there of the Word, of the Sacraments, of Prayer, of Repentance, and of other ſuch things as now are our crowne and advantage. Thus for the parts of our happineſſe, heaven wants nothing that ſhould make us bleſſed. Next, for the degrees of it, there is all perfection of good things in heaven, ſo that a man ſhall have whatſoever hee would have, becauſe he ſhall not be willing to have but what hee ſhould have, as Auſtin delivers it. In a word, all the faculties of mans ſoule ſhall be widened and enlarged to their utmoſt; the Underſtanding, Will and Affections ſhall be perfected and filled with the beſt, with the quinteſſence of all divine both truths and goods.

Againe

Againe, beſides perfect accord which a man ſhall have there with the Saints his brethren, with the Angels his fellowes, with his Father God, with his head Chriſt, all things ſhall be according to his deſire. So that Heaven alone is that Faire-Haven where we ſhould all endeavour to arrive: theſe are thoſe Fortunate Ilands truly ſo called, and indeed more than Fortunate to them that come thither.

Ob. Yea, but yet one may give too much for heaven: a man may buy gold too deare, &c.

Anſw. 'Tis true indede, a man may buy gold too deare, & ſo you may all other outward things; beſides, becauſe they have no more in them than a finite excellencie, but that of heaven is infinite, and beyond compariſon.

Reaſ. 3. The firſt things in any kinde are meaſures of all other things in the ſame kinde, and not meaſured by any other: ſuch is heaven, it meaſures all things, and every thing is more or leſſe worth, as it conduceth to heaven. All outward things have their rule and meaſure, but heaven comes under no rule, under no rate; no price can bee made of it, no man can buy it too deare. Beſides, if heaven were to be bought and ſold, we are but in very ill caſe to make ſuch a purchaſe. Indeed the Factors of Rome are very rich this way, they ſell thoſe ſufferings and ſervices of theirs for heaven. They put off their commodities at a high rate, and are not aſhamed to demand heaven of God, for that which you would bee loath to give a Lordſhip, or but a Farme for. But

Saint Paul, that knew better than any man what heaven was worth, speakes otherwise of the businesse, *Rom.* 8. *I reckon*, saith he, λογίζομαι, I cast it up all, and in my Arithmeticke, after I have computed the matter, I cannot but conclude, that all, not my services onely but sufferings too, from the cradle to the grave, are in no comparison worthy, no not so much as to be named the same day with the glory of heaven which shall be revealed. For, consider first what those things are that wee part with; things not worth the naming, of no moment at all: and yet perhaps wee may not lose them neither, if we carry it wisely; for the best way to retaine and enjoy these things, is to tender and resigne them up to God, as Abraham did his Isaac, and so received him againe. *The way for a man to finde his life is to lose it*, as our Saviour tels us. And there is the same reason of all other outward things, as appeares in those Princes of Germany, that were content to sacrifice some their heads, and some others their Dukedomes unto God, in the defence of the Gospel, (as it is observed concerning the houses of Saxony, and Brandenburg) they lost nothing by the bargaine, but received the same againe with advantage: But if a man should part with something for Gods kingdome, yet it is no losse to part with the worse for the better, to sell drosse for gold, to exchange earthly and carnall friends and comforts for those that are heavenly. But say there were no exchange at all in present, yet heaven in reversion is farre better than all the world in possession, there wee shall

have

have all in better manner, in better measure, than here can possibly be had: eternall treasures for temporall, eternall comforts for those that are short and momentary: According to that of a Father, *Abjice tectum, accipe cælum*, part with a cottage and you shall have a kingdome, even Gods house for yours, Gods life for yours, yea Gods selfe for yours: for if we give our selves to God, heel'e give himselfe to us, and then we cannot but bee happy: for the creatures happinesse is ever more in his maker, than in himselfe: so that if you reckon up all, it will result to this, that though a man lay out never so much sweat, never so much paines, never so much travell to purchase heaven, he cannot but have a good bargaine of it. You see (beloved how the point stands.

Vse. 1. Now for Use: Is it so, that a man cannot buy heaven too deere; let it serve then for a word of Instruction to teach every one of us where to lay out our money.

I doubt not, but I speake this day to some that are purchasers, loe here wee commend unto you the best purchase you can possibly make, the kingdome of heaven; labour to drive at that as a chiefe commodity. Our whole life here is nothing but a trading (as Parisiensis calleth it) onely let us play the wise Merchants in trading for the best commodities: We have all the advantages that can be to encourage us. In bargaining betwixt man and man, it is a thing greatly materiall with whom one deales. If we have to doe with substantiall, honest men that can make us a good title, and will stand

to their bargaine, wee will the ſooner be drawne to deale with them, and to give the more; but if we have to doe with ſhifting, ſharking fellowes, that can paſſe over to us but a broken title, and make us no good aſſurance of what they ſell, wee are more ſlow to deale with them, and will give the leſſe. Now in this purchaſe of heaven wee need not feare ill dealing, for we have to doe with God in this buſineſſe; both the Father and the Sonne agree together to make us a good eſtate: *Eſay* 55. *Ho, every one that thirſteth* (ſaith the Father) *come, buy and eate, yea come, buy wine and milke &c.* And ſo *Revel.* 3.18. *I counſell thee to buy of mee* (ſaith the Son) *gold tried in the fire, that thou maiſt be rich, &c.* therefore we need not doubt but dealing with ſuch perſons, we ſhalbe fairely dealt with. Again, in bargaining the price weighs much with us; if a man can have a good penni-worth of it, he will the ſooner hearken after it: behold here is a great bargaine for you, the beſt things are beſt cheape, you are called upon to come and buy them without money and without price, *Eſay.* 55. 1. You may come to this market, and leave your purſes at come, for you ſhall here have all things for nothing, &c.

Thirdly, a man that layes out his money aymes moſt at vendible commodities, that will ſoone off againe.

Now for this, there is nothing comparable to heavenly treaſures and comforts, they are certainly the beſt things, which ſhall never be taken away, they will never hurt any man, they doe him

good

good and not evill all his dayes: All other things are weake and empty, they are no bread: (*Why doe ye lay out your money for that which is not bread?* Esay. 55. 2.) they doe not satisfie the soule, there is no true strength or comfort to bee found in them, as there is in these; therefore come on to God, and make this purchase.

Ob. Alas (may some say) what have we wherewithall to come before the Lord? what can wee doe toward heaven? God sels not his commodities to the sonnes of men for nothing.

Answ. It was a true speech of that Heathen man (and the Scripture makes it good) that God sells his commodities unto men for labour and paines-taking.

Ob. Yea but that's tedious.

Answ. Yea but sweeten it then:

Consider that all labour in every kinde is tedious in it selfe, as if one travell but for these earthly things; nay there is paines to be taken even by those that traffique for hell, they *compasse the earth*, &c. and shall we thinke much of a little paines for heaven? Againe, as the Merchant considereth not the storme and tempest he meets with by the way, (as Chrysostom discourseth of this point at large) but the gaine hee hopes to get in the end: And as the Fencer regards not the knocks hee takes on his head or other parts, but hath an eye to the garland hee hopes to winne and weare: so must a Christian keepe his eye still upon the recompence of reward, the crowne of life, which Christ holds out, and will certainely set upon the head of him

that overcometh: the remembrance of this will well qualifie all the tediousnes that lyes in the way. Sweet pay smoothes a rough way.

Ob. I, but this will not quit cost, for (whatever the end shall be) in the meane while, this brings no rest.

Answ. Yes, all travell, especially in matters of Religion, tends to rest, the very meanes of attaining Gods kingdome carryes comfort along with it; even sorrow it selfe, when it is set upon sinne; for then it is placed upon its right object, and so becomes pleasant.

Ob. Yea, but a man must part with something if he will have heaven.

Answ. You must indeed part with your lusts, and corruptions, and that's a perilous matter; is it not? for a man to part with his disease, to lose that which will be his bane, his poyson?

Ob. Yea, but these are as deare unto us, as our right hands or eyes; wee know not how to misse them.

Ans. Yea, but they should not be so deare to a wise man: howsoever, it is better for a man to goe to heaven maimed and lame, than having all his lusts about him to bee turned into hell, where the worme dyeth not, and the fire is not quench't.

Ob. I, but a man that will have heaven must part with better things than his lusts; for he must lose his comforts, his credit, his living, and life and all.

Answ. Lose his comforts must hee? No such matter: A man can never come at true comfort till

till hee bee in the way at least to heaven; for there is no peace to the wicked, and so consequently no joy: but the kingdome of heaven it is that consists in righteousnesse, and peace, and joy in the holy Ghost. Onely the godly man hath his comforts changed from worse to better, from carnall to spirituall, and that is all he loseth. Rom. 14.

Ob. The same wee may say of profits. Oh say some, we shall be stript of all, lose our wealth, money, &c.

Answ. Not, unlesse it hang in your light to heaven, and if so, it should never grieve you to part with it. The Philosopher could cast away his money, when once he found it to be an hinderance to his study. The worldly man can be content to part with his money (as well as hee loves it) upon a good bargaine, for a further advantage. Why then should we be so loth to come off for heaven?

Ob. Yea, but I must part with my credit too.

Answ. Credit? with whom? onely with such, to whom *honestas est dementia*, as he said, such as account it greatest folly to live honestly.

Ob. Yea, but I must part with my living and life.

Answ True: Christ assures of that, you must have all with persecution, *Mar.* 9. persecution must be sawce to all. But what's all this to a crowne? What will not a man bee content to doe or suffer for a Kingdome? especially for such a Kingdome as heaven is, that answers all, recompenses all that we can lose for it. Therefore let me here speake unto you for heaven, as Caleb and Ioshuah

to

to the people concerning the land of Canaan, *Come, let us goe up at once, and poſſeſſe it, for it is a good land, a rich countrey.* There is nothing wanting in it, that is either under heaven or above it; you need not feare the ſtrength of the walles, or taleneſſe of the gyants, onely ſet faith aworke, and by it you ſhall be able to ſcale theſe walles, overcome all difficulties and diſcouragements, &c. therefore up, why linger ye here? lay hold upon eternall life, take this kingdome by violence, there is enough in heaven to countervaile all our paines this way taken. You know what ſtrange adventures ſome have put themſelves to (as our Richard the third) for a Kingdom, they cared not how they dyed, ſo they might but reigne for a while here on earth: What then ſhould we refuſe to undergoe for the kingdome of heaven, where it ſhall never repent us of any thing that we have done; ſo overabundantly ſhall we be paid for any paines or coſt laid out upon it? Therefore never ſtand upon it to caſt perils, as to ſay there is a lion in the way, this or that danger to bee paſſed thorough, (which yet it may be wee ſhall never meet with) but ſet your faces toward the kingdome, and let the joyes and comforts of the Crowne of glory drowne all that noyſe, that theſe outward things make againſt it.

Vſe. 2. Is heaven ſo good a bargaine whatſoever it ſtand us in? Let it ſerve to juſtifie the courſe, and alſo to encourage the heart of every wiſe Merchant, of every faithfull Chriſtian, that layes out all his meanes and hopes on this ſo gainfull bar-

bargaine. Indeed to the carnall-minded, the righteous wayes of God ſeeme fooliſhneſſe. Moſt men thinke heaven worth having, but they are loath to goe to the charge of it; rather than ſuffer one blaſt of reproach, or frowne of diſgrace for heaven, they will give up all, and befoole thoſe that will not comply with the times, and doe as other men doe, &c. But whether is the wiſe-man, hee that gets heaven upon any tearmes, or he that lets ſlip this profitable bargaine, becauſe of ſuch & ſuch inconveniences, as they imagine to themſelves? Let us joyne iſſue upon the point, and herein referre our ſelves to bee tried by God and the countrey. As for God, hee commonly cals piety wiſdome, and wickedneſſe folly, eſpecially in the Booke of Proverbs, where the ungodly perſon hath in every Chapter almoſt the foole put upon him. And if wee conſult with men, to ſee wherein they place wiſdome, the whole nation of Philoſophers tell us, that wiſdome conſiſts in theſe two things; firſt, in pitching upon the chiefeſt end, and the beſt meanes that leade thereunto: ſecondly, in a fit choyſe of things, as of evill and good, to chuſe the good, and of all good things to chuſe the beſt. This is wiſdome in their learning.

And if wee looke abroad, It is the judgement of the word, that wiſdome lyes in making the beſt purchaſes, &c. then a man is wiſe to the world, when hee knowes how *Vti foro*, to take in and put off commodities at the beſt hand. Now by all this it appeares, that Religion is the beſt wiſdome, when

when all is done: for it steares a man to the best end, it tends to happinesse; it guides a man also to the best meanes for the attaining of this end, the worke of God and godlinesse; it gives a true estimate of all things, leades a Marie to the better part, that one thing necessary that shall never be taken from her, teacheth a man to bee a wise purchaser, to get into his hands the truest treasure, the most precious pearle, even the kingdome of heaven. And if this be folly, then it is true that religion befooles a man, and that they onely are wise that meddle not therewith. But it is cleane contrary: there cannot be a greater folly, then for men to lay out their estates upon trifles, (as all ungodly men doe, that traffique onely for earthly & sinfull commodities:) to preferre a counter before an angell, or a few cherry-stones before an inheritance. This is a mad match indeed, thus to part with the better for the worse, the precious for the vile. The Asse preferres one thistle before a whole world, yea though all the world were turn'd into gold, his thistle would be of more esteeme with him than a golden world. And such is the wisdome, or rather the madnesse of worldly men, they will lose themselves, part with their precious soules, with God, with Christ, with all, for a shread of that world, which if all of it were laid together, would not come neare the worth of one soule. Religion teacheth a man to part with the worse for the better, with drosse for gold; and what ill husbandry can there be in this? to part with light things, for those that are massie

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and ſubſtantiall, temporary for eternall, earthly for heavenly. All earthly things are leſſe than man, for they were made for man, and therefore they muſt needes be worſe than hee: On the other ſide, heavenly things are greater than man, for they perfect him, therefore it can bee no diſcretion to forgoe heavenly for earthly: grace is better than a mans eſtate, better than his liberty, better than his friends, meanes, life, &c. ſay he loſe all theſe for grace, he is a great gainer by the bargaine. Now if grace bee ſuch a precious commodity, what muſt glory needs be, which is grace perfected, crowned?

Ob. Yea, but here is the indiſcretion of it, that men cannot reconcile theſe two: may not a man have both earth, and heaven?

Anſw. Yes hee may have both, when God gives them, but he cannot have them both as his treaſure. A man can have no more treaſures than ſoules, therefore our Saviour oppoſeth theſe two one to the other: *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theeves breake thorough and ſteale; but lay up for your ſelves treaſures in heaven*, &c. Matth. 6. 19, 20. And againe, *verſ.* 24. *No man can ſerve two Maſters*, (they cannot be both his Maſters) *for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other.* A man may have heaven and earth too, but then he muſt ſubordinate earth to heaven. Againe, a man may have heaven and earth both, but not without perſecution: It is a ruled caſe, *All that will be godly in*

Chriſt

Christ Iesus shall suffer persecution, in one kinde or other, in one degree or other. A man would think that all these innocent and amiable graces aforementioned in the text should secure a Christian from persecution, but you see where our Saviour ends his discourse (and there must goodlines look to end) in persecution.

Now therefore sith a man must needs part with one (earth or heaven) hee cannot possibly have both as his treasure, or without persecution: Which is the wiser man, and who makes the better match, he that pitcheth upon earth and parts with heaven, or he that gets heaven though with the losse of earth? I report my selfe to the judgements of you all; and whilest you conclude, I proceede.

Vse 3. Lastly, here's a word of comfort to every wise merchant, that hath lost any thing for the kingdome of heaven: Hee is a blessed man, and doth greatly gaine, though perhaps to the world he seeme a loser by the bargaine. Onely looke to these two points; first, that thy title to heaven be good: secondly, that thou take the comfort of it. Looke first, I say, that thy claime be good; and to secure this, let not any paines be thought too much: heaven will make a mends for all.

And for this end, first, trace the severall steps here set downe by our Saviour. Begin with poverty of spirit, and so passe on by spirituall mourning to meekenesse, mercifulnesse, &c. This is the way to heaven, walke in it, and then you cannot but come to it in time. It may bee you may lose the sight

sight of it for a while (as a passenger may of the City whereunto he is travelling) but if you hold on in the way, there is no danger of not finding it in the end.

Secondly, make sure of Christ: for if the King be thine, the Kingdome must needes be thine too. Therefore labour to become a new creature; for *whosoever is in Christ is a new creature*, saith the Apostle. See to it therefore that the nature of Christ be renewed in thee, and his image put upon thee; for if Christ be thine, heaven is thine.

Yea thirdly, labour to enter now into heaven, lay hold upon eternall life, take possession of it in the first fruits thereof, the graces of the Spirit, *adding to faith vertue, and to vertue knowledge, &c.* 2. *Pet.* 1. For by these we have seisin given us of heaven, as it were by turfe and twigge. In short, let us walke as Citizens of heaven, have our conversation in heaven, lay up treasure there, &c. and so make sure of it to our selves.

And this once secured, let us in the second place enjoy the comfort of it against all opposition or discouragement. Here thou art faine to wrestle with thy corruptions, with the world, with thy friends, with the powers of darkenesse. Oh it is a terrible, harsh, hard matter for a man to deny himselfe in every thing, to cut off his owne hand, to plucke out his right eye, &c. but against all this looke up and see heaven open over thy head, and those unutterable comfors that there doe abide thee. A man cannot buy hell too cheape; though hee give never so little for it, yet still it is an hard

bargaine:

bargaine: as on the contrary, a man cannot buy heaven too deare, though he displease all, lose all; though he goe halt and maimed, though he runne through fire and water to it, hee cannot overvalue grace and glory, hee cannot doe too much for them. Therefore oppose this to all hinderances: I am loth to lose my friends, to crosse my selfe, &c. but it is for heaven: That answers all, payes for all; and when I come to heaven it will never repent me, &c.

FINIS.

The

The foure and twentieth SERMON.

MATTH. 5.11,12.

Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my sake. Rejoyce, and bee exceeding glad, for great is your reward in heaven: for so persecuted they the Prophets that were before you.

WEe have traced our blessed Saviour through the steps of Christianity. Christianity begins in poverty of spirit, and ends in persecution. This persecution will never hurt a Christian, it is no prejudice to his happinesse, the kingdome of heaven shall pay for all.

Now our blessed Saviour descends from christians in generall, to his disciples and ministers in particular.

His disciples did personate both Christians and Preachers. They were now Students, nay Licentiats in Divinity. In the sixth of Luke, he sets them apart for the worke of the ministry, and no sooner

hath he called them to that worke, but he preſently ſummons them to ſuffer perſecution.

Wee will not ſtand now to breake open the words in the ſeverall branches of them: That which at this time wee have to doe, is to touch a little on two points.

Firſt, what meaſure the world uſually deales out to Gods true Miniſters.

Secondly, how Gods Miniſters muſt beare up themſelves in this entertainment.

For the firſt: Our Saviour ſpeakes here as if Miniſters were to expect all ſorts of perſecutions, and that from all ſorts of people. For perſons, *Bleſſed* ſaith he, *are ye when* [Men] *ſhall revile you*, &c. that is, men of all ſorts and conditions ſhall conſpire in this worke. And for perſecutions, our Saviour himſelfe caſts them into theſe rankes, perſecuting words, and perſecuting actions, *(when men ſhall revile you, and perſecute you, and ſay*, &c.) unleſſe under reviling we ſhall place geſtures, as ſome doe.

For the order of the words, whether there be in them an alluſion to a judiciary proceſſe, (as ſome Authors of good note will have it) or to ſuch outrage rather as wrath doth miniſter weapons unto as occaſion is given, it is not much materiall. Onely this, of theſe three words here uſed in the text, The firſt imports upbraiding, and twitting of others, and is the ſame with that, *Iam.* 1. 5. *Let him aske of God, who giveth unto all men liberally, and litteth none in the teeth*, either with their preſent defects, or former failings. The ſecond word betokeneth a keene and eager purſuite of any other, whether

whether by law or by the ſword. The third, all manner of evill language, though never ſo falſe. All laid together, amounts to this much.

Doctr. That the world ordinarily hath a keene edge againſt the true Prophets, and Miniſters of Ieſus Chriſt. No ſooner is any man a true Miniſter, but he is halfe a Martyr: Therefore our Saviour gives his Diſciples here their orders with one hand, and their weapons with the other, *Luc.* 6. He cals upon them both at once for preaching and perſecution: for theſe two are twinnes, and goe ever together. Hence it is, that when hee ſent forth the twelve to preach; and likewiſe in another expedition, when he ſent forth the ſeventy, he tels them of perſecution. *Behold I ſend you forth as ſheepe in the middeſt of wolves*, &c. *but beware of men, for they will deliver you up to the Councels, and ſcourge you in their Synagogues*, &c. Matth. 10. 16, 17. Come to particular perſons, and to begin with Peter; *Simon ſonne of Ionas*, ſaith our Saviour, *when thou waſt young, thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt*: The time was when thou could'ſt have done thus, but now the caſe is altered, thou art a Preacher, Peter, and therefore now, *thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carrie thee whither thou would'ſt not*. Ioh. 21. 18. The like wee may ſee of Paul, Act. 9. 15, 16. *Hee is a choſen veſſell unto mee*, ſaith the Lord there to Ananias, *to beare my name before the Gentiles, and Kings, and the children of Iſrael: for I will ſhew him how great things he muſt ſuffer for my names ſake*: Preaching Chriſts

name, and suffering for it, doe goe ever together lightly: Hence is that charge given to the Prophets, Ieremy and Ezechiel, *Gird up thy loynes and speake, be not afraid, lest I confound thee before them; They shall fight against thee, but they shall not prevaile*, &c. And againe, *Though briars and thornes be against thee, and thou dost dwell among scorpions, be not afraid of their words*, &c. Ier. 1. 17, 19. Ezek. 2. 6. But what need we produce more instances? let us but consult common experience, and wee shall finde it so. You know how it fared of old with Gods faithfull Messengers: *Behold*, saith Isay, *I and the children whom thou hast given mee, are for signes and for wonders in Israel.* Ieremy became a by-word, Ezechiel a proverb, Daniel was counted no better than a traytor and rebell against his Prince. And, to put an end to a long induction of particulars, *Which of the Prophets* (saith S. Stephen, to those stiffe-necked Iewes, Act. 7.) *have not your Fathers persecuted? and they have slaine them which shewed before of the comming of the just One, of whom you have beene now the betrayers and murtherers*: Thus it fared with the Prophets of old: Come downe lower to the middle times betweene the Prophets and Apostles, there fell in two Preachers beyond all exception, Iohn Baptist and our Saviour: neither of them gave content; the one was too sterne and austere, the other was too pliant and sociable; neither of them could please. Come downe from hence to the Apostles times, these were in the hardest condition of all, most contemned, and most dis-respected of

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all men, 1.Cor. 4. *I thinke*, ſaith Saint Paul, *that God hath ſet forth us the Apoſtles laſt, as the* fagge end, and *outcaſt of all the reſt, as it were appointed to death*: for *we are made a ſpectacle unto the world, and to Angels, and to men. Even to this preſent, wee both hunger and thirſt, and are naked, and are buffeted, &c.* Come lower to the primitive times; and where ſhall a man finde the Orthodox Biſhops, but at the barre, or upon the racke, or in priſon? &c. traduced, proſcribed, exiled, all manner of hard meaſure meted unto them; after this, invaded firſt by Heatheniſme, then by Arrianiſme, then by Donatiſme, then by Pelagianiſme, and laſt of all by Antichriſtianiſme: So true is that of Luther, It is not poſſible for a man to be a true Preacher of Gods word, and not be perſecuted. And it flowes from theſe cauſes; firſt, from God; ſecondly, from the World; and thirdly, from Satan.

Reaſ. 1. Firſt, it pleaſeth God for excellent good ends and purpoſes, to trie and exerciſe his moſt faithfull ſervants his Miniſters, who have in them too much pride, too much ſelfe-love, too much paſſion, worldlineſſe, &c. This God ſeeth, that they need refining, and therefore hee will breathe them, and exerciſe them, leſt they ſhould bee exalted above meaſure with the abundance of revelations; he will turne ſome meſſenger of Sathan looſe upon them, as hee did upon Paul; who being in danger of being puffed up upon his being rapt into heaven, God ſets one to welcome him to earth againe, a pricke in the fleſh,

a meſſenger of Satan, &c. Thus Gods Miniſters doe but ſtand in need of perſecution, their graces muſt be tried and exerciſed.

Reaſ. 2. But there is another Reaſon of this, and that is from the World, betwixt which and the Miniſtry there is an utter antipathy; for the Miniſtry is divine and holy: the World and it can no better agree than light and darkneſſe, fire and water: Hence the difference, hence the oppoſition, hence the fight; becauſe the Word detects, diſgraceth, and oppoſeth the ſinnes wherein the World walloweth. The Miniſtry ſtands in the light of the World, hinders that men cannot ſinne with that freedome they otherwiſe would: hence the quarrell. *I have given them thy word*, ſaith Chriſt in his prayer to his Father, Ioh. 17. 14. and then preſently followes, *and the world hath hated them*: they have a word, a meſſage in their mouthes againſt all ſinne, therefore doth the world oppoſe them.

Reaſ. 3. Thirdly, it is of Sathan that Gods Miniſters are ſo perſecuted, for hee knowes if the ſheepheard be ſmitten, the ſheepe muſt needs be ſcattered; if he can take off the Captaine, the army will ſoone be routed; if the ſtarres be once pulled downe from heaven, his kingdome (which conſiſts in the deeds of darkneſſe) will thereupon be advanced. Hence it is, that as the King of Syria commanded to fight neither againſt ſmall nor great, but againſt the King of Iſrael; ſo he bends all his forces againſt theſe Captaines of the Lords hoaſts: hence it is, that ſo many imputa-

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tions, ſo many aſperſions, ſo many indignities are caſt and heap't upon faithfull Preachers. You ſee then, that whether you looke to God, or to the World, or laſtly to the Devill, Chriſts true Miniſters cannot want perſecution. We will ſtand no longer on proofe of the point.

Vſe. For uſe hereof, it ſerves two wayes; and firſt, take notice of the vile corruption of our nature, in that we be carried with ſuch ſecret ſpleen, and beare ſuch an edge againſt Gods holy Ordinance; wherein we may ſee, firſt, our weakneſſe; ſecondly, our wickedneſſe. Firſt, what greater weakneſſe can there be than this, to love flattering rather than plain-dealing? this is meere childiſhneſſe. Chide a childe for his faults, and he thinkes you hate him preſently, he counts you his enemy: but let him alone, and humour him a while, and you ſhall bee his friend, you may have the heart out of his body, or whatſoever you will: And thus childiſh doe men ſhew themſelves, for moſt part: wee love thoſe that will ſtroake us, ſuch as will keepe aloofe, and never come home to us to ſhew us our ill eſtate: Hence is it that the Devils dawbers, that dawbe with untempered mortar, as the Prophet ſpeaks, the Devils Upholſters (as one cals them) that ſow pillowes under mens elbowes, are magnified and applauded of the world, when as in the meane while Gods faithfull Meſſengers, that deale plainly and mercifully with mens ſoules, to draw them out of their ſinnes, are diſeſteemed, and vilified: hence is it, that every Fidler, every Tapſter, every Ieſter, every claw-back,

that can humour men & ſmooth them up, ſhall be accepted, and made welcome into their company. And on the other ſide, hee that deales faithfully with mens ſoules ſhall be traduced, and diſreſpected of every body. Now what a weaknes is this in men, to make no difference of friends and foes, to their utter ruine and deſtruction? And yet this is it wee are all ſubject to: Hence every true Paul is forced to crie out, that the more hee loves, the leſſe he is beloved; and that hee is held an enemy becauſe he ſpeakes the truth; as on the contrary, falſe Prophets though they deceive and gull men of their ſoules, yet they are received and applauded: this is weakneſſe in graine, in the very height of it. But is that all? Take notice herein, as of your weakneſſe, ſo ſecondly of your wickedneſſe, that we ſhould make things amiable the object of our greateſt hatred, even fidelity and plaindealing in our Miniſters, that we ſhould thus fall in with our diſeaſes; and inſteed of falling out with our ſinnes, ſhould fall foule on our Phyſicians: whence is this ſtrange wickedneſſe? Would you know the true cauſe? It is that antipathy and contrariancie (wee ſpake of before) that is betweene this divine Ordinance, and mans ſinfull nature: for otherwiſe, what is there in a Miniſter, but that he may paſſe as well as another man; whether we conſider him in naturall reſpects; he may be as neere & deere unto us every way as another: or if you take him in civill reſpects; he is slightly as affable as others, as well bred, as courteous and ſociable, as good a companion as another: Or lastly,

laſtly, if you conſider him in religious reſpects; take him one way, hee may be the object of your pitty and love, as he is a man ſubject to like paſſions, &c. or take him another way, hee is the object of your reſpect, as hee is the Ambaſſador of Chriſt. What is the reaſon then there is no better accordance betweene him and the world, but from the Ordinance, which is divine and ſpirituall? but wee are carnall and ſenſuall, hence the difference. The worke of the Miniſtry is to ſhew men their ſinnes, to pull them out of hell, to bring them to heaven; but wretched men would not be happy, I meane it, in Gods way they would not, and by the uſe of Gods meanes. Now becauſe Miniſters would make men of unholy, holy; of wicked, righteous: hence is it that they fall out with the Ordinance. This is wickedneſſe in an high degree; and yet it is in all of us naturally to beare an aking tooth to Gods faithfull Miniſters; let us ſee it and be humbled for this crookedneſſe of our natures.

Secondly, for ſuch as have an itching deſire to be medling with Gods Miniſters, let them be exhorted to take heed of pleaſing themſelves in rubbing this itch, leſt it ſmart and bleed to their death, and undoing. A Miniſter that comes to us in Chriſts name ſhould be reſpected for his meſſage, whether hee come as an Ambaſſador of peace, or as an Herald of warre, in either quality he is priviledged. Secondly, for his Maſters ſake, his commiſſion is ſealed in heaven, he is come out from God. Thirdly, in reſpect of that relation he

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beares to God, who hath undertaken his protection, ownes him, and gives it in charge, *Touch not mine annoynted, and doe my Prophets no harme*; and hath threatned to ſtrike through the loynes of all them that meddle with his Levites, *Deut.* 33. wherefore if any of you have a ſtitch againſt a Miniſter as a Miniſter, my counſell unto you is that of Pilates wife to her husband, Have nothing to doe with that juſt man: but rather if you have any way wronged him, in his name, in his eſtate, &c. let the ſame courſe be taken by us that the Lord commends to Abimelech, *Make reſtitution, for hee is a Prophet, and hee ſhall pray for you, and you ſhall proſper.* This is the way to bring Gods bleſſing upon your ſelves and yours. And for the time to come take heed how you traduce or maligne any true Miniſter of Chriſt, take heed how you lift up a perſecuting hand or a perſecuting tongue againſt any ſuch, yea or a perſecuting eare either: *Receive not a report againſt an Elder*, ſaith the Apoſtle, *under two or three witneſſes*: for if to be accuſed were enough to make a man guilty, Chriſt himſelfe ſhould not have beene innocent. Who knowes not what ſtrange reports were raiſed, what tales were brought up againſt the Chriſtian Biſhops of old? What hainous things were charged upon Chriſt himſelfe in both the Courts, the civill Court and the Eccleſiaſticall Court? Wherfore, when accuſations of this kinde are brought unto you, learne, if not to ſtop both eares, as that good Emperour Conſtantine did, yet at leaſt to reſerve one for the accuſed party, till you have heard

heard them both. For certainely as that Nobleman accused of treason said for himselfe, It was not the Baron, but the Baronry that was the traytor; so for most part, it is not so much the man they smite at, as the living, the glebe, the Ordinance of God wherewith they are entrusted. It is easie to pretend a thousand things, but take heed of that secret itch that is in many this way, to be tampering and medling with Ministers because Ministers. Vid. Camd. in Bedfordshire.

Vse. But let me say something here to those of mine owne coate: for the maine weight of this businesse lyes on the Clergy. You see your calling, you see your condition; you are sent out into the world as sheepe amongst wolves, fight you must (it will hardly be avoyded;) therefore resolve upon it, either to decline the stroke, or receive the shocke.

For the first, Christ gives you two prescriptions, *Be wise*, saith he, *as Serpents, and innocent as Doves.* Wisedome and Innocency are the best meanes a man can use to keepe his peace.

First therefore that Dove-like spirit that rested upon Christ, must rest also upon us: sinlesse wee cannot be, blamelesse we must be. And although there be a latitude which must be yeelded to humane frailty, yet wee must not swerve too much from the line on either hand, but strive to hold that ἰσοῤῥοπία that Nazianzen speakes of: Walke as those that tread upon ropes, wondrous even and upright, without warping or swerving on either hand.

Secondly

Secondly for our Wiſedome, it hath a threefold proſpect:

Firſt, toward our Maſter Chriſt: get under his protection, and live as his Chaplaines in Ordinary, ſtudy him, preach him, repreſent him, perſonate him, thinke what he would ſay if he were to ſpeake in this place, in your pariſh. In a word, you muſt comply with him, depend upon him, and then he will beare you out in all your preſſures.

Secondly, toward our ſelves, and ſo it ſhall be our wiſedome to hold together; for our ſtrength and ſafety lyeth in unity. If we be divided in our hands and tongues as thoſe builders of Babel were (when one called for ſtones, they brought him mortar, &c. one layd a ſtone in the building, and another pulled it up) a Babel ſhall ſooner ariſe hereof than a Ieruſalem; therefore hearken to our Saviour, and ſit downe by his words, *Have ſalt among your ſelves, and be at peace one with another. Mar. 9.*

Thirdly, toward the world; and here the chiefeſt point of our wiſedome is to bee ſhewed, that ſith the world is ſo captious, and ſo ready to picke a quarrell with us, therefore it muſt be our care to foreſee as much as poſſible, & to foreſtall all their exceptions. Now what it is that they moſt except againſt in us, may be beſt ſeene in our Saviour Chriſt. In the ſecond of Marke, and other places of the Goſpel, they taxe our Saviour for foure things eſpeciall y: Firſt for his perſon, ſecondly for his doctrine, thirdly for his diſciples, and thoſe of his houſhold, fourthly for his company.

For

For his person, first, he must be more than a man that gives content to the world. Our Saviour himselfe could not, they twit him now with his birth, now with his parentage, now with his person, yea they looke round about him, and spye what they may carpe at; all his parts, both naturall and morall doe come under their examination and censure. And even thus will the world deale with the Ministers of Christ, they shall be pryed and search't into every whit of them, from top to toe, as wee say, if any thing may bee found that may come under their censure. The course therefore here is that of Paul to Timothy, first, *Take heed to thy selfe, and to doctrine*, that is, looke to thy words, looke to thy actions, say nothing, doe nothing unworthy of your place. Secondly supply naturall defects with spirituall endowments, *Let no man despise thy youth*, saith hee. Wee may say the same in another case, Let no man despise thine age, thy blindnesse, thy deafenesse, or any other naturall defect in thee. Why? but is this in our power, may some say, whether others shall despise or not? Yes, saith the Apostle: for, *be thou an example to them in word, in conversation, in charity, in spirit, in faith, in purity*; and this is the way to prevent all contempt, namely, if we set them a good patterne, a good copy in all our behaviour.

Secondly, they cavilled at our Saviours doctrine, still they questioned his points, as well as his person. And so it will bee with Preachers of Christs word, it will be enquired into, what schollers they are? what degree of schooles they have taken?

taken? what learning is in them? what ſufficiency of parts,&c.? Now for this, we ſhall well enough take off our ſelves here, by giving attendance to reading, to exhortation, and doctrine; betaking our ſelves firſt to ſtudy, and then to teach: firſt wee muſt learne, and then teach others what wee have learned. Preaching without reading is but a venting of our owne windy conceit; as on the other ſide, reading without preaching is but a miſerly hoarding up from others that which we have learned. Where ſhould a Miniſter dye rather than in the Pulpit? where ſhould he rather be buried than in his ſtudy? Miniſters are nurſes, and ſuch they ſhould ſhew themſelves. A nurſe, you know, doth firſt feed her ſelfe, and then feedes her young; ſo ſhould wee firſt digeſt our reading and learning, and then draw out, and impart it to others. That which is moſt native will take beſt, and is moſt deſired of our hearers; as it fares with a child, who deſires not to have his milke ſugred, but likes it beſt as it comes from the breaſt, without any mixture: So when a Miniſter ſpeakes the native truth without all affectation, when hee ſpeakes out of his owne heart, ſo that the hearers ſee plaineneſſe and honeſty in the ſpeech; this commends him moſt to the hearer, and ſets a price upon all his labours. Whereas on the other ſide, let him trimme and ſtarch a ſpeech never ſo neately, if either he ſhall preach himſelfe, or elſe confute himſelfe by his owne practice, hee ſhall but render himſelfe ſuſpected and deſpicable when all is done. This was Pauls glory, 2. *Cor.* 1. 13. *Yee*

ſhall

ſhall reade no other thing in mee (ſaith he) *than what I write:* and this is a Miniſters; when his heart is ſeene in what he writes, his heart is heard in what he ſpeakes,&c. then though his matter bee never ſo plaine and ordinary, it will paſſe and be accepted. Therefore if wee would preach to purpoſe, we muſt bring our hearts as well as our heads into the Pulpit, preach the word (as Peter bids) and preach it as the word, and preach it fully; Looke to thy miniſtry, Archippus, which thou haſt received in the Lord, that thou fulfill it: unleſſe a mans hands preach, his haire preach, his feet preach, &c. as well as his tongue, little good will follow, hee ſhall but do and undoe, As it is ſaid of Æneas Sylvius (afterwards called Pope *Pius Secundus*) that what Sylvius did, Pius undid: ſo ſuch a one ſhall but undoe at home what he did at Church, whoſe converſation and doctrine goe not all one way; whoſe life doth not preach as well as his tongue.

Their third exception againſt our Saviour was about his diſciples (who were his houſhold Chapleines as it were) that they did this and that which was not according to the ordinances of the Elders, &c. Wee may not draw diſciples after us, or make a ſide as the Corinthians, who would bee ſome of Paul, ſome of Apollo, ſome of Cephas, and ſome of Chriſt; but a houſhold we may have, as had our Saviour: and for theſe we are liable to exception. Doubtleſſe it is not for nought, that Saint Paul in two of his Epiſtles writes an Oeconomick for Miniſters, teacheth them how to governe their houſes, how to order their wives, their

children

children, and the rest that depend upon them. Herein hee yeelds but to necessity; for all those flawes and faults that are found in our wives, children, or servants, are laid in our dish, put upon our account, and beaten upon our backes. Therefore let us learne every one to watch at his owne doore (if wee would shunne the worlds censures) and often thinke of that hundred and first psalme, *I will behave my selfe wisely* (saith David there) *in a perfect way, till thou come unto me; I will walke within my house with a perfect heart*: that so, as Bernard advised a great Clergy man, we may either finde or make our families good.

Lastly (for he was no rich man) they excepted against our Saviour Christ for his company: *Why*, said they, *doth your Master sort himselfe with publicans and sinners?* And this was a maine objection indeed, if hee had conversed with such any otherwise than in the nature of a Physitian, to doe a cure upon their soules.

It is a question that a Minister should often put to himselfe, as the Lord did to the Prophet, *What dost thou here Elias?* So, what businesse have I here in this Market? in this Faire? in this Tavern &c? this is not to be with Paul, nor with Austin neither. It well becomes a Minister to shew himselfe wise this way, and to have a speciall respect to his company: And then if hee study well, and preach well, and live well, and looke well to his houshold and to his company, certainely he shall breake the teeth of many exceptions that the world now commonly makes against the Ministers of Christ.

But

But what? will wiſdome and innocency ſerve the turne then? is there, beſides theſe, no need of patience? Yes verily: let a man bee as wiſe and innocent as Chriſt was, hee ſhall finde good uſe of his patience. In truth, my brethren, we had need to be made all of patience, ſo often ſhall wee bee affronted, and ſo much too on every hand. Weel'e not trouble you with the language of Amſterdam, falſe Prophets, ſtigmatiques of the beaſt, creatures of Antichriſt, temporarizers, &c. Nor yet with that of Rome, Tinkers, Tapſters, Fidlers, Coblers, Chimney-ſweepers, Cannel-rakers. Hardius aliique.

It were well with many a Miniſter if he did not heare ill from his owne naturall and ſpirituall kindred: *Yee ſhall be hated*, ſaith our Saviour, not onely of ſome few, but *of all* the world *for my names ſake*. The comfort of it is, that it is for Chriſts ſake we ſuffer ſuch things. He ſeeth it, and hee will reward it. What matters it therefore, though we be accounted the arrant'ſt dunſes in a countrey, the worſt in all the pariſh, the refuſe and off-ſcowring of all things for Chriſt? doe but have a little patience, and *hee that ſhall come will come*, and hee will not come empty-handed neither; but *bring his reward with him*, which is the next thing in the text.

Rejoyce and be exceeding glad, for great is your reward in heaven.

Doctr. Take notice hence, where Gods Miniſters muſt looke for their reward; not here but in heaven. Here is the place of worke, there of wa-

ges; here is their ſeed-time, there the harveſt; here they muſt looke to fight, there to receive their Crownes. Thus it was with our Saviour Chriſt, Eſay. 49.5. *Then I ſaid, I have labour'd in vaine, I have ſpent my ſtrength for nought and in vaine, yet ſurely my judgement is with the Lord, and my reward with my God.* And againe, *Though Iſrael be not gathered, yet I ſhall be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.* And this we may alſo ſee, Matth. 18. at the later end: *Behold,* ſaith Peter, *wee have forſaken all and followed thee, what ſhall wee have therefore?* Little enough, I'le warrant you, for the preſent: but in that day *when the Sonne of man ſhall ſit on the throne of his glory,* (and till then the matter is rejourn'd) *ye alſo which have followed mee in the reſurrection ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. I know whom I have truſted,* ſaith Paul, *and from henceforth there is laid up for mee a Crowne of righteouſneſſe,* (it is laid up, and not yet given him) till the laſt day, *when the righteous Iudge ſhall give it,* &c.

Reaſ. 1. It muſt bee in heaven or no where that miniſters ſhall be rewarded. For the world, firſt, cannot recompence them; ſecondly, will not do it. It cannot firſt, for it hath nothing worthy enough to be reward for a Miniſter: though others may be better men than we, yet they have not better commodities than we. *If wee ſow unto you,* ſaith the Apoſtle, *our ſpirituals, is it ſo great a matter that we reape your temporals?* Miniſters recover men of their ſpirituall diſeaſes, ſo that they owe them

them even their ſelves alſo, as Paul ſaid to Philemon: In a word, they winne ſoules; and what can a man give in exchange for his ſoule? If the Heathen man could ſay, No man can make a ſufficient requitall to God, to his Father, to his Tutour that teacheth him humane learning; what doth hee not owe to his Miniſter that inſtructs him in the myſtery of Chriſt?

Reaſ. 2. Men, as they cannot recompence Miniſters if they would, ſo they have no great mind unto it, unleſſe it be one or two here or there that are called out of the world by Gods ſpecial grace. Mens ſoules are good cheape with the moſt, nothing worth. He that can heale a ſore, cure a diſeaſe, ſet a bone or the like, ſhall, be well paid for his paines, and have many a thanke; but Miniſters are held Phyſitians of no value, little ſet by. If any one can tell us of a good crop, of a good purchaſe, we lend both our eares to ſuch a bargaine, and here is twenty pieces or ſo for your paines, and I'le owe you a good turne beſides: but heaven is ſcarce worth thankes: If we may have it without any paines or without any coſt, we like well of it, but elſe we give it up as a hard bargaine; and they that offer it are not worth looking after. So that it is well with Miniſters, that God hath kept the Law in his owne hand; for ſuch is the courſe of the world, that every common ſervant, every herd and heyward, every one that can dreſſe a horſe or drench a cow, ſhall bee thought a more neceſſary man than a miniſter.

Vſe. 1. The uſe of this point concernes miniſters

ſters chiefly; and yet let mee ſpeake one word by the way (for all the haſte) to you hearers. You muſt bee told, that though our chiefe pay be reſerved till another world; yet this is no diſcharge to you, as if you ſhould therefore put off all the buſineſſe to God, and thinke it enough for you to ſay to ſuch as labour in the Word and Doctrine, God reward you, I'le pray for you, &c. 'Tis true, wee muſt looke to our Maſter in heaven for wages, as other ſervants muſt, but what is this to Maſters? doth this diſcharge them? no, ſaith the Apoſtle, *with good will doing ſervice as to the Lord, and not as to men, knowing that whatſoever good any man doth, the ſame ſhall hee receive of the Lord: You Maſters muſt alſo give unto your ſervants that which is juſt and equall, &c.* And ſo it is here: though we miniſters have a maſter in heaven to reward us for any worke we doe this way, yet there muſt bee an equality obſerved alſo on your part: And as the miniſter muſt ſweat for you, ſtudy for you, feed your ſoules; ſo muſt you ſweat for him, labour for him, and provide for his body, &c. there muſt be a mutuall enterchange of all good offices this way one to another. It is true too, that the maine is reſerv'd to another world, but yet there muſt neceſſarily be ſome ſalary, ſome ſtipend and allowance made them for the preſent. Hee that dreſſeth the Vineyard, is fed of the Vineyard. He that plowes up the field, is fed of the fruit of the field in the *interim*, though the maine crop be not yet ready. *Who goeth a war-fare at any time on his owne chare? who planteth a vineyard, and eateth not*

of

of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? The wages is due unto us here, though the Crowne be behind. I know the queſtion is moved, whether the miniſters maintenance be not a matter of almes, and meerely arbitrary? and ſome good authors are miſ-alledged to prove it, as Wickliffe and others, falſely. But our Saviour hath already determined the point; *The workeman*, ſaith he, *is worthy of his hire*; it is as due to Gods miniſters as wages to a labourer. Another queſtion is made (I know) about the proportion, and *quota pars*, what and how much they ſhall have, and whether or no the tenth bee due? But it is certaine, that as they that miniſter about holy things, lived of the things of the Temple; and they which waited at the Altar, lived at the Altar, ſo hath the Lord ordained, that they which preach the Goſpel ſhould live of the Goſpel. 1. *Cor.* 9. 13, 14. What though he hath meanes of his own otherwayes? that's not to the purpoſe; publike duties require publike charges: who goes to war (though rich) at his own charge? Therefore you are not to thinke it enough to give them the hearing; or that you have done all, when you give them that which you cannot hold from them, that which cuſtome and preſcription affords. Know and underſtand that God hath ratified no ſuch cuſtome that miniſters ſhould bee ſtarved, but willes that they ſhould live, and live comfortably, and recive all good encouragement in their ſtudies, &c.

Vſe. 2. Our ſecond uſe muſt be to Miniſters, and

firſt, to ſuch as doe intend the miniſtry; ſecondly, to ſuch as are already entred into it. For the firſt, they muſt bee exhorted wiſely to caſt up their accounts, and not to thinke to enter into the miniſtery as into a monaſtery or place of eaſe and repoſe, or to helpe their maintenance, not elſewhere to be had: *He that deſires a Biſhoprick* (ſaith the Apoſtle) *deſires a worthy worke*; a worke unſupportable, a worke formidable to the very Angels, and ſuch as will make the backe of a very Paul to crack againe. He that will be a Miniſter, hee muſt be *in labours more aboundant, in prſons more frequent, in wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, &c.* He muſt beare every mans burthen, expoſe himſelfe to every mans envy, &c. Beleeve it, the miniſtry is a worke of workes: Therefore you that intend it, bee adviſed to ſit downe firſt, and caſt up the coſts of it, whether you ſhall be able to goe thorough with it. Conſider well of the matter, before you put hand to this plough, before you put out to this ſea, leſt you give up to your ſhame, or goe on to your ſorrow. Aske your ſelves the queſtion, whether you can bee content to tarry for preferment till heaven fall to you? Can you follow naked Chriſt in a naked manner? &c. *Nudi nudum*, as Ierom ſpeakes; Will you leave all other things to bee fiſhers of men? Otherwiſe if you uſe the miniſtry onely as a ſtirrop to helpe you up into the ſaddle of promotion, and ſerve your baſe ends upon ſo high an Ordinance, you ſhall but bring ſhame and contempt upon your

Chryſoſt.

perſon

perſon and place, beſides the puniſhment you are juſtly to expect from God. Therefore in ſteed of that queſtion of the moſt, How ſhall I compaſſe this preferment or that? How ſhall I grow great in the world? &c. Say you, How ſhall I doe to get more learning, to take more paines, to be in priſon, to ſuffer any manner of hardſhip, and the like? How ſhall I get to be more patient, more wiſe, more meeke? &c. that I may be able to beare the contempt, ſcornes, hard cenſures of the world? *I have learn'd*, ſaith the Apoſtle, *in whatſoever ſtate I am, therewith to be content; I know both how to be abaſed, and I know how to abound: every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need.* Phil. 4. This is the leſſon Saint Paul had taken out, and he had conn'd it well: And this is that he commends to his ſonne Timothy, *Watch thou in all things*, ſaith hee, *ſuffer hardſhip, ſtudie ſouldiery, this is to doe the worke of an Evangeliſt, this is to make full proofe of thy miniſtery*, 2. Tim. 4. 5. He muſt not ſtudy his owne eaſe, but looke to the worke that lookes toward the Miniſtry; it is a worke of workes, as well as an art of arts, as Greg. ſpeakes.

Secondly, for ſuch as are already entred into it, here's a word of comfort; What ever your uſage or entertainment bee in the world, looke thorough all into the rewad above. What if men revile us, what if wee heare ill when wee deſerve well, and wee meet with a great deale of diſcouragement? Yea, *what if they perſecute us, and ſay all*

manner

manner of evill againſt us falſly for Chriſts ſake, Yet rejoyce in all this, and be exceeding glad, for great is your reward in heaven: For ſo perſecuted they the Prophets that were before you. So, did I ſay? nay much worſe meaſure did they meet with, than ever wee have done: They were whipt, they were ſtock't, rack't, impriſoned, beheaded, &c. and ſo are not wee. Therefore if wee yet ſpeed better than our betters before us, we have cauſe to be patient, and to bleſſe God we ſcape ſo well.

Ob. Yea, but it is from mine owne that I receive theſe diſcouragements, if it were from ſtrangers I could the better beare it: but when it comes from them that I have prayed for, ſtudied for, &c. this goes neere.

Sol. For anſwer to this, our Saviour hath told us, That a Prophet hath leſſe honour no where, than among his owne. The Prophet of Anathoth, at Anathoth found hardeſt meaſure of all. And this is the lot of all Gods Prophets: there is no miniſter of Chriſt, but if he deale faithfully in his place, hee doth ordinarily procure himſelfe diſpleaſure from his owne people.

Ob. Oh, but if I ſuffered theſe things from thoſe onely that are wicked and naught, it would never grieve me ſo much: but here is my trouble, that even the godly, and ſuch as ſeeme to have a love to the Word, doe ſlight and deſpiſe me: and how then?

Sol. How then? Why looke up to Chriſt, and thinke of another time, another place, another manner of pay than here you meete with any;

Great

Great is your reward in heaven.

Why should we trouble our selves with what men thinke or do unto us? The wicked, they looke upon Gods ministers as so many pests or plagues of the world (wee have found this botch perverting the people, saith Tertullus of Paul.) And those that are good among men, they cannot judge of our labours, they know not the paines and cares of our place, they understand not what it is to beare the burden of a charge of soules, to breake our sleepe, yea to breake our braines for their sakes: They thinke it a fine matter to see a man in a Pulpit, to stand and talke over the people for an houre together, &c. they see not in what feare, in what care, and with how many temptations wee stand in this place, &c. Therefore let us never trouble our selves with men that know nothing of all this, but looke to him that doth know perfectly how it is with us; according as hee tells the Angels of the Churches, *Rev.* 2. and 3. *I know thy workes, and thy labour, and thy patience, &c.* hee knowes all, and takes notice of all; therefore passe not what men judge of you, but looke higher.

What though thou art little respected here? what though many a shaveling hedge-priest is better set by? what though after you have spent your time, and your patrimony (two or three hundred pound it may be) for learnings sake to fit you for the ministry, a small meanes shall bee thought too much for you? what though you bee held to so straite allowance that you cannot keepe a table as many a taylor or tapster doth? cannot give your children

children a portion, as many an inferiour tradesman can? Looke up amidst all this, and see above another Master, another day, another life, another payment. Here is the wisedome, the patience, the strength of a Preacher. Were it not for this, wee were of all men most miserable, and most fooliſh to enter into this calling; of which we may truely say, as that King did of his crowne, That if a man knew but the weight of it, and the cares that come along with it, hee would not hold it worth taking up in the streete. But consider, that great is your reward in heaven, and that shall pay for all. Never whine, never complaine till Christ comes; if he pay you not to the full for every houre spent in his worke, for every indignity borne for his sake, if he make you not amends for every word you have spoke in his name, yea for every drop of bloud, nay for every drop of sweat, nay for every drop of inke you have spent in his service, then complaine, then take exceptions. But in the meane, blesse God that hath made for you so good provision, and blesse the present government, under which you enjoy any incouragement and maintenance, over and besides that great harvest, that crowne that abides us hereafter, when they that winne soules shall shine as the starres in the Firmament.

FINIS.

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